

بحار الأنوار

BIHAR AL-ANWAAR

ج 30

Volume 30

بحار الانوار الجامعة لدرر أخبار الأئمة الاطهار

**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{asws}**

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسي

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad
Baqir Al Majlisi

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Preliminary Ahadeeth

قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عَلَيْهِ السَّلَامُ فِي حَدِيثٍ: فَقَالَ لَهُ رَجُلٌ: يَا ابْنَ رَسُولِ اللَّهِ! إِنِّي عَاجِزٌ بِيَدَيَّ عَنْ نُصْرَتِكُمْ وَ لَسْتُ أَمْلِكُ إِلَّا الْبِرَاءَةَ مِنْ أَعْدَائِكُمْ وَاللَّعْنُ [عَلَيْهِمْ]، فَكَيْفَ حَالِي؟

Ja'far^{asws} Bin Muhammad Al-Sadiq^{asws} said in a Hadeeth (when) a man said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! I am physically unable to help you^{asws}, and I^{asws} am not able except for the disavowment from your^{asws} enemies, and cursing upon them, so how is my situation?'

فَقَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: مَنْ ضَعُفَ عَنْ نُصْرَتِنَا أَهْلَ الْبَيْتِ فَلَعَنَ فِي خَلْوَاتِهِ أَعْدَاءَنَا بَلَغَ اللَّهُ صَوْتَهُ جَمِيعَ الْأَمْثَلِكِ مِنَ الثَّرَى إِلَى الْعَرْشِ،

Al-Sadiq^{asws} said: 'My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather, from Rasool-Allah^{saww} having said: 'One who is too weak from helping us^{asws} – the People^{asws} of the Household, so he should curse our^{asws} enemies in his privacy. Allah^{azwj} would Make his voice to reach the entirety of the kingdoms, from the soil to the Throne.

فَكُلَّمَا لَعَنَ هَذَا الرَّجُلُ أَعْدَاءَنَا لَعْنًا سَاعَدُوهُ وَ لَعَنُوا مَنْ يَلْعَنُهُ ثُمَّ تَنَوَّأُوا، فَقَالُوا: اللَّهُمَّ صَلِّ عَلَى عَبْدِكَ هَذَا الَّذِي قَدْ بَدَّلَ مَا فِي وَسْعِهِ وَ لَوْ قَدَرَ عَلَى أَكْثَرِ مِنْهُ لَفَعَلَ،

Every time this man curses our^{asws} enemies with a curse, the (other) ones who curse them assist him and they also curse, then they praise and they said, 'O Allah^{azwj}! Send Salawat upon this servant of Yours^{azwj} who has exerted whatever was in his capacity, and had he been able upon more from him, he would have done so'.

فَإِذَا النَّدَاءُ مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ: فَذُ اجْتَبَتْ دُعَائِكُمْ وَ سَمِعَتْ نِدَائِكُمْ، وَ صَلَّيْتُ عَلَى رُوحِهِ فِي الْأَرْوَاحِ، وَ جَعَلْتُهُ عِنْدِي مِنَ الْمُصْطَفَيْنِ الْأَخْيَارِ.

So there comes a call from the direction of Allah^{azwj} Mighty and Majestic: "Your supplication has been Answered, and your call has been Heard, and I^{azwj} have Sent Salawat upon his soul among the souls, and Made him to be from the Chosen ones, the choicest ones in My^{azwj} Presence!"¹

عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ: مَنْ خَالَفَكُمْ وَ إِنْ عَبَدَ وَ اجْتَهَدَ مَنُشُوبٌ إِلَى هَذِهِ الْآيَةِ: وَجُوهٌ يَوْمَئِذٍ حَاشِعَةٌ عَامِلَةٌ نَاصِبَةٌ تَصْلِي نَارًا حَامِيَةً.

From Al-Sadiq^{asws}: 'One who oppose you (Shias), and even if he were to worship, and strive, would be attributed to this Verse: Faces on that day will be humiliated [88:2] (Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4]'.²

¹ حديث 11 تفسير الإمام العسكري (ع): 16 و 17

² تفسير القمي: 723 بحار الأنوار: 8 - 356 روضة الكافي: 160.

[16] باب آخر فيما كتب عليه السلام إلى أصحابه في ذلك تصريحاً و تلويحاً

CHAPTER 16 – ANOTHER CHAPTER REGARDING WHAT HE^{asws} WROTE TO HIS^{asws} COMPANIONS REGARDING THAT – DECLARING AND SUMMONING

1- قَالَ السَّيِّدُ ابْنُ طَاوُسٍ رَحِمَهُ اللَّهُ فِي كِتَابِ كَشْفِ الْمَحَجَّةِ لِتَمَرَةِ الْمُهَجَّةِ: قَالَ مُحَمَّدُ بْنُ يَعْقُوبَ فِي كِتَابِ الرَّسَائِلِ: عَلِيُّ بْنُ إِبْرَاهِيمَ، بِإِسْنَادِهِ، قَالَ: كَتَبَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ كِتَابًا بَعْدَ مُنْصَرَفِهِ مِنَ التَّهْرَوَانِ وَ أَمَرَ أَنْ يُقْرَأَ عَلَى النَّاسِ، وَ ذَلِكَ أَنَّ النَّاسَ سَأَلُوهُ عَنْ أَبِي بَكْرٍ وَ عُمَرَ وَ عُثْمَانَ،

The Sayyad Ibn Tawoos said in the book 'Kashf Al Mahajja Li Samarat Al Muhja' – Muhammad Bin Yaqoub said in the book 'Al Rasail', 'Ali Bin Ibrahim by his chain said,

'Amir Al-Momineen^{asws} wrote a letter after his^{asws} leaving from Al-Naharwan, and ordered that it be read out to the people, and that is because the people had asked him^{asws} about Abu Bakr and Umar and Usman.

فَعَضِبَ عَلَيْهِ السَّلَامُ وَ قَالَ: قَدْ نَفَرْتُمْ لِلسُّؤَالِ عَمَّا لَا يَعْنِيكُمْ، وَ هَذِهِ مِصْرٌ قَدْ انْفَتَحَتْ، وَ قَتَلَ مُعَاوِيَةُ بْنُ خَدِيجٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ، فَيَا هَذَا مِنْ مُصِيبَةٍ مَا أَعْظَمَهَا مُصِيبَتِي بِمُحَمَّدٍ!

Amir Al-Momineen^{asws} got angry and said: 'You have freed yourselves for the questioning about what does not concern you, and this is Egypt, I^{asws} have opened (conquered) it, and Muawiya Bin Khadeej has killed Muhammad Bin Abu Bakr. So, what a difficulty it is. How mighty was my^{asws} calamity with (passing away of) Muhammad^{saww}!

فَوَ اللَّهُ مَا كَانَ إِلَّا كَبْعُضِ بَيْتِي، سُبْحَانَ اللَّهِ! بَيْنَا نَحْنُ نَرْجُو أَنْ نَغْلِبَ الْقَوْمَ عَلَى مَا فِي أَيْدِيهِمْ إِذْ غَلَبُونَا عَلَى مَا فِي أَيْدِينَا، وَ أَنَا كَاتِبٌ لَكُمْ كِتَابًا فِيهِ تَصْرِيحٌ مَا سَأَلْتُمْ إِنْ شَاءَ اللَّهُ تَعَالَى.

By Allah^{azwj}! It wasn't except like one of my^{asws} structures. Glory be to Allah^{azwj}! While we^{asws} were hoping to overcome the people upon what was in their hands, when they overcame upon us^{asws} of what was in our^{asws} hands, and I^{asws} shall write a letter for you wherein would be a declaration of what you have asked, if Allah^{azwj} the Exalted so Desires'.

فَدَعَا كَاتِبَهُ عُبَيْدَ اللَّهِ بْنَ أَبِي رَافِعٍ فَقَالَ لَهُ: أَدْخِلْ عَلَيَّ عَشْرَةً مِنْ ثِقَاتِي، فَقَالَ: سَمِّهِمْ لِي يَا أَمِيرَ الْمُؤْمِنِينَ،

He^{asws} called his^{asws} scribe, Ubeydullah Bin Abi Rafie and said to him: 'Get ten from my^{asws} trustworthy ones to enter to see me^{asws}'. He said, 'Name them for me, O Amir Al-Momineen^{asws}'.

فَقَالَ: أَدْخِلْ أَصْبَغَ بْنَ بُنَاتَةَ وَ أَبَا الطُّغَيْلِ عَامِرَ بْنَ وَائِلَةَ الْكِنَانِيَّ، وَ زُرَّ بْنَ حُبَيْشِ الْأَسَدِيِّ، وَ جُوَيْرِيَةَ بْنَ مُسْهَرِ الْعَبْدِيِّ، وَ خَنْدَقَ بْنَ زُهَيْرِ الْأَسَدِيِّ، وَ حَارِثَةَ بْنَ مُضَرِّبِ الْهُمْدَانِيِّ، وَ الْحَارِثَ بْنَ عَبْدِ اللَّهِ الْأَعْوَرَ الْهُمْدَانِيِّ، وَ مَصَابِيحَ النَّخَعِيِّ، وَ عَلْقَمَةَ بْنَ قَيْسٍ، وَ كُمَيْلَ بْنَ زَيْنَادٍ، وَ عُمَيْرَ بْنَ زُرَّارَةَ،

He^{asws} said: 'Let enter Asbagh Bin Nubata, and Abu Al-Tufeyl Aamir Bin Wasila Al-Kitani, and Zirr Bin Hubeysh Al-Asady, and Juweyria Bini Mus'har Al-Abdy, and Khandaq Bin Zuheyri Al-Asadi, and Haris Bin Muzarrib Al-Hamdani, and Al-Haris Bin Abdullah Al-Awr Al-Hamdani,

and Masabeeh Al-Nakhaie, and Alqamah Bin Qays, and Kumeyl Bin Ziyad, and Umeyr Bin Zurara'. (p.s. – these are eleven)

فَدَخَلُوا إِلَيْهِ، فَقَالَ لَهُمْ: خُذُوا هَذَا الْكِتَابَ وَ لِيَقْرَأَهُ عَبِيدُ اللَّهِ بِنِ ابْنِ أَبِي زَافِعٍ وَ أَنْتُمْ شُهُودٌ كُلَّ يَوْمٍ جُمُعَةٍ، فَإِنَّ شَعْبَ شَاغِبٍ عَلَيْكُمْ فَأَنْصِفُوهُ بِكِتَابِ اللَّهِ بَيْنَكُمْ وَ بَيْنَهُ:

They entered to see him^{asws}. He^{asws} said to them: 'Take this letter, and let Ubeydullah Bin Abi Rafie read it out, and you bear witness every day of Friday. So, if a trouble-maker were to make trouble upon you, then be fair to him with the Book of Allah^{azwj} to be between you and him: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: مِنْ عَبْدِ اللَّهِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ إِلَى شِبَعِيهِ مِنَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ، فَإِنَّ اللَّهَ يَقُولُ: وَ إِنَّ مِنْ شِبَعِيهِ لِإِبْرَاهِيمَ وَ هُوَ اسْمٌ شَرَفَهُ اللَّهُ تَعَالَى فِي الْكِتَابِ وَ أَنْتُمْ شِبَعِيهِ النَّبِيِّ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كَمَا أَنَّ مِنْ شِبَعِيهِ لِإِبْرَاهِيمَ اسْمٌ غَيْرٌ مُخْتَصٌّ، وَ أَفْرَ غَيْرٌ مُتَبَدِّعٍ،

In the Name of Allah^{azwj} the Beneficent, the Merciful. From a servant of Allah^{azwj} Ali^{asws}, Amir Al-Momineen^{asws}, to his^{asws} Shias from the Momineen and the Muslims. Allah^{azwj} Says: 'And indeed from his Shias, was Ibrahim [37:83], and it is a name Allah^{azwj} the Exalted has Ennobled in the Book, and you are Shias of the Prophet^{saww} Muhammad^{saww}, just as he^{saww} is from the Shias^{as} of Ibrahim^{as} – a name without specialisation, and a matter without invention.

وَ سَلَامٌ عَلَيْكُمْ، وَ اللَّهُ هُوَ السَّلَامُ الْمُؤْمِنِ أَوْلِيَاءَهُ مِنَ الْعَذَابِ الْمُهِينِ، الْحَاكِمِ عَلَيْهِمْ بِعَدْلِهِ، بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ أَنْتُمْ مَعَاشِرَ الْعَرَبِ عَلَى شَرِّ حَالٍ، يَغْدُوا [يَعْدُوا] أَحَدَكُمْ كَلْبُهُ، وَ يَقْتُلُ وَ لَدَهُ، وَ يُغَيِّرُ عَلَى غَيْرِهِ، فَيَرْجِعُ وَ قَدْ أُغْيِرَ عَلَيْهِ،

And the peace be upon you all, and Allah^{azwj}, He^{azwj} is the Grantor of peace, the Securer of His^{azwj} friends from the humiliating Punishment, the Judge upon them with His^{azwj} justice. He^{azwj} Sent Muhammad^{saww}, and you, community of the Arabs, were upon an evil state. One of you is feeding his dog and killing his son, and others are upon something else. He returns and it has been changed upon him.

تَأْكُلُونَ الْعُلْهَ وَ الْهَبِيدَ وَ الْمَيْتَةَ وَ الدَّمَ، مُبِيحُونَ عَلَى أَحْجَارٍ خَشِينٍ وَ أَوْثَانٍ مُضِلَّةٍ، تَأْكُلُونَ الطَّعَامَ الْجَشِيبَ، وَ تَشْرَبُونَ الْمَاءَ الْأَجْنَ، تُسَافِكُونَ دِمَاءَكُمْ، وَ يَسْبِي بَعْضُكُمْ بَعْضًا، وَ قَدْ خَصَّ اللَّهُ قُرَيْشًا بِثَلَاثِ آيَاتٍ وَ عَمَّ الْعَرَبَ بِآيَةٍ،

You are eating the blood mixed with camel's hair, and the bitter melons, and the dead, and the blood, devoting upon the rough stones and misleading images. You are eating the rough food and drinking the putrid water. You are shedding your blood and captivating each other, and Allah^{azwj} has Particularised Quraysh with three Verse, and the general Arabs with one Verse.

فَأَمَّا الْآيَاتُ اللَّوَاتِي فِي قُرَيْشٍ فَهِيَ قَوْلُهُ تَعَالَى: وَ اذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَ أَيْدِيكُمْ يَنْصُرُهُ وَ رَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ،

And as for those Verses regarding Quraysh, it is the Word of the Exalted: **And remember when you were few, weakened in the land, fearing that the people would force you away,**

so He Sheltered you and Supported you with His Help and Graced you from the good things, perhaps you would be grateful [8:26].

وَالثَّانِيَةُ: وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَ لِيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَ لِيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَ مَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ،

And the second: **Allah Promises those of you who believe and do righteous deeds that He will Make them Caliphs in the earth just as He Made Caliphs, those from before them, and He will Establish their Religion for them which He Approves for them, and He will Exchange for them from afterwards, their fear into security. Worship Me and do not associate anything with Me! And one who commits Kufr after that, so these ones, they are the transgressors [24:55].**

وَالثَّالِثَةُ: قَوْلُ فُرَيْشٍ لِنَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حِينَ دَعَاهُمْ إِلَى الْإِسْلَامِ وَ الْمِجْرَةَ: وَ قَالُوا إِنْ تَتَّبِعِ الْهْدَى مَعَكَ نُنْخَطِفُ مِنْ أَرْضِنَا، فَقَالَ اللَّهُ تَعَالَى: أَوْ لَمْ تُمَكِّنْ لَهُمْ حَرَمًا آمِنًا يُجِيءُ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِزْقًا مِنْ لَدُنَّا وَ لَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ،

And the third are the words of Quraysh to the Prophet^{saww} of Allah^{azwj} when he^{saww} called them to Al-Islam and the Emigration: **And they are saying, 'If we follow the Guidance with you, we would be forced out from our land'**. So, Allah^{azwj} Said: **Or, did We not Establish a safe, sacred (territory) for them, the fruits of all things being brought to it as a sustenance from Us? But, most of them do not know [28:57].**

وَ أَنَا الْآيَةُ الَّتِي عَمَّ بِهَا الْعَرَبَ فَهُوَ قَوْلُهُ: وَ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَ كُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ،

And as for the Verse which the Arabs have been generalised with, it is His^{azwj} Word: **and remember the Favour of Allah upon you when you were enemies, so He United between your hearts and (it was) by His Favour you became brethren and you were on the brink of a pit of the fire, so He Saved you from it. Like that Allah Clarifies His Signs for you all perhaps you may be rightly Guided [3:103].**

فَيَا لَهَا نِعْمَةً مَا أَعْظَمَهَا إِنْ لَمْ تَخْرُجُوا مِنْهَا إِلَى غَيْرِهَا، وَ يَا لَهَا مُصِيبَةً مَا أَعْظَمَهَا إِنْ لَمْ تُؤْمِنُوا بِهَا وَ تَرَعَبُوا عَنْهَا، فَمَضَى نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ قَدْ بَلَغَ مَا أُرْسِلَ بِهِ، فَيَا لَهَا مُصِيبَةً حَصَّتِ الْأَقْرَبِينَ وَ عَمَّتِ الْمُؤْمِنِينَ لَمْ تُصَابُوا بِمِثْلِهَا وَ لَنْ تُعَابِنُوا بَعْدَهَا مِثْلَهَا،

O how great is a bounty if you do not exit from it to something else! And how great is a calamity if you do not believe in it and desire for it! The Prophet^{saww} of Allah^{azwj} had delivered what he^{saww} had been Sent with, so how great is a disaster the near of kin and the generality of the Momineen were afflicted with (his^{saww} passing away). They had not been afflicted with the like of it, and will never witness the like of it, after it.

فَمَضَى لِسَبِيلِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ تَرَكَ كِتَابَ اللَّهِ وَ أَهْلَ بَيْتِهِ إِمَامِينَ لَا يُخْتَلِفَانِ، وَ أَحْوَجِينَ لَا يَتَخَادَذَانِ، وَ مُجْتَمِعِينَ لَا يَفْتَرِقَانِ، وَ لَقَدْ قَبَضَ اللَّهُ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ لَأَنَا أَوْلَى بِالنَّاسِ مِنِّي بِعَمِيصِي هَذَا، وَ مَا أَلْقَى فِي رُوعِي، وَ لَا عَرَضَ فِي رَأْيِي أَنْ وَجَّهَ النَّاسَ إِلَى غَيْرِهِ،

He^{saww} went on his^{saww} way and left behind the Book of Allah^{azwj} and People^{asws} of his^{saww} Household, two Imams not differing with each other, and two brothers not arguing with

each other, and two united nor separating from each other; and Allah^{azwj} Caused His^{azwj} to pass away and I^{asws} am (now) foremost with this shirt (caliphate) of mine, and it neither occurred in my^{asws} mind nor did it present in my^{asws} view that the faces of people would turn to someone else.

فَلَمَّا أَبْطَلُوا عَنِّي بِالْوَلَايَةِ لَهُمِهِمْ، وَ تَبَيَّطَ الْأَنْصَارُ - وَ هُمْ أَنْصَارُ اللَّهِ وَ كَتَبِيَّةُ الْإِسْلَامِ - قَالُوا: أَمَا إِذَا لَمْ تُسَلِّمُوها لِعَلِيٍّ فَصَاحِبِنَا أَحَقُّ بِهَا مِنْ غَيْرِي، فَوَ اللَّهُ مَا أَذْرِي إِلَى مَنْ أَشْكُو؟

When they delayed from me^{asws} with the governance due to their (personal) concern, and the Helpers affirmed – and they are helpers of Allah^{azwj} and the battalion of Al-Islam – they said, ‘But, when you (Emigrants) are not submitting it (caliphate) to Ali^{asws}, then our companion (Sa’ad) is more rightful with it than others’. By Allah^{azwj}! I^{asws} did not know to whom I^{asws} should be complaining?

فِيمَا أَنْ يَكُونَ الْأَنْصَارُ ظَلَمَتْ حَقَّهَا، وَإِمَّا أَنْ يَكُونُوا ظَلَمُونِي حَقِّي، بَلْ حَقِّي الْمَأْخُودُ وَ أَنَا الْمَطْلُومُ.

So, either the Helpers happened to be unjust of its right, or else they happened to be unjust of my^{asws} rights. But, my^{asws} right is the one taken away, and I^{asws} am the oppressed.

فَقَالَ قَائِلُ قُرَيْشٍ: إِنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: الْأَيْمَةُ مِنْ قُرَيْشٍ، فَدَفَعُوا الْأَنْصَارَ عَنْ دَعْوَتِهَا وَ مَنَعُونِي حَقِّي مِنْهَا، فَأَتَانِي زَهْطٌ يَعْزُضُونَ عَلَيَّ النَّصْرَ، مِنْهُمْ ابْنَا سَعِيدٍ، وَ الْمُقْدَادُ بْنُ الْأَسْوَدِ، وَ أَبُو ذَرٍّ الْغِفَارِيُّ، وَ عَمَّارُ بْنُ يَاسِرٍ، وَ سَلْمَانَ الْفَارِسِيُّ، وَ الرَّبِيعُ بْنُ الْعَوَّامِ، وَ الْبَرَاءُ بْنُ الْعَازِبِ.

A speaker of Quraysh said, ‘The Prophet^{saww} of Allah^{azwj} said: ‘The Imams^{asws} would be from Quraysh’. Thus, they repelled the Helpers away from their claim and they (Emigrants) prevented me^{asws} of my^{asws} right from it. A group came to be presenting the help to me^{asws}, from them were the two sons of Saeed, and Al-Miqdad Bin Al-Aswad^{ra}, and Abu Zarr Al-Ghifari^{ra}, and Ammar Bin Yasser^{ra}, and Salman Al-Farsi^{ra}, and Al-Zubeyr Bin Al-Awwam, and Al-Bara’a Bin Al-Aazib.

فَقُلْتُ لَهُمْ: إِنَّ عِنْدِي مِنْ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَهْدًا وَ لَهُ إِلَيَّ وَصِيَّةٌ لَسْتُ أَخَالِفُ عَمَّا أَمَرَنِي بِهِ، فَوَ اللَّهُ لَوْ خَرَمُونِي بِأَنْفِي لَأَقْرَرْتُ لِلَّهِ تَعَالَى سَمْعًا وَ طَاعَةً،

I^{asws} said to them: ‘There is a pact with me^{asws} from the Prophet^{saww} of Allah^{azwj}, and there is a bequest for him^{saww} to me^{asws}. I^{asws} am not going to oppose what I^{asws} have been instructed with. By Allah^{azwj}! Even if you were to pull me^{asws} by my^{asws} nose, I^{asws} would (still) acknowledge to Allah^{azwj} the Exalted, hearing and obeying’.

فَلَمَّا رَأَيْتُ النَّاسَ قَدْ انْقَالُوا عَلَى أَبِي بَكْرٍ لِلْبَيْعَةِ أَمْسَكْتُ يَدِي وَ ظَنَنْتُ أَنِّي أَوْلَى وَ أَحَقُّ بِمَقَامِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِنْهُ وَ مِنْ غَيْرِهِ، وَ قَدْ كَانَ نَبِيُّ اللَّهِ أَمَرَ أُسَامَةَ بْنَ زَيْدٍ عَلَى حَيْشٍ وَ جَعَلَهُمَا فِي حَيْشِهِ، وَ مَا زَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِلَى أَنْ فَاضَتْ نَفْسُهُ يَقُولُ: أَنْفِدُوا حَيْشَ أُسَامَةَ،

When I^{asws} saw the people to have fallen in a heap upon Abu Bakr for the allegiance, I^{asws} withheld my^{asws} hand, and I^{asws} had thought I^{asws} was foremost and more rightful with the position of Rasool-Allah^{saww} than he is, and from others, and the Prophet^{saww} of Allah^{azwj} had ordered Usama Bin Zayd to be in-charge upon the army and made both of them (Abu Bakr and Umar) to be in his army, and the Prophet^{saww} had not ceased to emphasise himself^{saww} saying: ‘Enforce the army of Usama!’

فَمَضَى حَيْشُهُ إِلَى الشَّامِ حَتَّى انْتَهَوْا إِلَى أَدْرَعَاتٍ فَلَقِيَ جَمْعًا مِنَ الرُّومِ فَهَزَمُوهُمْ وَ عَنَّمَهُمُ اللَّهُ أَمْوَالَهُمْ، فَلَمَّا رَأَيْتُ رَاجِعَةً مِنَ النَّاسِ قَدْ رَجَعَتْ عَنِ
الإِسْلَامِ تَدْعُو إِلَى مُحَمَّدٍ وَ مِلَّةِ إِبْرَاهِيمَ عَلَيْهِمَا السَّلَامُ خَشِيتُ إِنْ أَنَا لَمْ أَنْصُرِ الإِسْلَامَ وَ أَهْلَهُ أَرَى فِيهِ تَلْمَأً وَ هَدْمًا

His army went to Syria until they ended up to (the city of) Azri'at, and they met a group from Rome. They attacked them and Allah^{azwj} Granted them their wealth. When I^{asws} saw returners from the people to have returned from Al-Islam and calling to obliterate the Religion of Muhammad^{saww} and the Nation of Ibrahim^{as}, I^{asws} feared that if I^{asws} do not help Islam and its people, I^{asws} would see break-ups and demolition in it.

تَأْتِ الْمُصِيبَةُ عَلَيَّ فِيهِ أَعْظَمُ مِنْ قُوَّةِ وَلايَةِ أُمُورِكُمْ الَّتِي إِنَّمَا هِيَ مَتَاعُ أَيَّامٍ قَلِيلٍ ثُمَّ تَزُولُ وَ تَنْفِشُ كَمَا يَزُولُ وَ يَنْفِشُ السَّحَابُ، فَتَهْضُمُ مَعَ الْقَوْمِ فِي
تِلْكَ الْأَحْذَاتِ حَتَّى زَهَقَ الْبَاطِلُ وَ كَانَتْ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَ إِنْ زَعَمَ الْكَافِرُونَ.

The disaster came unto me^{asws} during it, which was greater than the loss of the governance of their affairs which rather, it is a pleasure of a few days, then it declines and dissipate just as the clouds tend to decline and dissipate, then I^{asws} would get up with the people during those new occurrences until the falsehood vanishes, and the Word of Allah^{azwj} would be the highest, and even if the Kafir's noses are rubbed.

وَ لَقَدْ كَانَ سَعْدٌ لَمَّا رَأَى النَّاسَ يُبَايِعُونَ أَبَا بَكْرٍ نَادَى: أَيُّهَا النَّاسُ! إِنِّي وَ اللَّهُ مَا أَرَدْتُهَا حَتَّى رَأَيْتُكُمْ تَصْرِفُونَهَا عَنْ عَلِيٍّ، وَ لَا أَبَايِعُكُمْ حَتَّى يُبَايِعَ
عَلِيٍّ، وَ لَعَلِّي لَا أَفْعَلُ وَ إِنْ بَايَعُ، ثُمَّ رَكِبَ دَابَّتَهُ وَ أَتَى حَوْرَانَ وَ أَقَامَ فِي خَانٍ حَتَّى هَلَكَ وَ لَمْ يُبَايِعَ.

And Sa'ad, when he saw the people pledging allegiances to Abu Bakr, called out, 'O you people! By Allah^{azwj}! I did not want it (caliphate) until I saw you all turning away from Ali^{asws}, and I will not pledge allegiance to you until Ali^{asws} pledges, and maybe I will still not do it and even if he^{asws} does pledge allegiance!' Then he rode his animal and went to (the town of) Hawran, and stayed in a house until he died and did not pledge allegiance.

وَ قَامَ قَبْرُهُ بِنِ عُمَرَ الْأَنْصَارِيِّ- وَ كَانَ يُثْوَدُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَزَسَنَ وَ بَصُرِمُ أَلْفَ وَسْقٍ مِنْ تَمْرٍ فَيَصَّدَّقُ بِهِ عَلَى الْمَسَاكِينِ-
فَنَادَى: يَا مَعْشَرَ قُرَيْشٍ! أَخْبِرُونِي هَلْ فِيكُمْ رَجُلٌ نَحِلُّ لَهُ الْخِلَافَةَ وَ فِيهِ مَا فِي عَلِيٍّ عَلَيْهِ السَّلَامُ!؟

And Farwa Bin Umar Al-Ansari stood up – and he used to guide two horses with Rasool-Allah^{saww}, and leave aside a thousand bunches of dates to give in charity with it upon the poor – he called out, 'O community of Qureys! Inform me! Is there any man among you the caliphate is permissible for him, and in him is what is in Ali^{asws}?!'

فَقَالَ قَيْسُ بْنُ مَخْزَمَةَ الرَّهَوِيُّ: لَيْسَ فِيْنَا مَنْ فِيهِ مَا فِي عَلِيٍّ عَلَيْهِ السَّلَامُ. فَقَالَ لَهُ: صَدَقْتَ، فَهَلْ فِي عَلِيٍّ عَلَيْهِ السَّلَامُ مَا لَيْسَ فِي أَحَدٍ مِنْكُمْ؟. قَالَ:
نَعَمْ. قَالَ: فَمَا يَصُدِّقُكُمْ عَنْهُ؟.

Fays Bin Mahzama Al-Zahwy said, 'There isn't anyone among us, one in whom is what is in Ali^{asws}'. He said to him, 'You speak the truth. Is there in Ali^{asws} what isn't in any one of you?' He said, 'Yes'. He said, 'So, what made you block it from him^{asws}?'

قَالَ: إِجْمَاعُ النَّاسِ عَلَى أَبِي بَكْرٍ. قَالَ: أَمَا وَ اللَّهُ لَئِنْ أَحْبَبْتُمْ سُنَّتَكُمْ لَقَدْ أَحْطَأْتُمْ سُنَّةَ نَبِيِّكُمْ، وَ لَوْ جَعَلْتُمُوهَا فِي أَهْلِ بَيْتِ نَبِيِّكُمْ لَأَكَلْتُمْ مِنْ فَوْقِكُمْ وَ
مِنْ تَحْتِ أَرْجُلِكُمْ.

He said, 'Consensus of the people upon Abu Bakr'. He said, 'But, by Allah^{azwj}! If you were to revive your sunnah (ways), then you have erred from the Sunnah of your Prophet^{saww}, and if you were to make it (caliphate) to be in the People^{asws} of the Household of your Prophet^{saww}, you will eat from above, and from beneath your feet'.

قَوْلِي أَبُو بَكْرٍ فَفَارَزْتُ وَ افْتَصَدَ فَصَجِبْتُهُ مُنَاصِحًا، وَ اطَّعْتُهُ فِيمَا اطَّاعَ اللَّهُ فِيهِ جَاهِدًا، حَتَّى إِذَا اخْتُضِرَ، قُلْتُ فِي نَفْسِي: لَيْسَ يَغْدِلُ هَذَا الْأَمْرَ عَنِّي، وَ لَوْ لَا خَاصَّةٌ بَيْنَهُ وَ بَيْنَ عُمَرَ وَ أَمْرٌ كَانَا رَضِيَاهُ بَيْنَهُمَا،

Abu Bakr became the rule, and I^{asws} went near and was moderate, and accompanied him as an adviser, and obeyed him in (only) that (which was in) obedience to Allah^{azwj}, struggling, until when he was about to die. I^{asws} said within myself: 'He wouldn't turn this command away from me^{asws} had there been no special relationship between him and Umar', and the matter was as they had agreed with between them.

لَطَنَنْتُ أَنَّهُ لَا يَغْدِلُهُ عَنِّي وَ قَدْ سَمِعَ قَوْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لِبُرَيْدَةَ الْأَسْلَمِيَّةِ حِينَ بَعَثَنِي وَ خَالِدَ بْنَ الْوَلِيدِ إِلَى الْيَمَنِ وَ قَالَ: إِذَا افْتَرَقْتُمَا فَكُلُّ وَاحِدٍ مِنْكُمَا عَلَى جِوَالِهِ، وَ إِذَا اجْتَمَعْتُمَا فَعَلِيٌّ عَلَيْكُمُ جَمِيعًا،

I^{asws} thought he would not turn it away from me^{asws}, and I^{asws} had heard the Prophet^{saww} to Bureyda Al-Aslami when he^{saww} had sent me^{asws} and Khalid Bin Al-Waleed to Al-Yemen, and said: 'When you two separate, so each one of you is upon his state, and when you are together, then Ali^{asws} is upon you all!'

فَأَغْرَزْنَا وَ أَصَبْنَا سَبِيًّا فِيهِمْ خُوَيْلَةَ بِنْتُ جَعْفَرِ بْنِ جَارِ الصَّفَا- وَ إِنَّمَا سُمِّيَ جَارَ الصَّفَا مِنْ حُسْبِيهِ- فَأَخَذْتُ الْحَنْفِيَّةَ خُوَيْلَةَ وَ اعْتَمَمَهَا خَالِدٌ مِنِّي، وَ بَعَثَ بُرَيْدَةَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مُحْرَشًا عَلَيَّ، فَأَخْبَرَهُ بِمَا كَانَ مِنْ أَخْذِي خُوَيْلَةَ، فَقَالَ: يَا بُرَيْدَةُ! حَظُّهُ فِي الْخُمْسِ أَكْثَرُ مِمَّا أَخَذَ، إِنَّهُ وَلِيُّكُمْ بَغْدِي،

We battled and attained captives, among them was Khuweyla Bint Ja'far, 'the clear faced', and rather she was named as 'the clear faced' due to her beauty. I^{asws} took Khuweyla and Khalid was gloomy from me^{asws} and sent Bureyda to Rasool-Allah^{saww}, as a provocation against me^{asws}. He informed him^{saww} with what had happened from my^{asws} taking Khuweyla. He^{saww} said: 'O Bureyda! His^{asws} share from the Khums (fifth) is more than what he^{asws} has taken. He^{asws} is your ruler from after me^{saww}'.

سَمِعَهَا أَبُو بَكْرٍ وَ عُمَرُ، وَ هَذَا بُرَيْدَةُ حَيٌّ لَمْ يَمُتْ، فَهَلْ بَعْدَ هَذَا مَقَالَ لِقَائِهِ!؟

Abu Bakr and Umar both heard it, and this here is Bureyda alive, not died yet. So, if there after this any thing to say for any speaker?!

فَبَايَعَ عُمَرَ دُونَ الْمَشُورَةِ فَكَانَ مَرَضِي السَّيْرَةَ مِنَ النَّاسِ عِنْدَهُمْ، حَتَّى إِذَا اخْتُضِرَ قُلْتُ فِي نَفْسِي: لَيْسَ يَغْدِلُ هَذَا الْأَمْرَ عَنِّي، لِلَّذِي قَدْ رَأَى مِنِّي فِي الْمَوَاطِنِ، وَ سَمِعَ مِنَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

Umar's allegiance was pledged without there being any consultation, as if it was an agreement of the people of their ways in their presence, until when he was about to die, I^{asws} said to myself^{asws}: 'He won't turn this command away from me^{asws} due to that which had seen from me^{asws} in (all) the places, and had heard from Rasool-Allah^{saww}'.

فَجَعَلَنِي سَادِسَ سِتَّةٍ وَأَمَرَ صُهَيْبًا أَنْ يُصَلِّيَ بِالنَّاسِ، وَدَعَا أَبَا طَلْحَةَ زَيْدَ بْنِ سَعْدٍ الْأَنْصَارِيَّ فَقَالَ لَهُ: كُنْ فِي خَمْسِينَ رَجُلًا مِنْ قَوْمِكَ فَاقْتُلْ مَنْ أَبِي أَنْ يَرْضَى مِنْ هَؤُلَاءِ السِّتَّةِ،

But, he made me^{asws} the sixth of the six and ordered Suheyb to pray (leading) Salat with the people, and called Abu Talha Zayd Bin Sa'ad Al-Ansari and said to him, 'Be among fifty men from your people and kill the one from these six who disagrees'.

فَالْعَجَبُ مِنْ اخْتِلَافِ الْقَوْمِ إِذْ زَعَمُوا أَنَّ أَبِي بَكْرٍ اسْتَخْلَفَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَلَوْ كَانَ هَذَا حَقًّا لَمْ يَخَفْ عَلَى الْأَنْصَارِ قَبَايَعَهُ النَّاسِ عَلَى الشُّورَى،

The wonder is at the differing of the people when they claimed that Abu Bakr was nominated as caliph by the Prophet^{sawww}. If this was true, he would not have feared upon the Helpers, and the people had pledged allegiance to him upon the consultation.

ثُمَّ جَعَلَهَا أَبُو بَكْرٍ لِعُمَرَ بِرَأْيِهِ خَاصَّةً، ثُمَّ جَعَلَهَا عُمَرُ بِرَأْيِهِ شُورَى بَيْنَ سِتَّةٍ، فَهَذَا الْعَجَبُ مِنْ اخْتِلَافِهِمْ، وَالدَّلِيلُ عَلَى مَا لَا أُحِبُّ أَنْ أَدْكُرَ قَوْلَ هَؤُلَاءِ الرَّهْطِ الَّذِينَ فُيِّضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَهُوَ عَنْهُمْ رَاضٍ، فَكَيْفَ يَأْمُرُ بِقَتْلِ قَوْمِ رَضِيَ اللَّهُ عَنْهُمْ وَرَسُولُهُ؟! إِنَّ هَذَا الْأَمْرَ عَجِيبٌ،

Then Abu Bakr made it to be for Umar by his opinion in particular. Then Umar, by his opinion, made it to be a consultation between six. So, this is the wonderment from their differing, and the evidence upon what I^{asws} would not like to mention the words of that group which Rasool-Allah^{sawww} was pleased with it when he^{sawww} passed away. So, how did he order with killing a people Allah^{azwj} and His^{azwj} Rasool^{sawww} had been pleased from them?! This is the strange matter.

وَلَمْ يَكُونُوا لَوْلَايَةِ أَحَدٍ مِنْهُمْ أَكْرَهَ مِنْهُمْ لَوْلَايَتِي! كَانُوا يَسْمَعُونَ وَ أَنَا أَحْجَأُ أَبَا بَكْرٍ وَ أَنَا أَقُولُ: يَا مَعْشَرَ قُرَيْشٍ! أَنَا أَحَقُّ بِهَذَا الْأَمْرِ مِنْكُمْ، مَا كَانَ مِنْكُمْ مَنْ يَفْرَأُ الْقُرْآنَ، وَ يَعْرِفُ السُّنَّةَ، وَ يَدِينُ دِينَ الْحَقِّ، وَ إِنَّمَا حُجَّتِي أَنِّي وَلِيُّ هَذَا الْأَمْرِ مِنْ دُونِ قُرَيْشٍ، أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: الْوَلَاءُ لِمَنْ أَعْتَقَ، فَحَاءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِعَتَقِ الرَّقَابِ مِنَ النَّارِ، وَ أَعْتَقَهَا مِنَ الرَّقِّ،

There did not happen to be any governance for anyone of them more detestable to them than my^{asws} governance! They were (all) listening and I^{asws} was arguing against Abu Bakr and I^{asws} said: 'O community of Quraysh! I^{asws} am more rightful with this command than you are. Is there no one among you who reads the Quran, and recognises the Sunnah, and making a religion with the Religion of truth? And rather, my^{asws} argument is that I^{asws} am in-charge of this command from besides Quraysh. The Prophet^{sawww} of Allah^{azwj} said: 'The governance is the one who liberates'. Rasool-Allah^{sawww} came with liberating the necks from the Fire, and I^{asws} liberated them from the slavery.

فَكَانَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَوَلَاءَ هَذِهِ الْأُمَّةِ، وَ كَانَ لِي بَعْدَهُ مَا كَانَ لَهُ، فَمَا جَازَ لِقُرَيْشٍ مِنْ فَضْلِهَا عَلَيْهَا بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ جَازَ لِي هَاشِمٍ عَلَى قُرَيْشٍ، وَ جَازَ لِي عَلَى بَنِي هَاشِمٍ، بِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَوْمَ غَدِيرِ خُمٍّ: مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ، إِلَّا أَنْ تَدْعِيَ قُرَيْشٌ فَضْلِهَا عَلَى الْعَرَبِ بِغَيْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَإِنْ شَاءُوا فَلْيَقُولُوا ذَلِكَ،

So, the governance of this community was for the Prophet^{sawww}, and for me^{asws} was whatever was for him^{sawww}. Whatever was allowed for Quraysh of its merits upon it with the Prophet^{sawww}, it is allowed for the Clan of Hashim^{as} upon Quraysh, and it is allowed for me^{asws} upon the Clan of Hashim^{as}, due to the words of the Prophet^{sawww} on the day of Ghadeer

Khum: 'One whose Master^{saww} I^{saww} was, so Ali^{asws} is his Master^{asws}', except that Quraysh claimed its merit over the Arabs without the Prophet^{saww}. So, if they like, they can be saying that.

فَخَشِيَ الْقَوْمُ إِنَّ أَنَا وَوَلِيَّتْ عَلَيْهِمْ أَنْ أَخَذَ بِأَنْفُسِهِمْ، وَاعْتَرَضَ فِي خُلُوقِهِمْ، وَ لَا يَكُونُ لَهُمْ فِي الْأَمْرِ نَصِيبٌ، فَأَجْمَعُوا عَلَى إِجْمَاعِ رَجُلٍ وَاحِدٍ مِنْهُمْ حَتَّى صَرَّفُوا الْوِلَايَةَ عَنِّي إِلَى عُثْمَانَ رَجَاءَ أَنْ يَتَأَلَّوْهَا وَ يَتَدَاوِلُوهَا فِيمَا بَيْنَهُمْ، فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ نَادَى مُنَادٍ لَا يُدْرَى مَنْ هُوَ - وَ أَظْنُّهُ جِنًّا - فَأَسْمَعُ أَهْلَ الْمَدِينَةِ لَيْلَةَ بَايَعُوا عُثْمَانَ

The people feared that I^{asws} would be the ruler over them that I^{asws} would seize their souls and object regarding their circles, and there would not happen to be any share for them in the command. So, they gathered upon one man from them, until they turned the governance away from me to Usman, hoping that he would give it and passing it around between them. While they were like that when a caller called out, it is not known who he was, and I^{asws} say it was a Jinn, and the people of Al-Medina heard it on the night they pledged allegiance to Usman.

قَدْ مَاتَ عُزْفٌ وَ بَدَأَ مُنْكَرٌ
مَنْ قَدَّمُوا الْيَوْمَ وَ مَنْ أَخَّرُوا
مِنْهُ قَوْلُهُ وَ لَا تُنْكِرُوا

قَالَ: يَا نَاعِي الْإِسْلَامِ قَدْ فَانَعَهُ
مَا لِيُرِيَسِي لَا عَالَ كَعْبَهَا
إِنَّ عَلِيًّا هُوَ أَوْلَى بِهِ

He said, (in prose), 'O herald of Islam, stand and give the news, the custom has died and evil has begun, what is for Quraysh is not upon its posterity, ones who are advancing today and ones delaying. Surely, Ali^{asws}, he^{asws} is foremost with it than him, so make him^{asws} the ruler and do not deny!'

فَكَانَ لَهُمْ فِي ذَلِكَ عِبْرَةٌ، وَ لَوْ لَا أَنَّ الْعَامَّةَ قَدْ عَلِمَتْ بِذَلِكَ لَمْ أَدْكُرْهُ، فَدَعَوْنِي إِلَى بَيْعَةِ عُثْمَانَ فَبَايَعْتُ مُسْتَكْرَهًا، وَ صَبَرْتُ مُحْتَسِبًا، وَ عَلِمْتُ أَهْلَ الْفِتْنَةِ أَنْ يَقُولُوا: اللَّهُمَّ لَكَ أَخْلَصَتِ الْقُلُوبُ، وَ إِلَيْكَ شَخَّصَتِ الْأَبْصَارُ، وَ أَنْتَ دُعِيتَ بِالْأَلْسُنِ، وَ إِلَيْكَ تُحْكِمُ فِي الْأَعْمَالِ، فَ افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ،

So, there was a lesson in that for them, and if the generality had not known that, I^{asws} would not have mentioned it. They called me^{asws} to pledge allegiance to Usman, and I^{asws} pledged allegiance unwillingly, and I^{asws} was patient, anticipating, and the people of contentment knew and were saying, 'O Allah^{azwj}! For You^{azwj} the hearts are sincere, and to You^{azwj} the eyes are staring, and You^{azwj} supplicated to by the tongues, and to You^{azwj} is the judgment regarding the deeds, **Decide between us and our people with the Truth [7:89].**

اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ غَيْبَةَ نَبِيِّنَا، وَ كَثْرَةَ عَدُوِّنَا، وَ قِلَّةَ عَدَدِنَا، وَ هَوَانَنَا عَلَى النَّاسِ، وَ شِدَّةَ الزَّمَانِ، وَ وُقُوعَ الْفِتَنِ بِنَا،

O Allah^{azwj}! We complain to You^{azwj} of the absence of our Prophet^{saww}, and the abundance of our enemies, and scarcity of our numbers, and our humiliation form the people, and the difficulties of the times, and occurrence of the Fitna through us.

اللَّهُمَّ فَفَرِّحْ ذَلِكَ بِعَدْلِ تَظْهِرُهُ، وَ سُلْطَانِ حَقِّ تَعْرِفُهُ.

O Allah^{azwj}! Relieve that with the justice by its appearance, and a ruling authority of truth You^{azwj} recognise”.

فَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: يَا ابْنَ أَبِي طَالِبٍ! إِنَّكَ عَلَى هَذَا الْأَمْرِ لَحَرِيصٌ!.

Abdul Rahman Bin Awf said, 'O son^{asws} of Abu Talib^{asws}! Surely, you^{asws} are very greedy upon this command?'

فَقُلْتُ: لَسْتُ عَلَيْهِ حَرِيصًا، وَإِنَّمَا أَطْلُبُ مِيرَاثَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَحَقَّهُ، وَإِنَّ وِلَاءَ أُمَّتِي لِي مِنْ بَعْدِهِ، وَأَنْتُمْ أَحْرَصُ عَلَيْهِ مِنِّي إِذْ تَحُولُونَ بَيْنِي وَبَيْنَهُ، وَتَصْرِفُونَ وَجْهِي دُونَهُ بِالسَّيْفِ،

I^{asws} said: 'I^{asws} am not greedy upon it, and rather I^{asws} am seeking an inheritance of Rasool-Allah^{saww} and his^{saww} right, and that the governance of his^{saww} community is for me^{saww} from after him^{saww}, and you all are more greedy upon it than I^{asws} am when you are forming a barrier between me^{asws} and it, and you are turning my^{asws} face away from it by the sword.

اللَّهُمَّ إِنِّي أَسْتَعْدِيكَ عَلَى فُرَيْشٍ فَإِنَّهُمْ قَطَعُوا رِجْهِي وَأَضَاعُوا أَيَّامِي، وَدَفَعُوا حَقِّي، وَصَغَّرُوا قَدْرِي وَعَظِيمَ مَنْزِلَتِي، وَأَجْمَعُوا عَلَيَّ مُنَازَعَتِي حَقًّا كُنْتُ أَوْلَى بِهِ مِنْهُمْ، فَاسْتَلْبُونِي.

O Allah^{azwj}! I^{asws} seek Your^{azwj} Assistance upon Quraysh, for they have cut off my^{asws} relationship, and they have wasted my^{asws} days, and repelled my^{asws} rights, and belittled my^{asws} worth and the greatness of my^{asws} status, and they united upon snatching away a right which I^{asws} was foremost with it than them, and took it away!'

ثُمَّ قَالَ: اصْبِرْ مَعْمُومًا أَوْ مِثْ مُتَأَسِّفًا، وَإِنَّمَا اللَّهُ لَوْ اسْتَطَاعُوا أَنْ يَدْفَعُوا قَرَابَتِي كَمَا قَطَعُوا سَبِيَّ فَعَلُوا، وَلَكِنَّهُمْ لَا يَجِدُونَ إِلَى ذَلِكَ سَبِيلًا، إِنَّمَا حَقِّي عَلَى هَذِهِ الْأُمَّةِ كَرِجْلٍ لَهُ حَقٌّ عَلَى قَوْمٍ إِلَى أَجَلٍ مَعْلُومٍ، فَإِنْ أَحْسَنُوا وَعَجَّلُوا لَهُ حَقَّهُ قَبْلَهُ حَامِدًا، وَإِنْ أَخَّرُوهُ إِلَى أَجَلِهِ أَخَذَهُ غَيْرَ حَامِدٍ، وَ لَيْسَ يُعَابُ الْمَرْءُ بِتَأَخِيرِ حَقِّهِ، إِنَّمَا يُعَابُ مَنْ أَخَذَ مَا لَيْسَ لَهُ،

Then he said, 'Either be patient being gloomy or die of regret!' And I^{asws} swear by Allah^{azwj}! If they had been able upon repelling my^{asws} near of kin just as they had cut off my^{asws} means, they would have done so, but they could not find a way to that. But rather, my^{asws} right upon this community is like a man having a right for you upon a people to a known term. So, if they were good and hasten his right to him, he would accept it praising (them), but if they were to delay it, he would take it without praising (them). And the man cannot be faulted for the delay of his rights, but rather he would be faulted, the one who took what wasn't for him (to take).

وَقَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَهْدًا إِلَيَّ عَهْدًا فَقَالَ: يَا ابْنَ أَبِي طَالِبٍ! لَكَ وَلِأُمَّتِي فَإِنَّ وَلَوْكَ فِي عَافِيَةٍ وَرَجَعُوا عَلَيْكَ بِالرِّضَا فَعَمَّ بِأَمْرِهِمْ، وَإِنْ اخْتَلَعُوا عَلَيْكَ فَدَعَهُمْ وَ مَا هُمْ فِيهِ، فَإِنَّ اللَّهَ سَيَجْعَلُ لَكَ مَخْرَجًا،

And Rasool-Allah^{saww} had taken an Oath to me^{asws} saying: 'O son^{asws} of Abu Talib^{asws}! For you^{saww} is my^{saww} governance, so if they were to make you^{asws} the rule, well and good, and they return to you^{asws} with the pleasure, then stand with their affairs; but if they were oppose upon you^{asws}, then leave them and whatever they are in, for Allah^{azwj} will be Making it to be for you^{asws} (in the future).'

فَنظَرْتُ فَإِذَا لَيْسَ لِي زَائِدٌ وَ لَا مَعِيَ مُسَاعِدٌ إِلَّا أَهْلُ بَيْتِي، فَصَنِينْتُ بِهَمِّ عَنِ الْهَلَاكِ، وَ لَوْ كَانَ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَمِّي حَمْرُهُ وَ أَحْيِي جَعْفَرٌ لَمْ أَبَايَعْ كَرْهًا، وَ لَكِنِّي مُنِيثٌ بِرَجُلَيْنِ حَدِيثِي عَهْدٍ بِالْإِسْلَامِ، الْعَبَّاسِ وَ عَقِيلِ،

I^{asws} looked around there wasn't any backer for me^{asws} nor was there any supporter with me^{asws} except my^{asws} family members. I^{asws} thought (upon acting there would be nothing but) the destruction, and had there been, after Rasool-Allah^{saww}, my^{asws} uncle^{asws} Hamza^{asws}, and my^{asws} brother^{asws} Ja'far^{asws}, I^{asws} would not have pledged allegiance (even) unwillingly, but they^{asws} had passed away, and I^{asws} was left with two men newly to the pact with Al-Islam – Al-Abbas and Al-Aqeel.

فَصَنِينْتُ بِأَهْلِ بَيْتِي عَنِ الْهَلَاكِ، فَأَغْضَيْتُ عَيْنِي عَلَى الْقَدَى، وَ مَجْرَعْتُ رَيْقِي عَلَى الشَّحَا، وَ صَبَرْتُ عَلَى أَمْرٍ مِنَ الْعَلَقَمِ، وَ آلمَ لِلْقَلْبِ مِنْ حَزِّ الشُّفَارِ.

So, I^{asws} thought of saving my^{asws} family members from the destruction, and I^{asws} closed my^{asws} eyes upon the (arising) dust, and I^{asws} swallowed by saliva upon the choking, and I^{asws} was patient upon the bitterest of the morsels, and the most painful to the heart than the mowed eyelashes.

وَ أَمَا أَمْرٌ عُثْمَانَ فَكَأَنَّهُ عَلِمَ مِنَ الْقُرُونِ الْأُولَى عِلْمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَ لَا يَنْسِي خَذَلَهُ أَهْلُ بَدْرٍ وَ قَتَلَهُ أَهْلُ مِصْرَ، وَ اللَّهُ مَا أَمَرْتُ وَ لَا نَهَيْتُ وَ لَوْ أَنِّي أَمَرْتُ كُنْتُ قَاتِلًا، وَ لَوْ أَنِّي نَهَيْتُ كُنْتُ نَاصِرًا،

And as for the matter of Usman (being killed), it is as if it has been learnt from the former generations, ***'Its knowledge is with My Lord in a Book. Neither does my Lord Err nor does He Forget [20:52].*** The people of Badr abandoned him, and the people Egypt killed him. By Allah^{azwj}! I^{asws} neither instructed nor did I^{asws} forbid, and had I^{asws} instructed, I^{asws} would have been a killer, and had I^{asws} forbidden, I would have been a helper (of Usman).

وَ كَانَ الْأَمْرُ لَا يَنْفَعُ فِيهِ الْعِيَانُ وَ لَا يَشْفِي فِيهِ الْحَبْرُ، غَيْرَ أَنَّ مَنْ نَصَرَهُ لَا يَسْتَطِيعُ أَنْ يَقُولَ خَذَلَهُ مَنْ أَنَا خَيْرٌ مِنْهُ، وَ لَا يَسْتَطِيعُ مَنْ خَذَلَهُ أَنْ يَقُولَ نَصَرَهُ مَنْ هُوَ خَيْرٌ مِنِّي،

And the matter did not benefit the supporters during it, nor did the news have any healing, apart from that the one who helped him was not able upon saying, 'I am better than the one who has abandoned'; nor was the one who abandoned him able upon saying, 'He was helped by the one who is better than me'.

وَ أَنَا جَامِعٌ أَمْرُهُ: اسْتَأْتَرَ فَأَسَاءَ الْأَثَرَةَ، وَ جَزَعْتُمْ فَأَسَأْتُمْ الْجَزَعَ، وَ اللَّهُ يَجْزِيكُمْ بَيْنَكُمْ وَ بَيْنَهُ، وَ اللَّهُ مَا يَلْزُمِي فِي دَمِ عُثْمَانَ ثُلْمَةٌ مَا كُنْتُ إِلَّا رَجُلًا مِنَ الْمُسْلِمِينَ الْمُهَاجِرِينَ فِي بَيْتِي

And I^{asws} shall summarise his matter – He favoured (people), and evil was the favouring, and you all were alarmed, and evil was your being alarmed, and Allah^{azwj} will Judge between you all and him. By Allah^{azwj}! No blame necessitates me^{asws} regarding the blood of Usman. I^{asws} wasn't except a man from the Muslims, (like) the emigrants, being in my^{asws} house.

فَلَمَّا قَتَلْتُمُوهُ أَتَيْتُمُونِي بُنَابِعُونِي، فَأَبَيْتُ عَلَيْكُمْ وَ أَبَيْتُمْ عَلَيَّ، فَجَبَضْتُ يَدِي فَبَسَطْتُهَا، وَ بَسَطْتُهَا فَمَدَدْتُهَا، ثُمَّ تَدَاكُتُمْ عَلَيَّ تَدَاكُ الْإِبِلِ الْهَيْمِ عَلَى جِيَاظِهَا يَوْمَ وُودِهَا، حَتَّى طَنَّتْ أَنْتُمْ قَاتِلِي،

When they had killed him, they came to me to pledge allegiance to me^{asws}. But I^{asws} refused upon you all, and you refused upon me^{asws}. so, my^{asws} hand was grabbed and it was extended, and they spread and extended theirs, then you thronged upon me like the crowding of the camels gathering to their watering place on the day of their return, to the extent that I^{asws} thought that you would (end up) killing me^{asws}.

وَ أَنْ بَعْضُكُمْ قَاتِلٌ لِبَعْضٍ، حَتَّى انْقَطَعَتِ النَّعْلُ، وَ سَقَطَ الرَّدَاءُ، وَ وُطِئَ الضَّعِيفُ، وَ بَلَغَ مِنْ سُورِ النَّاسِ بَيْنَتِهِمْ إِيَّايَ أَنْ حُمِلَ إِلَيْهَا الصَّغِيرُ وَ هَدَجَ إِلَيْهَا الْكَبِيرُ، وَ تَحَامَلَ إِلَيْهَا الْعَلِيلُ، وَ حَسَرَتْ لَهَا الْكِعَابُ.

And some of you fought against the others to the extent that my^{asws} slippers got cut (broken), and the cloak dropped off, and the weak ones were trampled, and it reached from the happiness of the people of their pledging allegiances to me^{asws}, that the young ones were carried to it and the elders hobbled to it, and the sick ones were carried to it, and the posterity regretted to it.

فَقَالُوا: بَايَعْنَا عَلَى مَا بُويعَ عَلَيْهِ أَبُو بَكْرٍ وَ عُمرُ، فَإِنَّا لَا نَجِدُ غَيْرَكَ وَ لَا نَرْضَى إِلَّا بِكَ، فَبَايَعْنَا لَا نَفَرُكَ وَ لَا نَخْتَلِفُ، فَبَايَعْتُمْ عَلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ دَعَوْتُ النَّاسَ إِلَى بَيْعَتِي، فَمَنْ بَايَعَنِي طَائِعاً قَبِلْتُ مِنْهُ، وَ مَنْ أَبَى تَرَكْتُهُ،

They said, 'Take our allegiances upon what Abu Bakr and Umar had been pledged upon, for we cannot find anyone else apart from you^{asws}, nor are we pleased except with you^{asws}! Take our allegiances, and we will neither separate nor oppose'. So, I^{asws} took your allegiance upon the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww}, and called you - the people to my^{asws} allegiance. The one who pledged allegiance willingly, I^{asws} accepted from him, and who refused, I^{asws} left him.

فَكَانَ أَوَّلُ مَنْ بَايَعَنِي طَلْحَةَ وَ الزُّبَيْرُ، فَقَالَا: نُبَايِعُكَ عَلَى أَنَّا شُرَكَاءُكَ فِي الْأَمْرِ. فَقُلْتُ: لَا، وَ لَكِنَّا شُرَكَائِي فِي الْقُوَّةِ، وَ عُونَايَ فِي الْعَجْزِ. فَبَايَعَانِي عَلَى هَذَا الْأَمْرِ وَ لَوْ أَبَيَا لَمْ أُكْرِهُهُمَا كَمَا لَمْ أُكْرِهُ عَيْرَهُمَا، وَ كَانَ طَلْحَةُ يَرْجُو الْيَمَنَ وَ الزُّبَيْرُ يَرْجُو الْعِرَاقَ،

The first ones to pledge allegiance to me were Talha and Al-Zubeyr. They said, 'We pledge allegiance to you^{asws} upon that we shall participate with you^{asws} in the command'. I^{asws} said: 'No, but you two are my^{asws} participants in the strength and my^{asws} supporters during the frustration'. They pledge allegiance to me upon this command, and had they refuse, I^{asws} would not have forced them, just as I^{asws} had not forced the others; and Talha wished for (governorship of) Al-Yemen, and Al-Zubeyr wished for (governorship of) Al-Iraq.

فَلَمَّا عَلِمَا أَنِّي غَيْرُ مُؤَلِّمِهِمَا اسْتَأْذَنَانِي لِلْعُمْرَةِ يُرِيدَانِ الْعُدْرَ، فَأْتَبَا عَائِشَةَ وَ اسْتَحْفَاها مَعَ كُلِّ شَيْءٍ فِي نَفْسِهَا عَلَيَّ، وَ النَّسَاءُ نَوَاقِصُ الْإِيمَانِ، نَوَاقِصُ الْعُقُولِ، نَوَاقِصُ الْحُطُوطِ،

When they came to know that I^{asws} will not be making them rulers, they sought permission for the Umrah, intending the treachery. They went to Ayesha and scared her with everything within herself against me^{asws}, and the women tend to be of deficient Eman, deficient of the intellect, deficient of the shares.

فَأَمَّا نَقْصَانُ إِيْمَانِهِنَّ فَمَقْعُودُهُنَّ عَنِ الصَّلَاةِ وَ الصِّيَامِ فِي أَيَّامِ حَيْضِهِنَّ، وَ أَمَّا نَقْصَانُ عُقُولِهِنَّ فَلَا شَهَادَةَ لَهُنَّ إِلَّا فِي الدِّينِ وَ شَهَادَةُ امْرَأَتَيْنِ بِرَجُلٍ، وَ أَمَّا نَقْصَانُ حُطُوطِهِنَّ فَمَوَارِيثُهُنَّ عَلَى الْأَنْصَابِ مِنْ مَوَارِيثِ الرِّجَالِ،

As for the deficiency of their Eman, so it is their staying back from the Salat and the Fasts during the days of their menstruation; and as for the deficiency of their intellects, so there is no testimony for them except in the debts, and testimony of two women (equates) with (one testimony of) a man; and as for the deficiency of their shares, it is their inheritances upon the half of the inheritances of the men.

وَقَادَهُمَا عُيْبُ اللَّهِ بْنِ عَامِرٍ إِلَى الْبَصْرَةِ، وَضَمِنَ لهُمَا الْأَمْوَالَ وَالرِّجَالَ، فَبَيْنَمَا هُمَا يَتَعَوَّذَانِهَا إِذْ هِيَ تَعُوذُهُمَا، فَاتَّخَذَا فِيهَا نِعَاتِلَانِ دُونَهَا،

And they guided Ubeydullah Bin Aamir to Al-Basra, and he guaranteed for them the wealth (funds for battle) and the men (soldiers). While they two were urging her (Ayesha), when she (started) urging them, so they took to a group to be fighting other than with her, and they took a group to be fighting under her.

فَأَيُّ حَاطِقَةٍ أَعْظَمُ بِمَا أَتَيَا إِخْرَاجَهُمَا زَوْجَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ بَيْتِهَا، فَكَشَفْنَا عَنْهَا حِجَابًا سَتَرَهُ اللَّهُ عَلَيْهَا، وَصَانَا خَلَاؤِلَهُمَا فِي بُيُوتِهِمَا وَ لَا أَنْصَفَا اللَّهَ وَ لَا رَسُولَهُ مِنْ أَنْفُسِهِمَا،

So which mistake is greater from what they committed? They brought out a wife of Rasool-Allah^{sawww} in between them, and they removed her veil from her which Allah^{azwj} had Covered upon her, and they fortified their own wives in their own houses. They were neither fair to Allah^{azwj} nor to His^{azwj} Rasool^{sawww} from themselves.

ثَلَاثُ حِصَالٍ مَرَّجُهَا عَلَى النَّاسِ، قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا النَّاسُ إِنَّمَا بَعَيْتُمْ عَلَى أَنْفُسِكُمْ، وَ قَالَ: فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ، وَ قَالَ: لَا يَجِيئُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ فَقَدْ بَعَا عَلَيَّ، وَ نَكَنَّا بَيْعَتِي، وَ مَكَّرَا بِي،

Three characteristics have comebacks upon the people. Allah^{azwj} the Exalted Says: **O you people! But rather, your rebellion is against your own selves. [10:23];** and Said: **So the one who breaks, is rather breaking against himself [48:10],** and Said: **and the evil plot does not affect except its perpetrators [35:43].** So, they have rebelled against me^{asws}, and have broken my^{asws} allegiance, and have plotted against me^{asws}.

فَعَنِيَتْ بِأَطْوَعِ النَّاسِ فِي النَّاسِ عَائِشَةَ بِنْتُ أَبِي بَكْرٍ، وَ بِأَشْجَعِ النَّاسِ الزُّبَيْرِ، وَ بِأَخْصَمِ النَّاسِ طَلْحَةَ، وَ أَعَانَهُمْ عَلَيَّ يَغْلَى بْنُ مُنَبِّهِ بِأَصْوَعِ الدَّنَائِيرِ، وَ اللَّهُ لَئِنِ اسْتَقَامَ أَمْرِي لَأَجْعَلَ مَالَهُ فَيْئًا لِلْمُسْلِمِينَ،

I^{asws} was smitten by the tamest of the people among the people, Ayesha daughter of Abu bakr, and by the braves of the people, Al-Zubeyr, and the most antagonistic of the people, Talha, and they were supported against me^{asws} by Ya'la Bin Munabba a vast amount of Dinars. By Allah^{azwj}! If I^{asws} were to stabilise my^{asws} command, I^{asws} would make his wealth to be a war booty for the Muslims!

ثُمَّ أَتَوْا الْبَصْرَةَ وَ أَهْلُهَا مُجْتَمِعُونَ عَلَيَّ بَيْعَتِي وَ طَاعَتِي، وَ بِهَا شِيعَتِي خِزَانُ بَيْتِ مَالِ اللَّهِ وَ مَالِ الْمُسْلِمِينَ، فَدَعَا النَّاسَ إِلَى مَعْصِيَتِي وَ إِلَى نَقْضِ بَيْعَتِي، فَمَنْ أَطَاعَهُمْ أَكْفَرُوهُ، وَ مَنْ عَصَاهُمْ قَتَلُوهُ،

Then they came to Al-Basra, and its people were gathering upon pledging allegiance to me^{asws} and obey me^{asws}, and at it were my^{asws} Shias, treasurers of the public treasury of the wealth of Allah^{azwj} and wealth of the Muslims. They called the people to disobey me^{asws} and

to break my^{asws} allegiance. The one who obeyed them, they let him go, and one who disobeyed them, they killed him.

فَنَاجَزَهُمْ حَكِيمُ بْنُ حَبَلَةَ فَفَتَلَوْهَا فِي سَبْعِينَ رَجُلًا مِنْ عُبَادِ أَهْلِ الْبَصْرَةِ وَخُجَّيْتِهِمْ يُسَمَّوْنَ: الْمُتَّقِينَ، كَأَنَّ رَاحَ أَكْفِهِمْ تَفَاتُ الْإِبِلِ،

Hakeem Bin Habala battled them, and they killed him among seventy men from the worshippers of the people of Al-Basra, and their humble ones, named as the 'dried up ones', it is as if they were like the dried palms of the camels.

وَ أَتَى أَنْ يُبَايِعَهُمْ يَزِيدُ بْنُ الْحَارِثِ الْيَشْكُرِيُّ، فَقَالَ: اتَّقِيَا اللَّهَ! إِنَّ أَوْلَكُمْ قَادَنَا إِلَى الْجَنَّةِ فَلَا يَفُودُنَا آجِرُكُمْ إِلَى النَّارِ، فَلَا تُكَلِّفُونَا أَنْ نُصَدِّقَ الْمُدَّعِيَّ وَ نَقْضِي عَلَى الْعَائِبِ، أَمَا يَمِينِي فَشَغَلَهَا عَلَيَّ بْنُ أَبِي طَالِبٍ بِبَيْعَتِي إِتَاءَهُ، وَ هَدَاهِ بِمَالِي فَارَعَةً فَخَذَاهَا إِنْ شِئْتُمَا، فَحَقِيقٌ حَتَّى مَاتَ،

And Yazeed Bin Al-Haris Al-Tashkury refused to pledge allegiance to them. He said, 'Fear Allah^{azwj}! If the first of you is guiding us to the Paradise, so we will not guide the last of you to the Fire. You cannot encumber us to ratify the claimant and break upon the absentee. As for my right hand, so it is pre-occupied with my allegiance to Ali^{asws} Bin Abu Talib^{asws}, and this here is my left hand is free. Take it if you (both) like'. He was suffocated until he died.

وَ قَامَ عَبْدُ اللَّهِ بْنُ حَكِيمِ التَّمِيمِيِّ فَقَالَ: يَا طَلْحَةُ! هَلْ تَعْرِفُ هَذَا الْكِتَابَ؟ قَالَ: نَعَمْ، هَذَا كِتَابِي إِلَيْكَ. قَالَ: هَلْ تَدْرِي مَا فِيهِ؟ قَالَ: أَفْرَأَهُ عَلَيَّ، فَإِذَا فِيهِ عَيْبُ عُثْمَانَ وَ دَعَاؤُهُ إِلَى قَتْلِهِ، فَسَيَّرَهُ مِنَ الْبَصْرَةِ، وَ أَخَذُوا عَلَيَّ عَامِلِي عُثْمَانَ بْنَ حُنَيْفِ الْأَنْصَارِيِّ عَدْرًا فَمَثَلُوا بِهِ كُلَّ الْمُثَلَّةِ، وَ نَتَفَعُوا كُلَّ شَعْرَةٍ فِي رَأْسِهِ وَ وَجْهِهِ، وَ قَتَلُوا شِيعَتِي، طَائِفَةً صَبْرًا، وَ طَائِفَةً عَدْرًا، وَ طَائِفَةً عَضُوا بِأَسْنَانِهِمْ حَتَّى لَقُوا اللَّهَ،

And Abdullah Bin Hakeem Al-Tameemi stood up and said, 'O Talha! Do you recognise this letter?' He said, 'Yes'. He said, 'This is my letter to you'. He said, 'Do you know what is in it?' He said, 'Read it out to me, for therein are the faults of Usman and his call to his killing'. They expelled him from Al-Basra and they seized the office bearers of Usman Bin Huneyf Al-Ansari treacherously, and they tortured him with every torture, and they plucked out every hair from his head and face, and they killed my^{asws} Shias – a group by execution, and a group by treachery, and a group they attacked by their swords until they met Allah^{azwj}.

فَوَ اللَّهُ لَوْ لَمْ يَقْتُلُوا مِنْهُمْ إِلَّا رَجُلًا وَاحِدًا لَحَلَّ لِي بِهِ دِمَاؤُهُمْ وَ دِمَاءُ ذَلِكَ الْجَيْشِ لِرِضَاهُمْ بِقَتْلِ مَنْ قُتِلَ، دَعَّ مَعَ أَنَّهُمْ قَدْ قَتَلُوا أَكْثَرَ مِنَ الْعِدَّةِ الَّتِي قَدْ دَخَلُوا بِهَا عَلَيْهِمْ، وَ قَدْ أَدَالَ اللَّهُ مِنْهُمْ قُبْعًا لِلْقَوْمِ الظَّالِمِينَ،

By Allah^{azwj}! Even if they had not killed from them except one man, (shedding) their blood would have been Permissible for me^{asws}, and the blood of the army due to their agreeing with the killing of the ones killed. Leave it, along with that they had killed more from the worshippers, those they had entered upon them, and Allah^{azwj} has Pointed about them: **Therefore, remoteness is for the unjust people [23:41].**

فَأَمَّا طَلْحَةُ فَرَمَاهُ مَرْوَانَ بِسَهْمٍ فَقَتَلَهُ، وَ أَمَّا الزُّبَيْرُ فَذَكَرَتْهُ قَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنَّكَ تُقَاتِلُ عَلِيًّا (ع) وَ أَنْتَ ظَالِمٌ لَهُ، وَ أَمَّا عَائِشَةُ فَإِنَّهَا كَانَ نَهَاها رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَنْ مَسِيرِهَا فَعَضَّتْ يَدَيْهَا نَادِمَةً عَلَى مَا كَانَ مِنْهَا.

As for Talha, Marwan shot at him with an arrow and killed him; and as for Al-Zubeyr, I^{asws} reminded him of the words of Rasool-Allah^{saww}: 'You (Al-Zubeyr) would be fighting against Ali^{asws} and you will be an oppressor to him^{asws}'. And as for Ayesha, she had been forbidden

by Rasool-Allah^{saww} from her travelling, she bit her hands in regret upon what had happened from her.

وَقَدْ كَانَ طَلْحَةُ لَمَّا نَزَلَ ذَا قَارٍ قَامَ حَظِيْبًا فَقَالَ: يَا أَيُّهَا النَّاسُ! إِنَّا أَخْطَأْنَا فِي عُثْمَانَ حَظِيْبَةً مَا يُخْرِجُنَا مِنْهَا إِلَّا الطَّلَبُ بِدَمِهِ، وَ عَلِيٌّ قَاتِلُهُ، وَ عَلَيْهِ دَمُهُ. وَ قَدْ نَزَلَ دَارَ مَعَ شُكَّاكِ الْيَمَنِ وَ نَصَارَى رَبِيعَةَ وَ مُنَافِقِي مُصْرَ،

And when Talha had descended at Za Qaar, he addressed saying, 'O you people! We have made a mistake regarding Usman with such a mistake, we cannot come out from it except by seeking his blood, and Ali^{asws} is his killer, and upon him^{asws} is his blood'. And he had descended in houses with the doubters of Al-Yemen, and Christians of Rabie, and hypocrites of (tribe of) Muzar.

فَلَمَّا بَلَغَنِي قَوْلُهُ وَ قَوْلَ كَانَ عَنِ الرَّبِيعِ فِيهِ، بَعَثْتُ إِلَيْهِمَا أَنَا شِدْهُمَا بِحَقِّ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَا أَتَيْتُمَا فِي وَ أَهْلُ مُصْرَ مُحَاصِرُوا عُثْمَانَ،

When his words reached me, and the words which were from Al-Zubeyr regarding it, I^{asws} sent a message to them both, adjuring them with the right of Muhammad^{saww}: 'Do not come to me^{asws} (for battle) and the people of Egypt have besieged Usman'.

فَقُلْتُمَا: اذْهَبْ بِنَا إِلَى هَذَا الرَّجُلِ فَإِنَّا لَا نَسْتَطِيعُ قَتْلَهُ إِلَّا بِكَ، لِمَا تَعْلَمُ أَنَّهُ سَيَرَّ أَبَا ذَرٍّ رَحِمَهُ اللَّهُ، وَ فَتَقَّ عَمَّارًا، وَ آوَى الْحَكَمَ بْنَ أَبِي الْعَاصِ - وَ قَدْ طَرَدَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ أَبُو بَكْرٍ وَ عُمَرُ - وَ اسْتَعْمَلَ الْفَاسِقَ عَلَى كِتَابِ اللَّهِ الْوَلِيدَ بْنَ عُقْبَةَ، وَ سَلَطَ خَالِدَ بْنَ عُرْفُطَةَ الْعُدْرِيَّ عَلَى كِتَابِ اللَّهِ يَمْزُقُ وَ يَحْرِقُ،

You two said, 'Come with us to this man (Usman), for we are not able upon killing him except by you^{asws}, due to what you^{asws} know that he had expelled Abu Zarr^{ra}, and injured Ammar, and sheltered Al-Hakan Bin Abu Al-Aas, and although Rasool-Allah^{saww}, and Abu Bakr, and Umar had expelled him, and he utilised the transgressor Al-Waleed Bin Uqba upon (compiling) the Book of Allah^{azwj}, and had authorise Khalid Bin Urfutah Al-Uzry upon the Book of Allah^{azwj} with tearing it and burning it'.

فَقُلْتُ: كُلُّ هَذَا قَدْ عَلِمْتُ وَ لَا أَرَى قَتْلَهُ يَوْمِي هَذَا، وَ أَوْشَكَ سِقَاؤُهُ أَنْ يُخْرِجَ الْمَخْضُ زُبْدَتَهُ، فَأَقْرَأَ بِمَا قُلْتُ.

I^{asws} said: 'All this you have known, and I^{asws} do not see his killing in this day of mine^{asws}, and no doubt it can be quenched if the butter were to bring out its foam. Accept what I^{asws} am saying to you both'.

وَ أَنَا قَوْلُكُمَا: إِنَّكُمَا تَطْلُبَانِ بَدَمَ عُثْمَانَ فَهَذَا ابْنَاهُ عَمْرُو وَ سَعِيدٌ فَخَلُّوا عَنْهُمَا يَطْلُبَانِ دَمَ أَبِيهِمَا، مَتَى كَانَتْ أَسَدٌ وَ تَيْمٌ أَوْلِيَاءُ بَنِي أُمَيَّةَ؟! فَانْقَطَعَا عِنْدَ ذَلِكَ.

And as for your words that you are both seeking the blood of Usman, so here are his two sons, Amro and Saeed. Free their way to seek the blood of their father. When did the (clans of) Asad and Taym become the guardians of the clan of Umayya?! They were cut-off at that.

فَقَامَ عِمْرَانُ بْنُ حُصَيْنِ الْحِزْرِيُّ صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ هُوَ الَّذِي جَاءَتْ عَنْهُ الْأَخَادِيثُ - وَ قَالَ: يَا هَذَا لِمَا لَا تُخْرِجَانِ بَيْعَتِكُمَا مِنْ طَاعَةِ عَلِيٍّ، وَ لَا تَحْمِلَانَا عَلَى نَفْضِ بَيْعَتِهِ، فَإِنَّهَا لِلَّهِ رِضًا، أَمَا مَا وَسَعْتِكُمَا بِيُونُكُمَا حَتَّى أَتَيْتُمَا بِأَمِّ الْمُؤْمِنِينَ؟! فَالْعَجَبُ لِاخْتِلَافِهَا إِيَّاكُمَا، وَ مَسِيرِهَا مَعَكُمْ، فَكُفُّوا عَنَّا أَنْفُسَكُمَا، وَ ارْجِعَا مِنْ حَيْثُ جِئْتُمَا، فَلَسْنَا عَيْدٌ مِنْ غَلَبِ، وَ لَا أَوَّلَ مَنْ سَبَقَ،

Imran Bin Husayn Al-Khuzai, companion of Rasool-Allah^{saww} stood up, and he is the one from whom the Ahdeeth have come, and he said, 'O you two! Do not come out from your allegiances which you pledged of the obedience to Ali^{asws}, and do not get carried upon breaking his^{asws} allegiance, for it had the Pleasure of Allah^{azwj}. Weren't your houses capacious enough until you came with the mother of the believers (Ayesha)?! Strange of her differing with you two and (now) her travelling with you. Refrain yourselves from us and return to when you have come from, for we are no slaves of the ones who overcome, nor the first one to precede'.

فَهَمَّا بِهِ ثُمَّ كَفَّا عَنْهُ، وَكَانَتْ عَائِشَةُ قَدْ شَكَّتْ فِي مَسِيرِهَا وَتَعَاطَمَتِ الْفِتَالُ، فَدَعَتْ كَاتِبَهَا عُبَيْدَ اللَّهِ بْنَ كَعْبٍ التَّمِيمِيَّ فَقَالَتْ: اكْتُبْ، مِنْ عَائِشَةَ بِنْتِ أَبِي بَكْرٍ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَالَ: هَذَا أَمْرٌ لَا يَجْرِي بِهِ الْقَلَمُ، قَالَتْ: وَ لِمَ! قَالَ: لِأَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ فِي الْإِسْلَامِ أَوَّلٌ، وَ لَهُ بِذَلِكَ الْبَدَاءُ فِي الْكِتَابِ.

They thought of killing him, then refrained from him, and Ayesha had doubted during her journey and considered the fighting to be a mighty thing. So, she called her scribe Ubeydullah Bin Ka'ab Al-Numeyri. She said, 'Write, 'From Ayesha daughter of Abu Bakr to Ali^{asws} Bin Abu Talib^{asws}'. He said, 'This is a matter then pen cannot flow with it'. She said, 'And why not?!' He said, 'Because Ali^{asws} Bin Abu Talib^{asws} is the first in Al-Islam, and for him^{asws} with that is the beginning in the Book'.

فَقَالَتْ: اكْتُبْ، إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ مِنْ عَائِشَةَ بِنْتِ أَبِي بَكْرٍ، أَمَا بَعْدُ: فَإِنِّي لَسْتُ أَجْهَلُ قَرَابَتِكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ، وَ لَا قَدَمَكَ فِي الْإِسْلَامِ، وَ لَا غِنَاكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ، وَ إِنَّمَا خَرَجْتُ مُصْلِحَةً بَيْنَ بَنِي لَا أُرِيدُ حَرْبَكَ إِنْ كَفَفْتَ عَنْ هَذَيْنِ الرَّجُلَيْنِ .. فِي كَلَامٍ لَهَا كَثِيرٍ، فَلَمْ أُجِبْهَا بِحَرْفٍ، وَ أَخَّرْتُ حَوَائِثَ لِقَاتِهَا،

She said, 'Write, 'To Ali^{asws} Bin Abu Talib^{asws}, from Ayesha daughter of Abu Bakr. As for after, I am not unaware of your relationship from Rasool-Allah^{saww}, nor of your^{asws} being first in Al-Islam, nor of your^{asws} state from Rasool-Allah^{saww}, and rather I have come out to reconcile between my sons, nor do I want to battle you^{asws}, if you^{asws} were to refrain from these two men' – among a lot of speech of her. But, I^{asws} did not answer her with a single word, and I delayed her answer (until she initiated the war).

فَلَمَّا قَضَى اللَّهُ لِي الْحُسَيْنِي سِرْتُ إِلَى الْكُوفَةِ وَ اسْتَخْلَفْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ عَلَى الْبَصْرَةِ، فَقَدِمْتُ الْكُوفَةَ وَ قَدِ اتَّسَمْتُ لِي الْوُجُوهُ كُلُّهَا إِلَّا الشَّامَ، فَأَحْبَبْتُ أَنْ اتَّخِذَ الْحِجَّةَ، وَ أَقْضِيَ الْعُدْرَ، وَ أَخَذْتُ بِقَوْلِ اللَّهِ تَعَالَى: وَ إِنَّمَا تَخَافُنَّ مِنْ قَوْمٍ حَيَاتَهُ فَاذْبُدْ إِلَيْهِمْ عَلَى سَوَاءٍ،

When Allah^{azwj} Judged the goodness for me^{asws}, I^{asws} travelled to Al-Kufa and made Abdullah Bin Abbas to be in charge upon Al-Basra. I arrived at Al-Kufa, and the faces, all of them had turned to me^{asws} except for Syria (Muawiya). I^{asws} loved to that the argument and fulfil the excuse, and I^{asws} with the Words of Allah^{azwj} Exalted: **And if you fear treachery from a people, then discard (the agreement) to them upon equality, [8:58].**

فَبَعَثْتُ حَرِيرَ بْنَ عَبْدِ اللَّهِ إِلَى مُعَاوِيَةَ مُعَذِّراً إِلَيْهِ، مُتَّخِذاً لِلْحِجَّةِ عَلَيْهِ، فَرَدَّ كِتَابِي، وَ جَحَدَ حَقِّي، وَ دَفَعَ بَيْعِي، وَ بَعَثَ إِلَيَّ أَنْ ابْعَثْ إِلَيَّ قَتْلَةَ عُثْمَانَ، فَبَعَثْتُ إِلَيْهِ: مَا أَنْتَ وَ قَتْلَةَ عُثْمَانَ؟! أَوْلَادُهُ أَوْلَى بِهِ، فَادْخُلْ أَنْتَ وَ هُمْ فِي طَاعَتِي

I^{asws} sent Jareer Bin Abdullah to Muawiya offering an excuse to him, having taken the argument upon him. He returned my^{asws} letter and rejected my^{asws} right, and repelled my^{asws}

allegiance, and he sent a message to me^{asws}, 'Send the killer of Usman to me'. I^{asws} sent a message to him, 'What have I^{asws} to do with the killer of Usman?! His children are foremost with it, so you and them should enter into my^{asws} obedience'.

ثُمَّ خَاصِمُوا إِلَيَّ الْقَوْمَ لِأَحْمِلَكُمْ وَإِيَّاهُمْ عَلَى كِتَابِ اللَّهِ، وَإِلَّا فَهَذِهِ خُدْعَةٌ الصَّيِّبِ عَنِ رِضَاعِ الْمَلِيحِ، فَلَمَّا بَيَّسَ مِنْ هَذَا الْأَمْرِ بَعَثَ إِلَيَّ أَنْ أَجْعَلَ الشَّامَ لِي حَبَاتِكَ، فَإِنْ حَدَثَ بِكَ حَادِثَةٌ عَنِ الْمَوْتِ لَمْ يَكُنْ لِأَحَدٍ عَلَيَّ طَاعَةٌ، وَإِنَّمَا أَرَادَ بِذَلِكَ أَنْ يُجْلَعَ طَاعَتِي مِنْ عُنُقِهِ فَأَبَيْتُ عَلَيْهِ.

Then the people disputed that I^{asws} should carry you and them upon the Book of Allah^{azwj} or else so this is (like) deceiving a child from breast-feeding for a while. When he despaired from this command, he sent a message to me, 'Make Syria to be for me during your^{asws} lifetime, so that if the event of death occurs upon you, there would not be any obedience for me upon anyone', and rather he intended with that to be free my^{asws} obedience from his neck, so I^{asws} refused unto him.

فَبَعَثَ إِلَيَّ: أَنَّ أَهْلَ الْحِجَازِ كَانُوا الْحُكَّامَ عَلَى أَهْلِ الشَّامِ فَكَمَا قَتَلُوا عُثْمَانَ صَارَ أَهْلُ الشَّامِ الْحُكَّامَ عَلَى أَهْلِ الْحِجَازِ،

He sent a message to me^{asws}, 'The people of Al-Hijaz were rulers upon the people of Syrian. When they killed Usman, the people of Syria became the rulers over the people of Al-Hijaz'.

فَبَعَثْتُ إِلَيْهِ: إِنْ كُنْتُ صَادِقًا فَسَمِّ لِي رَجُلًا مِنْ قُرَيْشِ الشَّامِ تَحِلُّ لَهُ الْخِلَافَةُ، وَ يُقْبَلُ فِي الشُّورَى فَإِنْ لَمْ تَجِدْهُ سَمِّتْ لَكَ مِنْ قُرَيْشِ الْحِجَازِ مَنْ تَحِلُّ لَهُ الْخِلَافَةُ، وَ يُقْبَلُ فِي الشُّورَى،

I^{asws} sent a message to him: 'If you were truthful, then name a man from Quraysh of Syria for whom the caliphate would be permissible for and he would accept to be in consultation. If you cannot find him, I^{asws} will name for you from Quraysh of Al-Hijaz, someone the caliphate is permissible for, and he would accept to be in the consultation.

وَ نَظَرْتُ إِلَى أَهْلِ الشَّامِ فَإِذَا هُمْ بَقِيَّةُ الْأَحْزَابِ فَرِاشُ نَارٍ وَ دُبَابٌ طَمَعٍ يَجْمَعُ مِنْ كُلِّ أَوْبٍ مِمَّنْ يَنْبَغِي لَهُ أَنْ يُؤَدَّبَ وَ يُحْمَلُ عَلَى السِّنَّةِ، لَيْسُوا مِنَ الْمُهَاجِرِينَ وَ لَا الْأَنْصَارِ وَ لَا التَّابِعِينَ بِإِحْسَانٍ،

And I^{asws} looked at the people of Syria, and there they were, remainder of the confederates (Battle of Al-Ahzaab), a bed of fire and covetous flies gathered from every epidemic, from the ones it is befitting to be educated and carried upon the Sunnah, neither being from the Emigrants nor from the Helpers, nor the followers of goodness.

فَدَعَوْتُهُمْ إِلَى الطَّاعَةِ وَ الْجَمَاعَةِ فَأَبَوْا إِلَّا فِرَاقِي وَ شِقَاقِي، ثُمَّ نَهَضُوا فِي وَجْهِ الْمُسْلِمِينَ، يَنْصَحُونَهُمْ بِالنَّبْلِ، وَ يَشْجُرُونَهُمْ بِالرِّمَاحِ، فَعِنْدَ ذَلِكَ نَهَضْتُ إِلَيْهِمْ، فَلَمَّا عَضَّتْهُمْ السَّلَاحُ، وَ وَجَدُوا أَلَمَ الْجِرَاحِ رَفَعُوا الْمَصَاحِفَ

I^{asws} called them to the obedience and the unity, but they refused except for separation and wretchedness. Then they rose up in the face of the Muslims, shooting at them with the arrows and the stabbing them with the spears. During that, I^{asws} rose up to them. When they were bitten by the weapons and found the pain of injuries, they raised the Parchments (Qurans).

فَدَعَوْكُمْ إِلَىٰ مَا فِيهَا، فَأَنْبَأْتُكُمْ أَنَّهُمْ لَيْسُوا بِأَهْلِ دِينٍ وَلَا قُرْآنٍ وَإِنَّمَا رَفَعُوهَا مَكِيدَةً وَخَدِيعَةً، فَاْمَضُوا لِقِتَالِهِمْ، فَقُلْتُمْ: أَقْبَلْ مِنْهُمْ وَاكْفُفْ [اَكْفُفْ] عَنْهُمْ، فَإِنَّهُمْ إِنْ أَجَابُوا إِلَىٰ مَا فِي الْقُرْآنِ جَامِعُونَ عَلَيَّ مَا نَحْنُ عَلَيْهِ مِنَ الْحَقِّ،

So, you all called to what is in it, and I^{asws} informed you that they were neither people of Religion nor Quran, and rather they were raising it as a plot and a deception. I^{asws} went on to fight them. You said, 'Accept from them and restrain from them, for if they were to answer to what is in the Quran, we would (all) be united upon what we are (already) upon, of the truth'.

فَقَبِلْتُ مِنْهُمْ وَكَفَفْتُ عَنْهُمْ، فَكَانَ الصُّلْحُ بَيْنَكُمْ وَبَيْنَهُمْ عَلَىٰ رَجُلَيْنِ حَكَمَيْنِ لِيُحْيِيَا مَا أَحْيَاهُ الْقُرْآنُ وَيُجَيِّبَا مَا أَمَاتَهُ الْقُرْآنُ، فَاخْتَلَفَ رَأْيُهُمَا وَاخْتَلَفَ حُكْمُهُمَا، فَبَدَا مَا فِي الْكِتَابِ وَخَالَفَا مَا فِي الْقُرْآنِ وَكَانَا أَهْلَهُ،

I^{asws} accepted from them and restrained from them. The reconciliation between you and them was upon two men as judges, for them to revive what the Quran revived and kill whatever the Quran kills. Their views differed and their decisions differed. So, they discarded what was in the Book and opposed what was in the Quran, and they were its people.

ثُمَّ إِنَّ طَائِفَةً اعْتَرَلَتْ فَرَكْنَاهُمْ مَا تَرَكُونَا حَتَّىٰ إِذَا عَاثُوا فِي الْأَرْضِ يُفْسِدُونَ وَيَقْتُلُونَ، وَكَانَ فِيْمَنْ قَتَلُوهُ أَهْلُ مَيْرَةَ مِنْ بَنِي أَسَدٍ، وَ قَتَلُوا خَبَّابَ بِنِ الْأَرْتِ وَ ابْنَهُ وَ أُمَّ وَوَلَدِهِ، وَ الْحَارِثَ بِنِ مَرَّةِ الْعَبْدِيِّ،

Then a group isolated, so we left them for as long as they left us alone, until when they wreaked havoc in the earth, corrupting and killing, and among the ones they killed were the people of Meyra from the clan of Asad, and they kill Khabbab Bin Al-Art, and his son, and mother of his children, and Al-Haris Bin Murrah Al-Abady.

فَبَعَثْتُ إِلَيْهِمْ دَاعِيًا، فَقُلْتُ: اذْفَعُوا إِلَيْنَا قَتَلَةَ إِخْوَانِنَا، فَقَالُوا: كُلُّنَا قَتَلْتُهُمْ، ثُمَّ شَدَّدْتَ عَلَيْنَا خَيْلَهُمْ وَ رِجَالَهُمْ فَصَرَعَهُمُ اللَّهُ مَصَارِعَ الظَّالِمِينَ، فَلَمَّا كَانَ ذَلِكَ مِنْ شَأْنِهِمْ أَمَرْتُمْ أَنْ تَمْضُوا مِنْ قَوْمِكُمْ ذَلِكَ إِلَىٰ عَدُوِّكُمْ، فَقُلْتُمْ: كَلَّتْ سَيْوفُنَا، وَ نَصَلَتْ أَسِنَّةُ رِمَاحِنَا، وَ عَادَ أَكْثَرُهَا قَصِيدًا فَأَذَنْ لَنَا فَلَنَرْجِعْ وَ نَلْقُصِدَ بِأَحْسَنِ عُدَّتِنَا، وَ إِذَا نَحْنُ رَجَعْنَا زِدْنَا فِي مِقَاتِلِنَا عِدَّةً مِنْ قَبْلِ مِنَّا

I^{asws} sent a message to them, calling. I^{asws} said, 'Hand over to us the killers of our brethren'. They said, 'All of us are their killers'. Then they strengthened their cavalry and their infantry, but Allah^{azwj} Fought them the fight of the unjust. When that happened from their actions, I^{asws} ordered you to go immediately right to your enemies'. You said, 'Our swords are few, and our spear are old, and for most of us these are in short supply, so permit for us to return and prepare an excellent preparation. And when we do return, our fighters would have increased, a number of the ones from us who fight.

حَتَّىٰ إِذَا أَظَلَلْتُمْ عَلَىٰ الشُّجْبَةِ أَمَرْتُمْ أَنْ تَلْزَمُوا مَعَسِكْرَكُمْ، وَ أَنْ تَضْمُوا إِلَيْهِ نَوَاصِيَكُمْ، وَ أَنْ تُوَطِّئُوا عَلَىٰ الْجِهَادِ نُفُوسَكُمْ، وَ لَا تُكْثِرُوا زِيَارَةَ أَبْنَائِكُمْ وَ لَا نِسَائِكُمْ، فَإِنَّ أَصْحَابَ الْحَرْبِ مُصَابِرُوهَا وَ أَهْلَ الشَّهْرِ فِيهَا، وَ الَّذِينَ لَا يَبْتَغُونَ مِنْ سَهْرِ لَيْلِهِمْ، وَ لَا ظِلْمَ نَهَارِهِمْ، وَ لَا فِقْدَانَ أَوْلَادِهِمْ وَ لَا نِسَائِهِمْ،

(It went on) to the extent that when you were shaded at the palm trees, I^{asws} instructed you that you should be with your soldiers and to necessitate your corners, and settle yourselves upon the Jihad, and do not frequent the visitations of your sons nor your wives, for the

companions of war are their patrons and the propagandists are in it, and the ones who are not holding vigils in their nights, nor being thirsty in their days, nor do they miss their children or their wives.

وَأَقَامَتْ طَائِفَةٌ مِنْكُمْ مَعَدَّةً وَ طَائِفَةٌ دَخَلَتِ الْمِصْرَ عَاصِيَةً، فَلَا مَنْ دَخَلَ الْمِصْرَ عَادَ إِلَيَّ، وَ لَا مَنْ أَقَامَ مِنْكُمْ ثَبَتَ مَعِيَ وَ لَا صَبَرَ، فَلَقَدْ رَأَيْتَنِي وَ مَا فِي عَسْكَرِي مِنْكُمْ حَمْسُونَ رَجُلًا، فَلَمَّا رَأَيْتُ مَا أَنْتُمْ عَلَيْهِ دَخَلْتُ عَلَيْكُمْ فَمَا قَدَّرَ لَكُمْ أَنْ تَخْرُجُوا مَعِيَ إِلَى يَوْمِكُمْ هَذَا، لِلَّهِ أَيْبُكُمْ

And a group from you prepared and a group entered the city disobeying, and the ones who entered the city did not return to me^{asws}, and the ones who stayed were not steadfast with me^{asws} nor were they patient. I^{asws} only saw fifty men from you in my^{asws} army. When I^{asws} saw what you were upon, I^{asws} entered among you and estimated that you will not be going out with me^{asws}, up to this day of yours, for the Sake of Allah^{azwj}.

أَلَا تَرَوْنَ أَيُّ مِصْرٍ قَدِ افْتَتِحَتْ؟ وَ أَيُّ أَطْرَافِكُمْ قَدِ انْتَقَصَتْ؟ وَ أَيُّ مَسَاحِكِكُمْ تَزْفَى؟ وَ أَيُّ بِلَادِكُمْ تُعْزَى؟ وَ أَنْتُمْ ذَوُو عَدَدٍ حَمٍّ وَ شَوْكَةٍ شَدِيدَةٍ، وَ أَوْلُو بَأْسٍ قَدْ كَانَ مَخُوفًا، لِلَّهِ أَنْتُمْ! أَيْنَ تَذْهَبُونَ؟ وَ أَيُّ تُوْفُكُونَ؟

Can't you see? Which of the cities have you conquered? And which of your outskirts have you (even) reproached? And which of your weapons have you updated? And which of your cities have been invaded? And you are with large numbers and stronger backbones, and ones with strength they used to fear? For the Sake of Allah^{azwj}! You, where are you going? And why are you being deluded?

أَلَا إِنَّ الْقَوْمَ جَدُّوا وَ تَأَسَّوْا وَ تَنَاصَرُوا، وَ إِنَّكُمْ أَبَيْتُمْ وَ وَبَيْتُمْ وَ تَخَادَلْتُمْ وَ تَعَاشَشْتُمْ، مَا أَنْتُمْ إِنْ بَقِيْتُمْ عَلَى ذَلِكَ سَعْدَاءَ، فَأَنْتَهُوا- رَحِمَكُمُ اللَّهُ- نَائِمِكُمْ، وَ تَحْرُجُوا لِحَرْبٍ عَدُوِّكُمْ، فَقَدْ أَبَدَتِ الرَّغْوَةُ عَنِ الصَّرِيحِ، وَ أَضَاءَ الصُّبْحُ لِيَذِي عَيْنَيْنِ، فَأَنْتَبَهُوا

Indeed! The people (enemies) exerted, and they conspired, and supported each other, while you refused, and slept, and abandoned, and cheated. You would not have been happy if you were had remained upon that. Be careful of your sleep, may Allah^{azwj} have Mercy on you, and heat up for battling your enemies, for the lather has appeared from the cream, and the morning has illuminated for the one with eyes, so watch out!

إِنَّمَا تُفَاتِلُونَ الطُّلُقَاءَ وَ أَبْنَاءَ الطُّلُقَاءِ وَ أَهْلَ الْجُفَاءِ، وَ مَنْ أَسْلَمَ كَرْهًا، وَ كَانَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنْفَاءً، وَ لِلْإِسْلَامِ كُلِّهِ حَرْبًا، أَعْدَاءَ السُّنَّةِ وَ الْقُرْآنِ، وَ أَهْلَ الْبِدْعِ وَ الْأَخْدَاتِ، وَ مَنْ كَانَتْ نِكَايَتُهُ تُتَقَى وَ كَانَ عَلَى الْإِسْلَامِ وَ أَهْلِهِ مَخُوفًا، وَ أَكَلَةَ الرِّشَاءِ، وَ عَيْبَةَ الدُّنْيَا،

But rather, you are going to be fighting the freed ones (of Makkah) and the sons of the freed ones, and the people of disloyalty, and ones who became Muslims unwillingly, and to Rasool-Allah^{saww} they had snubbed, and they had all fled from Al-Islam, enemies of the Sunnah and the Quran, and (they are) people of innovations and juveniles, and ones who were called but they stayed back, and they were fearful upon Al-Islam and its people, and they ate from the bribery, and are slaves of the world!

وَ لَقَدْ أَتَيْتُ إِلَيَّ أَنَّ ابْنَ النَّبِيعَةِ لَمْ يُبَايِعْ مُعَاوِيَةَ حَتَّى شَرَطَ لَهُ أَنْ يُؤْتِيَهُ أَيْتِيَّةً هِيَ أَكْثَرُ مِمَّا فِي يَدَيْهِ مِنْ سُلْطَانِيهِ، فَصَعُرَتْ يَدُ هَذَا النَّبِيعِ دِينَهُ بِالْأَنْبِيَاءِ، وَ حَرَبَتْ أَمَانَةَ هَذَا الْمُشْتَرِي بِبُصْرَةَ فَاسِقٍ غَادِرٍ بِأَمْوَالِ الْمُسْلِمِينَ،

And it has been informed to me that Ibn Al-Nabigah did not pledge allegiance to Muawiya until he stipulated to him that he would give him an award which was greater than what was in his hands from his authority. So, the hand of this seller of his religion for the world was belittled, and the entrustment of this buyer was humiliated by his helping a transgressor, one treacherous with the wealth of the Muslims.

وَأَيُّ سَهْمٍ لِهَذَا الْمُشْتَرِي وَ قَدْ شَرِبَ الْخَمْرَ، وَ ضُرِبَ حَدًّا فِي الْإِسْلَامِ، وَ كَلُّكُمْ يَعْرِفُهُ بِالْفَسَادِ فِي الدُّنْيَا، وَ إِنَّ مِنْهُمْ مَنْ لَمْ يَدْخُلْ فِي الْإِسْلَامِ وَ أَهْلِهِ حَتَّى رُضِيَ لَهُ عَلَيْهِ رَضِيحَةً،

And which share is for this buyer, and he had drunk the wine, and was whipped the legal punishment in Al-Islam, and all of you recognise him with the corruption in the world, and that from them is one who did not enter into Al-Islam and its people until he was awarded upon with an award.

فَهَؤُلَاءِ قَادَةُ الْقَوْمِ، وَ مَنْ تَرَكَتُمْ لَكُمْ ذِكْرٌ مَسَاوِيهِ أَكْثَرَ وَ أَبْوَرُ، وَ أَنْتُمْ تَعْرِفُونَهُمْ بِأَعْيَانِهِمْ وَ أَسْمَائِهِمْ كَانُوا عَلَى الْإِسْلَامِ ضِدًّا، وَ لِنَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَزْبًا، وَ لِلشَّيْطَانِ حِزْبًا، لَمْ يَتَقَدَّمْ إِيْمَانُهُمْ، وَ لَمْ يَخْدُثْ نِفَاقُهُمْ، وَ هَؤُلَاءِ الَّذِينَ لَوْ وُلُّوا عَلَيْكُمْ لَأَظْهَرُوا فِيكُمْ الْفُخْرَ وَ التَّكْبَرَ وَ التَّسَلُّطَ بِالْجَبَرِيَّةِ وَ الْفَسَادِ فِي الْأَرْضِ،

So, these are (now) leaders of the people, one whose mention I^{asws} leave out for you, his evil is more, and more destructive, and you recognise them by seeing them and hearing them. They were adversaries against Al-Islam, and at war to the Prophet^{saww}, and a party of the Satan^{la}. Their Eman did not advance, and their hypocrisy wasn't new, and they are those, if they were to rule upon you, they will manifest upon you all - the immoralities, and the arrogance, and the tyrannous overcoming, and the corruption in the earth.

وَ أَنْتُمْ عَلَى مَا كَانَ مِنْكُمْ مِنْ تَوَاطُلٍ وَ تَخَادُلٍ خَيْرٌ مِنْهُمْ وَ أَهْدَى سَبِيلًا، مِنْكُمْ الْمُفْقَهُاءُ وَ الْعُلَمَاءُ وَ الْفُهَمَاءُ وَ حَمَلَةُ الْكِتَابِ وَ الْمُتَهَجِّدُونَ بِالْأَسْحَارِ، أَلَا تَسْخَطُونَ وَ تَنْقَمُونَ أَنْ يُنَارِعَكُمْ الْوَلَايَةُ السُّفَهَاءُ الْبَطْأَةُ عَنِ الْإِسْلَامِ الْجَفَاءُ فِيهِ؟!

And you are upon what was from you, from interdependence and being laid back, and (you are) better than them and more guided of the way. From you are the jurists, and the scholars, and the understanding ones, and memorisers of the Book, and the strivers with the vigils. Are you not getting angry and taking revenge that the foolish ones are snatching away the governance away from Islam and leaving the carcasses in it?!

اسْمَعُوا قَوْلِي - يَهْدِيكُمُ اللَّهُ - إِذَا قُلْتُمْ، وَ أَطِيعُوا أَمْرِي إِذَا أَمَرْتُ، فَوَ اللَّهُ لَئِنْ أَطَعْتُمُونِي لَا تَعْوُوا، وَ إِنْ عَصَيْتُمُونِي لَا تَرْشُدُوا، قَالَ اللَّهُ تَعَالَى: أَمْ مَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يَهْدِي فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ،

Listen to my^{asws} words, may Allah^{azwj} Guide you, when I^{asws} say it, and obey my^{asws} orders when I^{asws} issue them, for by Allah^{azwj}, if you were to obey me^{asws} you will not stray, and if you were to disobey me^{asws} you will not be rightly guided! Allah^{azwj} Exalted Says: ***Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? So, what is the matter with you all? How are you judging?'*** [10:35].

وَ قَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِذَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ، فَالْهَادِي مِنَ بَعْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ هَادٍ لِأُمَّتِهِ عَلَى مَا كَانَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَمَنْ عَسَى أَنْ يَكُونَ الْهَادِي إِلَّا الَّذِي دَعَاكُمْ إِلَى الْحَقِّ وَ قَادَكُمْ إِلَى الْهُدَى،

And Allah^{azwj} the Exalted Said to His^{azwj} Prophet^{saww}: **But rather, you are a Warner, and for every people there is a Guide [13:7]**. So, the guide from after the Prophet^{saww} is a guide of his^{saww} community upon whatever had happened from Rasool-Allah^{azwj}. Who else had happened to be the guide except the one who calls you to the truth, and guides you to the guidance?

خُذُوا لِلْحَرْبِ أَهْبَتَهَا، وَاعِدُوا لَهَا عِدَّتَهَا، فَقَدْ شُبِّتَ وَأُوقِدَتْ نَارُهَا، وَتَجَرَّدَ لَكُمْ الْفَاسِقُونَ لِكَيْلًا يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ* وَيَعْتَرُوا عِبَادَ اللَّهِ، أَلَا إِنَّهُ لَيْسَ أَوْلِيَاءُ الشَّيْطَانِ مِنْ أَهْلِ الطَّمَعِ وَالْجَفَاءِ أَوْلَى بِالْحَقِّ مِنْ أَهْلِ الْيَرِّ وَالْإِخْبَاتِ فِي طَاعَةِ رَبِّهِمْ وَ مَنَاصِحَةِ إِمَامِهِمْ،

Take the preparations for the war, and prepare for it its armaments, for it has arisen and its fire has been ignited, and the mischief-makers have been bared to you all, lest they extinguish the Noor of Allah^{azwj} with their mouths and battle the servants of Allah^{azwj}. Indeed! Surely, the party of Satan^{la}, from the people of greed and disloyalty aren't foremost with the truth than the people of righteousness, and they are the most wicked in the obedience of their Lord^{azwj} and advice of their Imam^{asws}.

إِنِّي وَاللَّهِ لَوْ لَقَيْتُهُمْ وَحْدِي وَهُمْ أَهْلُ الْأَرْضِ مَا اسْتَوْحَشْتُ مِنْهُمْ وَلَا بَالَيْتُ، وَ لَكِنْ أَسَفٌ يَرِينِي، وَ جَزَعٌ يَعْزِرِينِي مِنْ أَنْ يَلِيَّ هَذِهِ الْأُمَّةَ فَجَارَهَا وَ سَفَهَاؤُهَا فَيَجْحَدُونَ مَالَ اللَّهِ دُولًا، وَ كِتَابَ اللَّهِ دَعْلًا، وَ الْفَاسِقِينَ حِزْبًا، وَ الصَّالِحِينَ حِزْبًا،

By Allah^{azwj}! If I^{asws} were to meet them (in battle) alone, and they are the people of the earth, I^{asws} would not be fearful of them, nor give up, but regret made me^{asws} see, and my heart was alarmed from that this community would be ruled by its immoral ones, and it's foolish ones, so they would be taking the wealth of Allah^{azwj} as (main reason for) government, and the Book of Allah^{azwj} for corruption, and the mischief-makers as a party, and the righteous to be at war with.

وَ ائِمَّ اللَّهِ لَوْ لَا ذَلِكَ مَا أَكْثَرْتُ تَأْيِيدَهُمْ وَ تَحْرِيفَهُمْ، وَ تَرَكْتُكُمْ إِذَا أَبَيْتُمْ حَتَّى الْقَاهِمَ مَتَى حُمَّ لِي لِقَاؤُهُمْ، فَوَ اللَّهُ إِنِّي لَعَلَى الْحَقِّ، وَ إِنِّي لِلشَّهَادَةِ لَمَجِبٌ، وَ إِنِّي إِلَى لِقَاءِ اللَّهِ رَبِّي لَمُسْتَتَائِقٌ، وَ لِحُسْنِ نَوَائِبِهِ مُنْتَظِرٌ،

And I^{asws} swear by Allah^{azwj}! Had it not been that, I^{asws} would not have frequented reprimanding you, and urging you, and would have left you when you refused, until when I^{asws} meet them (in battle) when they think of me^{asws} to meet them. By Allah^{azwj}! I^{asws} am upon the truth, and I^{asws} love to be martyred, and are desirous to meet my^{asws} Lord^{azwj} Allah^{azwj}, and waiting for His^{azwj} excellent Rewards.

إِنِّي نَافِرْتُكُمْ فَانْفِرُوا خِفَافًا وَ ثِقَالًا وَ جَاهِدُوا بِأَمْوَالِكُمْ وَ أَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ وَ لَا تَتَأَقَلُّوا فِي الْأَرْضِ فَتَعْمَرُوا بِالذُّلِّ، وَ تُعْرَوُ بِالْحُسْفِ، وَ يَكُونَ نَصِيبِكُمْ الْأَخْسَرَ،

I^{asws} am advancing you all, so **Advance lightly and heavily, and fight with your wealth and your selves in the Way of Allah; that would be better for you if you were knowing [9:41]**, and do not be weighed down in the earth for you will be generalised with the humiliated, and you will be acknowledging with the regret, and your portion would be with the most loss.

إِنَّ أَخَا الْحُرْبِ الْيَقْظَانَ الْأَرِقُّ إِنْ نَامَ لَمْ تَنَمْ عَيْنُهُ، وَ مَنْ ضَعُفَ أَوْذِي، وَ مَنْ كَرِهَ الْجِهَادَ فِي سَبِيلِ اللَّهِ كَانَ الْمَعْبُوثَ الْمَهِينِ، إِيَّيْ لَكُمْ الْيَوْمَ عَلَى مَا كُنْتُمْ عَلَيْهِ أَمْسَ وَ لَسْتُمْ لِي عَلَى مَا كُنْتُمْ عَلَيْهِ،

The brother of war is the awake one, the restless. If he sleeps, his eyes do not sleep, and one harmed by weakness, and the one who abhors the Jihad in the Way of Allah^{azwj} - would be the defrauded, the degraded. I^{asws} am to you all today upon what you were upon yesterday, and to me^{asws} you aren't upon what you were upon.

مَنْ تَكُونُوا نَاصِرِيهِ أَخَذَ بِالسَّهْمِ الْأَخْيَبِ، وَ اللَّهُ لَوْ نَصَرْتُمُ اللَّهَ لَنَصَرْتُمْ وَ تَبَّتْ أقدامُكُمْ، إِنَّهُ حَقٌّ عَلَى اللَّهِ أَنْ يُنَصِرَ مَنْ نَصَرَهُ وَ يَخْذُلَ مَنْ خَذَلَهُ، أ تَرَوْنَ الْعَلْبَةَ لِمَنْ صَبَرَ بِغَيْرِ نَصْرِ وَ قَدْ يَكُونُ الصَّبْرُ جُبْنًا وَ يَكُونُ حِمِيَّةً، وَ إِنَّمَا الصَّبْرُ بِالنَّصْرِ وَ الْوَرُودُ بِالصَّدْرِ، وَ الْبَرَقُ بِالْمَطَرِ.

One who wants to his helper would take the good arrow. By Allah^{azwj}! If Allah^{azwj} were to Help you, He^{azwj} would Help you and Affirm your feet. It is a right upon Allah^{azwj} that He^{azwj} Helps the one who helps Him^{azwj}, and Forsakes the one who forsakes Him^{azwj}. Are you viewing the victory would be for the one who is patient without victory, and the patience had become a cowardice, and he happens to be zealous? But rather, the patience with the victory, and the advent is with the bravery, and the lightning is with the rain.

اللَّهُمَّ اجْمَعْنَا وَ إِيَّاهُمْ عَلَى الْهُدَى، وَ زَهِّدْنَا وَ إِيَّاهُمْ فِي الدُّنْيَا، وَ اجْعَلِ الْآخِرَةَ خَيْرًا لَنَا مِنَ الْأُولَى..

O Allah^{azwj}! Gather us and them upon the guidance, and Make us and them to be ascetics in the word, and Make the Hereafter to be better for us than the former (world)"³.

2- وَ رَوَى السَّيِّدُ رَضِيَ اللَّهُ عَنْهُ فِي الْكِتَابِ الْمَدْكُورِ، عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ الْكَلْبِيِّ مِمَّا رَوَاهُ فِي كِتَابِ الرَّسَائِلِ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحَسَنِ وَ عَزْرِهِمَا، عَنْ سَهْلِ بْنِ زِيَادٍ، عَنِ الْعَبَّاسِ بْنِ عِمْرَانَ، عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ الْوَلِيدِ الصَّبْرِيِّ، عَنِ الْمُفَضَّلِ، عَنْ سِنَانَ بْنِ ظَرِيفٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَكْتُبُ بِحَدِّهِ الْخُطْبَةَ إِلَى أَكَابِرِ أَصْحَابِهِ، وَ فِيهَا كَلَامٌ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ.

And it is reported by the Sayyad in the mentioned book (Kashf Al Mahjah), from Muhammad Bin Yaqoub Al Kulayni, from what is reported in the book 'Al Rasaail', from Ali Bin Muhammad, and Muhammad Bin Al Hassan and someone else, from Sahl Bin Zaiyd, from Al Abbas Bin Imran, from Muhammad Bin Al Qasim Bin Al Waleed Al Sayrafi, from Al Mufazzal, from Sinan Bin Tareyf,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} had written this sermon to the elders of his^{asws} companions, and therein is speech from Rasool-Allah^{saww}.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، إِلَى الْمُؤْمِنِينَ فِي الْأُظْلَمِ، الْمُؤْتَمَنِينَ بِالْبَلِيَّةِ، الْمُسَارِعِينَ فِي الطَّاعَةِ، الْمُتَشَبِّهِينَ فِي الْكِرَّةِ، حَيَّةٌ مِنَّا إِلَيْكُمْ، سَلَامٌ عَلَيْكُمْ، أَمَا بَعْدُ:

In the Name of Allah^{azwj} the Beneficent, the Merciful. To the ones of proximity in the (realm of) the shadows, the ones Tested with the afflictions, the ones quick in the obedience, the ones to be Resurrected during the Raj'at (return). Salutations from us^{asws} to you all! Greetings be upon you all! As for after: -

فَإِنَّ نُورَ الْبَصِيرَةِ رُوحَ الْحَيَاةِ الَّذِي لَا يَنْقَعُ إِيمَانٌ إِلَّا بِهِ مَعَ اتِّبَاعِ كَلِمَةِ اللَّهِ وَ التَّصَدِيقِ بِهَا، فَالْكَلِمَةُ مِنَ الرُّوحِ، وَ الرُّوحُ مِنَ النُّورِ، وَ النُّورُ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ،

³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 16 H 1

The Noor (light) of the insight is the soul of life which the Eman cannot benefit except by it, along with following the Words of Allah^{azwj} and the ratification of these. The Word is from the Spirit, and the Spirit is from the Noor, and the Noor is, **(Allah is the) Noor of the skies and the earth [24:35].**⁴

فِي أَيِّدِيكُمْ سَبَبٌ وَصَلَّ إِلَيْكُمْ مِنَّا نِعْمَةٌ مِنَ اللَّهِ لَا تَعْقِلُونَ شُكْرَهَا، خَصَّكُمْ بِهَا وَاسْتَخْلَصَكُمْ لَهَا وَ تِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

In your hands are the means for there to arrive to you, bounties from Allah^{azwj}. You cannot understand its thanks. He^{azwj} has Specialised you with it and Purified you for it, **And these examples, We Strike these for the people, and none understand these except for the learned ones [29:43].**

إِنَّ اللَّهَ عَهْدٌ أَنْ لَنْ يَخْلَعَ عَقْدَهُ أَحَدٌ سِوَاهُ، فَتَسَارِعُوا إِلَى وَقَاءِ الْعَهْدِ، وَ امْكُثُوا فِي طَلَبِ الْقَضْلِ، فَإِنَّ الدُّنْيَا عَرَضٌ حَاضِرٌ يَأْكُلُ مِنْهَا الْبَرُّ وَالْفَاجِرُ، وَ إِنَّ الْأَخِرَةَ وَعْدٌ صَادِقٌ يَقْضِي فِيهَا مَلِكٌ قَادِرٌ،

Allah^{azwj} Covenanted that none should abandon the pact he had agreed with Him^{azwj}, therefore hasten to fulfil the pact, and remain in seeking the Grace, for the world is present display.

The righteous and the immoral consume from it, and the Hereafter is a truthful Promise, the Able King will Fulfil in it (the Promised Rewards).

أَلَا وَ إِنَّ الْأَمْرَ كَمَا قَدْ وَقَعَ لَسَبْعٌ بَقِيَتْ مِنْ صَفَرٍ، تَسِيرُ فِيهَا الْجُنُودُ، يَهْلِكُ فِيهَا الْبَطْلُ الْجَحُودُ، خُبُوهَا عِرَابٌ، وَ فُرْسَانُهَا حِرَابٌ، وَ نَحْنُ بِذَلِكَ وَاقِفُونَ،

Indeed! And the matter is just as it has occurred on the seven days remaining of Safar (Naharwan), the armies travelled during it. The false rejections were destroyed during it. Its cavalry was Arabian, and its horses were for warfare, and by that we were pausing.

وَ لِمَا ذَكَرْنَا مُنْتَظِرُونَ انْتِظَارَ الْمُجْدِبِ الْمَطَرِ لِيُنْبِتَ الْعُشْبَ، وَ يَجِيئِي النَّمْرَ، دَعَانِي إِلَى الْكِتَابِ إِلَيْكُمْ اسْتِنْقَادُكُمْ مِنَ الْعَمَى، وَ إِرْشَادُكُمْ بَابَ الْهُدَى، فَاسْلُكُوا سَبِيلَ السَّلَامَةِ، فَإِنَّهَا جَمَاعُ الْكِرَامَةِ،

And when we remember the hopeful who were waiting the downpour of rain in order to grow the vegetation, and revive the fruits, it called me^{asws} to write the letter to you to save you from the blindness, and guide you to the door of guidance, therefore travel the way of safety, for it is a collection of prestige.

اصْطَلَفَى اللَّهُ مِنْهَجَهُ، وَ بَيَّنَّ حُجَجَهُ، وَ أَرَفَ أَرْفَهُ، وَ وَصَفَهُ وَ حَدَّهُ وَ جَعَلَهُ نَصَاكًا وَ صَفَهُ،

Allah^{azwj} Chose its Manifesto and Explained its arguments, and Presented His^{azwj} Divine Authorities, and Marked its boundaries, and Described its limits, and Manifested it just as described.

⁴ اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۖ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجْجَةٍ ۚ الزُّجْجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ ۗ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {35}

لَأَنَّهُمْ عَرَفَاءُ الْعِبَادِ عَرَفَهُمُ اللَّهُ إِتَاهُمْ عِنْدَ أَخْذِ الْمُؤَاثِقِ عَلَيْهِمْ بِالطَّاعَةِ هُمْ، فَوصَفَهُمْ فِي كِتَابِهِ فَقَالَ جَلَّ وَ عَزَّ: وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كَلًّا بِسِيمَاهُمْ

(This is) because they^{asws} recognise the servants. Allah^{azwj} Introduced them^{asws} during the pact of the Covenant with the obedience being for them^{asws}. He^{azwj} Described them^{asws} in His^{azwj} Book. The Mighty and Majestic Said: **And upon the heights would be men recognising all by their marks, [7:46].**

وَ هُمُ الشُّهَدَاءُ عَلَى النَّاسِ، وَ النَّبِيُّونَ شُهَدَاءُ هُمْ بِأَخْذِهِ هُمْ مُؤَاثِقِ الْعِبَادِ بِالطَّاعَةِ، وَ ذَلِكَ قَوْلُهُ: فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ جِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيداً يَوْمَئِذٍ يَوْمَ الَّذِينَ كَفَرُوا وَ عَصَوْا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَ لَا يَكْتُمُونَ اللَّهَ حَدِيثاً.

And they^{asws} are the witnesses upon the people, and the Prophets^{as} are witnesses for them^{asws} by the Taking of the Covenants of the servants having been Taken for them^{asws}, and that is His^{azwj} Word: **How will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41] On that Day will those who committed Kufr and disobeyed the Rasool would desire if only the earth could be levelled with them, and they shall not be (able to) conceal any facts from Allah [4:42].**

وَ كَذَلِكَ أَوْحَى اللَّهُ إِلَى آدَمَ: أَنْ يَا آدَمُ! قَدْ انْقَضَتْ مُدَّتُكَ، وَ قُضِيَتْ نُبُوتُكَ، وَ اسْتَكْمَلَتْ أَجْمَلُكَ، وَ حَضَرَ أَجْلُكَ، فَخُذِ النُّبُوَّةَ وَ مِيرَاثَ النُّبُوَّةِ وَ اسْمَ اللَّهِ الْأَكْبَرَ فَادْفَعْهُ إِلَى ابْنِكَ: هِبَةَ اللَّهِ، فَإِنِّي لَمْ أَدَعْ الْأَرْضَ بِعَيْرِ عِلْمٍ يُعْرَفُ،

And like that Allah^{azwj} revealed to Adam^{as}: “O Adam^{as}! Your^{as} term has expired, and your^{as} Prophet-hood has expired, and your^{as} days are completed, and your^{as} death has presented, so take the Prophet-hood, and inheritance of the Prophet-hood, and the Greatest Name of Allah^{azwj}, and hand it over to your^{as} son^{as} Hibatullah^{as}, for I^{azwj} do not leave the earth without an understanding scholar!”

فَلَمْ تَزَلِ الْأَنْبِيَاءُ وَ الْأَوْصِيَاءُ يَتَوَارَثُونَ ذَلِكَ حَتَّى انْتَهَى الْأَمْرُ إِلَيَّ، وَ أَنَا أَدْفَعُ ذَلِكَ إِلَى عَلِيِّ وَصِيِّ، وَ هُوَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى، وَ إِنَّ عَلِيّاً يُوْرَثُ وَوَلَدُهُ حَيْثُ هُمْ عَنْ مَتِّهِمْ،

The Prophets^{as} and the successors^{as} did not cease to be inheriting that until the matter ended to me^{saww}, and I^{saww} hand that over to my^{saww} successor^{asws} Ali^{asws}, and he^{asws} is from me^{saww} at the status of Haroun^{as} from Musa^{as}, and that Ali^{asws} would make his^{asws} living sons^{asws} from their sons^{asws} passing away.

فَمَنْ سَرَّهُ أَنْ يَدْخُلَ حِجَّتَهُ رَبِّهِ فَلْيَتَوَلَّ عَلِيّاً وَ الْأَوْصِيَاءَ مِنْ بَعْدِهِ، وَ لِيَسْلِمَ لِفَضْلِهِمْ، فَإِنَّهُمْ الْهُدَاةُ بَعْدِي، أَعْطَاهُمُ اللَّهُ فَهَمِي وَ عَلِي،

The one whom it cheers that he would enter a Garden of his Lord^{azwj}, then let him have the Wilayah of Ali^{asws} and of the successors^{asws} from after him^{asws}, and let him submit to their^{asws} merits, for they^{asws} are the guides after me^{as}. Allah^{azwj} has Given them^{asws} my^{saww} understanding, and my^{saww} knowledge.

فَهُمْ عِزَّتِي مِنْ لَحْمِي وَ دَمِي، أَشْكُو إِلَى اللَّهِ عَدُوَّهُمْ وَ الْمُنْكَرِ هُمْ فَضْلُهُمْ، وَ الْقَاطِعِ عَنْهُمْ صَلَاتِي، فَتَحْنُ أَهْلَ الْبَيْتِ شَجَرَةُ النُّبُوَّةِ وَ مَعْدِنُ الرَّحْمَةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ، وَ مَوْضِعُ الرَّسَالَةِ،

They^{asws} are my^{saww} family from my^{saww} flesh and my^{saww} blood. I^{saww} complain to Allah^{azwj} of their^{asws} enemies and the deniers to them^{asws} of their^{asws} merits, and the cutters from them^{asws} of my^{saww} connection. We^{asws} are People^{asws} of the Household of the tree of Prophet-hood, and the mine of mercy, and the interchange of the Angels, and place of the Message.

فَمَثَلُ أَهْلِ بَيْتِي فِي هَذِهِ الْأُمَّةِ كَمَثَلِ سَفِينَةِ نُوحٍ (ع) مَنْ رَكِبَهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا هَلَكَ، وَ مَثَلُ بَابِ حِطَّةٍ فِي بَيْتِي إِسْرَائِيلَ مَنْ دَخَلَهُ غُفِرَ لَهُ، فَأَيُّمَا رَايَةَ خَرَجَتْ لَيْسَتْ مِنْ أَهْلِ بَيْتِي فَهِيَ الدَّجَالِيَّةُ،

And an example of the People^{asws} of my^{saww} Household in this community is like an example of the ship of Noah^{as}. One who sails it would attain salvation, and one who stays behind from it would be destroyed; and an example of the door of Hitta among the children of Israel. One who entered it (his sins) were Forgiven for him. Any flag which emerged, not being from People^{asws} of my^{saww} Household, so it is the Dajjalite (flag).

إِنَّ اللَّهَ اخْتَارَ لِدِينِهِ أَقْوَامًا أَنْتَجِبُهُمْ لِلْقِيَامِ عَلَيْهِ وَ النَّصْرَ لَهُ، طَهَّرَهُمْ بِكَلِمَةِ الْإِسْلَامِ، وَ أَوْحَى إِلَيْهِمْ مُفْتَرَضَ الْقُرْآنِ، وَ الْعَمَلَ بِطَاعَتِهِ فِي مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا،

Allah^{azwj} Chose a people for His^{azwj} Religion, Selecting them for standing upon it, and the helping for it. He^{azwj} Purified them^{asws} with the Word of Al-Islam, and Revealed to them^{asws} Obligations of the Quran, and the working with being obedient to Him^{azwj} in the east of the earth and its west.

إِنَّ اللَّهَ خَصَّكُمْ بِالْإِسْلَامِ، وَ اسْتَخْلَصَكُمْ لَهُ، وَ ذَلِكَ لِأَنَّهُ أَمْتَعُ سَلَامَةٍ، وَ أَجْمَعُ كَرَامَةٍ، اصْطَلَفَى اللَّهُ مِنْهُجَهُ، وَ وَصَفَهُ وَ وَصَفَ أَخْلَاقَهُ، وَ وَصَلَ أَطْنَابَهُ مِنْ ظَاهِرِ عِلْمٍ وَ بَاطِنِ حُكْمٍ، ذِي خَلَاوَةٍ وَ مَرَاوَةٍ،

Allah^{azwj} Specialised them with Al-Islam, and Distinguished you for it, and that is because it is a safety and collection of prestige. Allah^{azwj} Chose its Manifesto, and Describe it and Described its mannerisms, and Connected its date of the apparent knowledge and esoteric wisdom, with sweetness and bitterness.

فَمَنْ طَهَّرَ بَاطِنَهُ رَأَى عَجَائِبَ مَنَاطِرِهِ فِي مَوَارِدِهِ وَ مَصَادِرِهِ، وَ مَنْ فَطَنَ لِمَا بَطَّنَ رَأَى مَكْنُونِ الْفِطَنِ وَ عَجَائِبِ الْأَمْثَالِ وَ السُّنَنِ، فَظَاهِرُهُ أَنْيَقُ، وَ بَاطِنُهُ عَمِيقٌ، وَ لَا تَفْتَى غَرَائِبُهُ، وَ لَا تَنْقُضِي عَجَائِبُهُ، فِيهِ مَفَاتِيحُ الْكَلَامِ، وَ مَصَابِيحُ الظُّلَامِ،

One who cleans his interior would see wondrous scenery in its (Quran's) resources and its sources; and the one who discerns of what is hidden would see the hidden substance of discernment, and wondrous parables and Sunnahs. Its apparent is elegant and its hidden is deep. Neither do its strangeness perish nor will its wonders terminate. In it are keys of the speech, and lamps for the darkness.

لَا يُفْتَحُ الْخَيْرَاتُ إِلَّا بِمَفَاتِيحِهِ، وَ لَا تُكْشَفُ الظُّلُمَاتُ إِلَّا بِمَصَابِيحِهِ، فِيهِ تَفْصِيلٌ وَ تَوْصِيلٌ، وَ بَيَانُ الْإِسْمَيْنِ الْأَعْلَيْنِ اللَّذَيْنِ جُمِعَا فَاجْتَمَعَا، لَا يَصْلُحَانِ إِلَّا مَعًا، يُسَمِّيَانِ فَيُفْتَرِقَانِ، وَ يُوَصِّلَانِ فَيَجْتَمِعَانِ، تَمَامُهُمَا فِي تَمَامِ أَحَدِهِمَا، حَوَالِيهَا جُحُومٌ، وَ عَلَى جُحُومِهَا جُحُومٌ، لِيَحْيِيَ حَمَاهُ، وَ يَزْعَى مَرْعَاهُ،

The goodness cannot be opened except by its keys, nor can the darkness be removed except by its lanterns. In it is detail and elaboration, and explanation of the two lofty names, those

are gathered together, not being correct except together. They are named, so they are separated, and they are connected, so they are gathered. Its completeness in the completion of one of them. Around it are stars, and upon its stars are stars, in order to protect its protectors, and take care of its caretakers.

وَ فِي الْقُرْآنِ تَبَيَّنَتْهُ وَ بَيَّنَّاهُ وَ حُدُودُهُ وَ أَرْكَانُهُ، وَ مَوَاضِعُ مَقَادِيرِهِ، وَ وَزُنْ مِيزَانِهِ، مِيزَانَ الْعَدْلِ، وَ حُكْمِ الْفَضْلِ، إِنَّ دُعَاءَ الدِّينِ فَرَّقُوا بَيْنَ الشَّكِّ وَ الْيَقِينِ، وَ جَاءُوا بِالْحَقِّ، بَنَوْا لِلْإِسْلَامِ بُنْيَانًا فَأَسَّسُوا لَهُ أَسَاسًا وَ أَرْكَانًا، وَ جَاءُوا عَلَى ذَلِكَ شُهُودًا بِعَلَامَاتٍ وَ أَمَارَاتٍ،

And in the Quran is its explanation and its statements, and its limits, and its elements, and places of its determinations, and weight of its scales, and the scale of justice, and the decisive judgment. The claimants of the religion separated between the doubt and the certainty, and they came with the truth. They^{asws} built for Al-Islam its foundations, and they established its foundations for it and its cornerstones, and they^{asws} came upon that as witnessed with markings and constructions.

فِيهَا كَفَى الْمُكْتَفِي، وَ شَفَاءُ الْمُشْتَفِي، يَحْمُونَ حَمَاهُ، وَ يَرْعَوْنَ مَرْعَاهُ، وَ يَصُونُونَ مَصُونَهُ، وَ يُحْجِرُونَ عُيُونَهُ، بِحُبِّ اللَّهِ وَ بِرِّ وَ تَعْظِيمِ أَمْرِهِ وَ ذِكْرِ بِنَايَتِهِ، وَ يُتَوَاصَلُونَ بِالْوِلَايَةِ، وَ يَتَنَازَعُونَ بِحُسْنِ الرَّعَايَةِ،

In it is sufficient for the ones seeking sufficiency, and healing for the seekers of treatment, and protection for ones seeking protection, and care for ones seeking its care, and its protection safeguarding it, and its springs are bursting forth by the Love of Allah^{azwj} and His^{azwj} Kindness, and Reverence of His^{azwj} Commands and His^{azwj} Mention with what He^{azwj} Loves to be Mentioned with, connected with the Wilayah, and disputes with goodly care.

وَ يَتَسَاقَفُونَ بِكَأْسِ رَوْيَةٍ، وَ يَتَلَاقَفُونَ بِحُسْنِ التَّحِيَّةِ، وَ أَخْلَاقِ سَنِيَّةِ، فَرَامَ غَلَمَاءُ أَمْنَاءِ، لَا يَشُوقُ فِيهِمُ الرَّيْبَةُ، وَ لَا تَشْرَعُ فِيهِمُ الْعَيْبَةُ، فَمَنْ اسْتَبْطَنَ مِنْ ذَلِكَ شَيْئًا اسْتَبْطَنَ خُلُقًا سَنِيًّا،

And they are getting together with a saturating cup, and meeting with beautiful welcome, and high morals, stewardship of trustworthy scholars, there being no mistrust among them, nor does the backbiting start among them. The one who hides something from that would be hiding morals.

فَطُوبَى لِمَنْ لَدَى قَلْبٍ سَلِيمٍ أَطَاعَ مَنْ يَهْدِيهِ، وَ اجْتَنَبَ مَنْ يُرِيدِيهِ، وَ يَدْخُلُ مَدْخَلَ كَرَامَةٍ، وَ يَنَالُ سَبِيلَ سَلَامَةٍ، تَبَصَّرَهُ لِمَنْ بَصَّرَهُ، وَ طَاعَهُ لِمَنْ يَهْدِيهِ إِلَى أَفْضَلِ الدَّلَالَةِ، وَ كَشَفًا لِعَطَاءِ الْجَهَالَةِ الْمُضِلَّةِ الْمُهْلِكَةِ،

Beatitude is for the one with a tranquil heart, obeying the one^{asws} guiding him, and shunning the one who deviates him, and entering a prestigious entrance, and attaining the way of safety, being an insight for the one with insight, and obedience for the one guided to the superior evidence, and removal of the covering of ignorance, the straying, the destructive spree.

وَ مَنْ أَرَادَ بَعْدَ هَذَا فَلْيُظْهِرْ بِالْهُدَى دِينَهُ، فَإِنَّ الْهُدَى لَا تُغْلَقُ أَبْوَابَهُ، وَ قَدْ فُتِحَتْ أَسْبَابُهُ بِرُحْمَانٍ وَ بَيَانٍ، لِأَمْرِي اسْتَنْصَحْ وَ قَبْلِ نَصِيحَةٍ مِنْ نَصِيحِ خُضُوعٍ وَ حُسْنِ خُشُوعٍ، فَلْيَقْبَلْ أَمْرًا بِقُبُولِهَا، وَ لِيَحْدَرْ قَارِعَةً قَبْلَ حُلُولِهَا، وَ السَّلَامُ..

And the one who wants after this, then let him manifest his religion with the guidance, for the guidance, its doors are not locked, and its means are opened with proofs. By my^{asws} life! I^{asws} have advised, and he should accept the advice, one with humbleness and goodly reverence. Thus, let the persons accept with its acceptance, and let him be cautious of a disaster before its solutions. Greetings!”⁵

⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 16 H 2

CHAPTER 17 – ARGUMENTATION OF AL-HUSAYN^{asws} AGAINST UMAR WHILE HE WAS UPON THE PULPIT

1- ج: زُوِيَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يَخْطُبُ النَّاسَ عَلَى مَنبَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَذَكَرَ فِي خُطْبَتِهِ أَنَّهُ أَوَّلِي بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَقَالَ لَهُ الْحُسَيْنُ عَلَيْهِ السَّلَامُ مِنْ نَاحِيَةِ الْمَسْجِدِ: أَنْزِلْ أُيُّهَا الْكَذَّابُ عَنْ مَنبَرِ أَبِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، لَا مَنبَرَ أُبَيْكَ.

(The book) 'Al-Ihtijaj' - It is reported that Umar Bin Al-Khattab was addressing the people upon the pulpit of Rasool-Allah^{saww}, and he mentioned in his sermon that he (Umar) **foremost with the Momineen than their own selves [33:6]**. Al-Husayn^{asws} said to him from a corner of the Masjid: 'Get down, O liar, from the pulpit of my^{asws} (grand) father^{saww} Rasool-Allah^{saww}! It is not a pulpit of your father'.

فَقَالَ لَهُ عُمَرُ: فَمَنْبَرُ أُبَيْكَ لَعَمْرِي يَا حُسَيْنُ! لَا مَنبَرَ أَبِي، مَنْ عَلَّمَكَ هَذَا؟ أُبُوكَ عَلِيٌّ بِنُ أَبِي طَالِبٍ؟.

Umar said to him, 'The pulpit is for your^{asws} (grand) father^{saww}, by my life, O Husayn^{asws}! It is not the pulpit of my father. Who taught you^{asws} this? Your^{asws} father Ali^{asws} Bin Abu Talib^{asws}?'

فَقَالَ لَهُ الْحُسَيْنُ: إِنَّ أُطْعِمَ أَبِي فِيمَا أَمَرَنِي فَلَعَمْرِي إِنَّهُ لَهَادٍ وَ أَنَا مُهْتَدٍ بِهِ، وَ لَهُ فِي رِقَابِ النَّاسِ الْبَيْعَةُ عَلَى عَهْدِ رَسُولِ اللَّهِ (ص) نَزَلَ بِهَا حَبْرِيْلُ عَلَيْهِ السَّلَامُ مِنْ عِنْدِ اللَّهِ تَعَالَى لَا يُنْكِرُهَا أَحَدٌ إِلَّا حَاجِدٌ بِالْكِتَابِ،

Al-Husayn^{asws} said to him: 'I^{asws} am obedient to my^{asws} father^{saww} in whatever he^{asws} instructs me^{asws}. By my^{asws} life! He^{asws} is a guide and I^{asws} am guided by him^{asws}, and for him^{asws}, in the necks of the people is the allegiance in the era of Rasool-Allah^{saww}. Jibraeel^{as} had descended with it from the Presence of Allah^{azwj} the Exalted. No one will deny it except a rejecter of the Book.

قَدْ عَرَفَهَا النَّاسُ بِقُلُوبِهِمْ وَ أَنْكَرُوهَا بِأَلْسِنَتِهِمْ، وَ وَبِلِئْلِ الْمُنْكَرِينَ حَقَّنَا أَهْلَ الْبَيْتِ (ع)، مَا دَا بَلَقَاهُمْ بِهِ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِنْ إِدَامَةِ الْعَضْبِ وَ شِدَّةِ الْعَذَابِ!.

The people have recognised it with their hearts and they rejected it with their tongues. Woe be unto the deniers of our^{asws} rights, People^{asws} of the Household! What is that which Muhammad^{saww} Rasool-Allah^{saww} would receive them with, from the permanent anger and severity of the punishment?'

فَقَالَ عُمَرُ: يَا حُسَيْنُ! مَنْ أَنْكَرَ حَقَّ أُبَيْكَ فَعَلَيْهِ لَعْنَةُ اللَّهِ! أَمَرْنَا النَّاسَ فَتَأَمَّرْنَا، وَ لَوْ أَمَّرُوا أَبَاكَ لَأَطَعْنَا.

Umar said, 'O Husayn^{asws}! One who denies a right of your^{asws} father^{saww}, upon him be the Curse of Allah^{azwj}! The people made us the commanders, and had they made your^{asws} father^{asws} the commander, we would have obeyed'.

فَقَالَ لَهُ الْحُسَيْنُ (ع): يَا ابْنَ الْخَطَّابِ! فَأَيُّ النَّاسِ أَمَرَكَ عَلَى نَفْسِهِ قَبْلَ أَنْ تُؤَمَّرَ أَبَا بَكْرٍ عَلَى نَفْسِكَ لِئُؤَمَّرَكَ عَلَى النَّاسِ بِلَا حُجَّةٍ مِنْ نَبِيِّ وَ لَا رِضَى مِنْ آلِ مُحَمَّدٍ!؟

Al-Husayn^{asws} said to him: ‘O Ibn Al-Khattab! Which of the people made you a commander upon himself, before you had made Abu Bakr the commander upon yourself. He made you the commander upon the people with neither any proof from the Prophet^{saww} nor agreement from Progeny^{asws} of Muhammad^{saww}?’

فَرَضَاكُمْ كَانَ لِمُحَمَّدٍ عَلَيْهِ وَ آلِهِ السَّلَامُ رِضَى، أَوْ رِضَى أَهْلِهِ كَانَ لَهُ سَخَطًا!؟ أَمَا وَ اللَّهُ لَوْ أَنَّ لَلْسَانَ مَقَالًا يَطُولُ تَصْدِيقُهُ، وَ فِعْلًا يُعِينُهُ الْمُؤْمِنُونَ لَمَا تَخَطَّيْتِ رِقَابَ آلِ مُحَمَّدٍ (ص)،

Was your pleasure a pleasure for Muhammad^{saww}, or was the pleasure of his^{saww} family an anger for him^{saww}? But, by Allah^{azwj}! If the tongues had exchanges, its ratification would be lengthy, and a deed the Momineen would have witnessed, due to what was skipped over the necks of Progeny^{asws} of Muhammad.

تَرْفَى مِنْبَرَهُمْ وَ صِرَتْ الْحَاكِمَ عَلَيْهِمْ بِكِتَابٍ نَزَلَ فِيهِمْ، لَا تَعْرِفُ مَعْنَاهُ، وَ لَا تَدْرِي تَأْوِيلَهُ إِلَّا سَمَاعَ الْأَذَانِ، الْمُخْطِئُ وَ الْمُصِيبُ عِنْدَكَ سَوَاءٌ، فَحَزَاكَ اللَّهُ حَزَاكَ، وَ سَأَلْتُكَ عَمَّا أَحَدْتِ سُؤَالَ خَفِيًّا.

You ascended their^{asws} pulpit and then became the judge against them^{asws} with the Book having been Revealed among them^{asws}. Neither do you recognise its vocabulary, nor do you know its interpretation, except listening to the Azaan. The erring ones and the correct one is the same in your presence. So, Allah^{azwj} will Recompense you with your Recompense, and Question you about what you innovated, Question while being bare-footed.

قَالَ: فَتَزَلَّ عُمَرُ مُغْضَبًا وَ مَشَى مَعَهُ أَنَاسٌ مِنْ أَصْحَابِهِ حَتَّى أَتَى بَابَ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ، فَاسْتَأْذَنَ عَلَيْهِ فَأُذِنَ لَهُ، فَدَخَلَ فَقَالَ: يَا أَبَا الْحُسَيْنِ! مَا لَقَيْتُ مِنْ ابْنِكَ الْحُسَيْنِ!؟ يُجْهِرُنَا بِصَوْتٍ فِي مَسْجِدِ رَسُولِ اللَّهِ (ص) وَ يُحْرُسُ عَلَيَّ الطَّعَامَ وَ أَهْلَ الْمَدِينَةِ!؟.

He (the narrator) said, ‘Umar descended angrily and some people from his companions walked with him until he came to the door of Amir Al-Momineen^{asws}. He sought permission to see him^{asws}, and he^{asws} permitted for him. He entered and said, ‘O Abu Al-Hassan^{asws}! What am I facing from your^{asws} son^{asws} Al-Husayn^{asws}?! He^{asws} spoke to us in a loud voice in the Masjid of Rasool-Allah^{saww}, and incited against me the young ones and people of Al-Medina!’

فَقَالَ لَهُ الْحُسَيْنُ عَلَيْهِ السَّلَامُ: مِثْلُ الْحُسَيْنِ ابْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَسْتَحِثُّ بِمَنْ لَا حُكْمَ لَهُ، أَوْ يَقُولُ بِالطَّعَامِ عَلَى أَهْلِ دِينِهِ، أَمَا وَ اللَّهُ مَا نِلْتُ مَا نِلْتُ إِلَّا بِالطَّعَامِ، فَلَعَنَ اللَّهُ مَنْ حَرَّضَ الطَّعَامَ!.

Al-Hassan^{asws} said to him: ‘An example of Al-Husayn^{asws}, (grand) son^{asws} of the Prophet^{saww} arousing the one there is no judgment for him, or is he^{asws} speaking with the youths against the people of his^{asws} Religion? But, by Allah^{azwj}! You did not attain what you have attained except by the youths, so may Allah^{azwj} Curse the one who incited the youths!’

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: مَهْلًا يَا أَبَا مُحَمَّدٍ! فَإِنَّكَ لَنْ تَكُونَ قَرِيبَ الْغَضَبِ، وَ لَا لَيْمِ الْحَسَبِ، وَ لَا فِيكَ عُزُوقٌ مِنَ السُّودَانِ، اسْمَعْ كَلَامِي، وَ لَا تَعْجَلْ بِالْكَلَامِ.

Amir Al-Momineen^{asws} said to him: 'Shh! No, O Abu Muhammad^{asws}! You^{asws} should never go near the anger, nor (near) one of evil ancestry, nor are there any veins in you from the multitude. Listen to my^{asws} speech and do not be hasty with the speech'.

فَقَالَ لَهُ عُمَرُ: يَا أَبَا الْحَسَنِ! إِنَّهُمَا لَيْهَمَانِ فِي أَنْفُسِهِمَا بِمَا لَا يُرَى بِغَيْرِ الْخِلَافَةِ.

Umar said to him^{asws}, 'O Abu Al-Hassan^{asws}! They^{asws} are both caring regarding their^{asws} own selves with what they^{asws} see being without the caliphate'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: هُمَا أَقْرَبُ نَسَباً بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ أَبِيهِمَا أَمَا فَأَرْضِيهِمَا- يَا ابْنَ الْخَطَّابِ- بِحَقِّهِمَا يَرْضَ عَنْكَ مَنْ بَعْدَهُمَا.

Amir Al-Momineen^{asws} said to him: 'They^{asws} are both closer in attribution with Rasool-Allah^{saww} that their^{asws} own father^{asws} is. But, O Ibn Al-Khattab, please them^{asws} with their^{asws} rights, (so that) the ones after them^{asws} would be pleased with you'.

قَالَ: وَ مَا رِضَاهُمَا يَا أَبَا الْحَسَنِ؟ قَالَ: رِضَاهُمَا الرَّجْعَةُ عَنِ الْخَطِيئَةِ، وَ التَّيْبَةُ عَنِ الْمَعْصِيَةِ بِالتَّوْبَةِ.

He said, 'And what would please them^{asws}, O Abu Al-Hassan^{asws}?' He^{asws} said: 'Their^{asws} pleasure is the retraction from the mistake fearing from the disobedience, along with the repentance'.

فَقَالَ لَهُ عُمَرُ: أَدَبٌ- يَا أَبَا الْحَسَنِ- ابْنُكَ أَنْ لَا يَتَعَاطَى السَّلَاطِينَ الَّذِينَ هُمْ الْحُكَمَاءُ فِي الْأَرْضِ.

Umar said to him^{asws}, 'O Abu Al-Hassan^{asws}! Educate your^{asws} son^{asws} that he^{asws} should not interject the ruling authority, those who are the rulers in the earth'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَنَا أَوْدُبُ أَهْلِ الْمَعَاصِي عَلَى مَعَاصِيهِمْ، وَ مَنْ أَخَافَ عَلَيْهِ الرَّكَّةَ وَ الْهَلَكَةَ، فَأَمَّا مَنْ وَلَدَهُ رَسُولُ اللَّهِ (ص) لَا يَخْلُ أَدَبُهُ، فَإِنَّهُ يَنْتَقِلُ إِلَى أَدَبِ خَيْرٍ لَهُ مِنْهُ، أَمَا فَأَرْضِيهِمَا يَا ابْنَ الْخَطَّابِ!.

Amir Al-Momineen^{asws} said: 'I^{asws} educate the disobedience people upon their disobedience, and one I^{asws} fear the slips and the destruction upon him. As for the one^{asws} Rasool-Allah^{saww} has begotten, it is not Permissible for me^{asws} to educate him^{asws}, for he^{asws} would be transferred to an education better for him^{asws} than it. But, please them^{asws}, O Ibn Al-Khattab!'

قَالَ: فَخَرَجَ عُمَرُ فَاسْتَقْبَلَهُ عُثْمَانُ بْنُ عَفَّانَ وَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: يَا أَبَا حَفْصٍ! مَا صَنَعْتَ وَ قَدْ طَالَتْ بِكُمْ الْحُجَّةُ؟. فَقَالَ لَهُ عُمَرُ: وَ هَلْ حُجَّةٌ مَعَ ابْنِ أَبِي طَالِبٍ وَ شَيْبَانِيهِ؟!

He (the narrator) said, 'Umar went out and was met by Usman Bin Affan and Abdul Rahman Bin Awf. Abdul Rahman said to him, 'O Abu Hafs! What happened, and the arguments were prolonged with you? Umar said, 'And can anyone argue with the son^{asws} of Abu Talib^{asws} and his^{asws} cubs?!'

فَقَالَ لَهُ عُثْمَانُ: يَا ابْنَ الْخَطَّابِ! هُمْ بَنُو عَبْدِ مَنَافٍ الْأَسْمُنُونَ وَ النَّاسُ عِجَافٌ. فَقَالَ لَهُ عُمَرُ: مَا أَعْدُ مَا صِرْتَ إِلَيْهِ فَخَرًّا فَخَرَّتْ بِهِ، أَمْ بِحُمَمِكَ؟
فَقَبَضَ عُثْمَانُ عَلَى بَجَامِعِ ثِيَابِهِ ثُمَّ جَدَّبَهُ وَ رَدَّهُ، ثُمَّ قَالَ: يَا ابْنَ الْخَطَّابِ! كَأَنَّكَ تُنْكِرُ مَا أَقُولُ.

Usman said to him, 'O Ibn Al-Khattab! They^{asws} are the sons^{asws} of Abd Manaf^{as}, the fat ones and the people are thin (metaphorically)'. Umar said to him, 'How repeatedly proud you have become, so you are priding with it. Are you an idiot?' Usman grabbed the generality of his clothes, then pulled him and pushed him, then said, 'O Ibn Al-Khattab! It is as if you dislike what I am saying'.

فَدَخَلَ بَيْنَهُمَا عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَ فَتَرَ بَيْنَهُمَا، وَ افْتَرَقَ الْقَوْمُ.

Abdul Rahman came between them and separated between them, and the people dispersed"⁶.

2- كشف: عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ عَلَيْهِمَا السَّلَامُ أَتَى عُمَرَ بْنَ الْخَطَّابِ- وَ هُوَ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ- فَقَالَ لَهُ: انزِلْ عَنِ الْمِنْبَرِ أَبِي.

(The book) 'Kashf Al-Ghumma' – From Zayd son of Ali (Bin Al-Husayn^{asws}), from his father^{asws}: 'Al-Husayn^{asws} Bin Ali^{asws} came to Umar Bin Al-Khattab while he was upon the pulpit, and said to him: 'Get down from the pulpit of my^{asws} father^{asws}!'

فَبَكَى عُمَرُ، ثُمَّ قَالَ: صَدَقْتَ يَا بُيِّ، مِنْبَرُ أَبِيكَ لَا مِنْبَرُ أَبِي! فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: مَا هُوَ وَ اللَّهُ عَنِ زَائِي. فَقَالَ: صَدَقْتَ! وَ اللَّهُ مَا أَتَهْمُتُكَ يَا أَبَا الْحُسَيْنِ،

Umar wept, then said, 'You^{asws} speak the truth, O my son^{asws}! It is the pulpit of your^{asws} father^{asws} and not the pulpit of my father!' Ali^{asws} said: 'By Allah^{azwj}! Is it not from my^{asws} opinion'. He said, 'You^{asws} speak the truth! By Allah^{azwj}, I am not accusing you^{asws}, O Abu Al-Hassan^{asws}!'

ثُمَّ نَزَلَ عَنِ الْمِنْبَرِ فَأَخَذَهُ فَأَجْلَسَهُ إِلَى جَانِبِهِ عَلَى الْمِنْبَرِ فَخَطَبَ النَّاسَ- وَ هُوَ جَالِسٌ عَلَى الْمِنْبَرِ مَعَهُ-

Then he descended from the pulpit angrily, grabbed him^{asws} and made him^{asws} to be seated by his side upon the pulpit. Then he addressed the people while he^{asws} was seated with him upon the pulpit.

ثُمَّ قَالَ: أَيُّهَا النَّاسُ! سَمِعْتُ نَبِيَكُمْ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: أَحْفَظُونِي فِي عَثْرَتِي وَ دُرِّي، فَمَنْ حَفِظَنِي فِيهِمْ حَفِظَهُ اللَّهُ، أَلَا لَعْنَةُ اللَّهِ عَلَى مَنْ آذَانِي فِيهِمْ. ثَلَاثًا.

Then he said, 'O you people! I heard your Prophet^{saww} saying: 'Protect me^{saww} regarding my^{saww} family and my^{saww} offspring! The one who protects me^{saww} regarding them, Allah^{azwj} would Protect him. Indeed! The Curse of Allah^{azwj} is upon the one who hurts me^{saww} regarding them' – thrice"⁷.

⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 17 H 1

⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 17 H 2

3- ما:- ابنُ الصَّلْتِ، عَنِ ابْنِ عُقْدَةَ، عَنْ مُحَمَّدِ بْنِ عَيْسَى الضَّرِيرِ، عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا الْمَكِّيِّ، عَنْ كَثِيرِ بْنِ طَارِقٍ، عَنْ زَيْدٍ .. مِثْلَهُ.

(The book) 'Amaali' of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Muhammad Bin Isa Al Zareer, from Muhammad Bin Zakariyya Al Makky, from Kaseer Bin Tariq, from Zayd – similar to it.⁸

⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 17 H 3

[18] باب في ذكر ما كان من حيرة الناس بعد وفاة الرسول صلى الله عليه وآله ورجوعهم إلى أمير المؤمنين عليه السلام

CHAPTER 18 – REGARDING MENTION OF WHAT HAD HAPPENED FROM THE CONFUSION OF THE PEOPLE AFTER THE EXPIRY OF RASOOL-ALLAH^{saww}, AND THEIR REFERRING TO AMIR AL-MOMINEEN^{asws}

1- إرشاد القلوب: بحذف الإسناد مرفوعاً إلى سلمان الفارسي رضي الله عنه قال: كان من البلاء العظيم الذي ابتلى الله عز وجل به قريشاً بعد نبينا صلى الله عليه وآله وآله ليُعرفها أنفسها ويخرج شهادتها على ما ادعته على رسول الله صلى الله عليه وآله بعد وفاته، ودخض حجتها، وكشف غطاء ما أسرته في قلوبها، وأخرجت صغائرها لآل رسول الله صلى الله عليه وآله وآله أجمعين وأزالتهم عن إمامتهم، وميراث كتاب الله فيهم،

(The book) 'Irshad al Quloob' – By the deleted chain, raising it to,

'Salman Al-Farsi^{ra} having said, 'It was from the mighty afflictions which Allah^{azwj} Mighty and Majestic Tried Quraysh with after their prophet^{saww} in order to Know their selves, and Bring out their testimonies what they used to claim upon Rasool-Allah^{saww} after his^{saww} passing away, and Refuted their arguments, and Removed the covering what had kept the secrets in their hearts, and their grudges towards the Progeny^{asws} of Muhammad^{saww} came out, and their removing them^{asws} from their^{asws} Imamate, and inheritance of the Book of Allah^{azwj} among them^{asws}.

ما عظمت خطيئته، وثملت فضيخته، ووضحت هدايته لله فيه لأهل دعوته ورثة نبيه صلى الله عليه وآله، وآنارت به قلوب أوليائهم، وعمرهم نعمة وأصابهم بركاته:

How large were their sins, and the inclusion of their scandals, and Guidance of Allah^{azwj} was placed in it for the people of His^{azwj} Call and inheritors of His^{azwj} Prophet^{saww}, and the hearts of their^{asws} friends were radiated by it, and they were inundated by its benefits, and its Blessings came to them.

أن ملك الروم لما بلغه وفاة رسول الله صلى الله عليه وآله وآله وخبر أمته واختلافهم في الاختيار عليهم، وتكريم سبيل هدايتهم، وادعائهم على رسول الله صلى الله عليه وآله وآله أنه لم يوص إلى أحد بعد وفاته صلى الله عليه وآله، وإمهاله إياهم يختاروا لأنفسهم، وتوليتهم الأمر بعده الأبعد من قومه، وصرف ذلك عن أهل بيته ورثته وقربائه، دعا علماء بلده واستفتاهم

When the News of the expiry of Rasool-Allah^{saww} reached to the king of Rome, and news of his^{saww} community and their differing regarding the choosing upon them, and their leaving the way of their guidance, and their allegation upon Rasool-Allah^{saww} that he^{saww} did not bequeath to anyone after his^{saww} expiry, and his^{saww} carrying them with choosing for themselves, and their making in-charge of the command after him^{saww} to the remotest from his^{saww} people, and turning that away from the People^{asws} of his^{saww} Household, and his^{saww} inheritor, and his^{saww} near of kin, he called the scholars of his city and sought their verdicts.

فناظرهم في الأمر الذي ادعته قريش بعد نبينا صلى الله عليه وآله وآله وفيما جاء به محمد صلى الله عليه وآله وآله فأجابوه بجوابات من حجاجهم على أنه محمد صلى الله عليه وآله،

He made them debate regarding the command which Quraysh had claimed after their Prophet^{saww} and regarding what Muhammad^{saww} had come with. They answered him with answers from their arguments upon that (it is upon the community) of Muhammad^{saww}.

فَسَأَلَ أَهْلَ مَدِينَتِهِ أَنْ يُوجِّهَهُمْ إِلَى الْمَدِينَةِ لِمَنَاظَرَتِهِمْ وَالاخْتِجَاحِ عَلَيْهِمْ، فَأَمَرَ الْخَائِيْقَ أَنْ يَخْتَارَ مِنْ أَصْحَابِهِ وَ أَسَاقِفَتِهِ، فَاخْتَارَ مِنْهُمْ مِائَةَ رَجُلٍ، فَخَرَجُوا يُقَدِّمُهُمْ خَائِيْقٌ لَهُمْ قَدْ أَقْرَبَتِ الْعُلَمَاءُ لَهُ جَمِيعاً بِالْفَضْلِ وَالْعِلْمِ،

He asked the people of his city that they should head to Al-Medina in order to debate them and for the argumentation against them. He ordered the Archbishop to choose from his companions and his bishops. He chose one hundred men from them, and they went out, a bishop of theirs leading them, the entirety of the scholar had acknowledged the merit and the knowledge being for him.

مُتَّحِرّاً فِي عِلْمِهِ يُخْرِجُ الْكَلَامَ مِنْ تَأْوِيلِهِ، وَ يُرَدُّ كُلَّ فَرْعٍ إِلَى أَصْلِهِ، لَيْسَ بِالْحَرِيقِ وَ لَا بِالنَّرِقِ وَ لَا بِالْبَلِيدِ وَ الرَّعِيدِ، وَ لَا التَّكْلِ وَ لَا الْفَشْلِ يُنْصِتُ لِمَنْ يَتَكَلَّمُ، وَ يُجِيبُ إِذَا سُئِلَ، وَ يَصْبِرُ إِذَا مُنِعَ،

He was dazzling in his knowledge and extracting the speech from its interpretation, and his returning every branch to its root. Neither being with the weak intellect, nor with the anger, nor with the dullness, nor cowardice, nor with failure being silent to the one he speaks to, and answers when asked, and patient when blocked.

فَقَدِمَ الْمَدِينَةَ بِمَنْ مَعَهُ مِنْ خِيَارِ أَصْحَابِهِ حَتَّى نَزَلَ الْقَوْمُ عَنْ رَوَاحِلِهِمْ، فَسَأَلَ أَهْلَ الْمَدِينَةَ عَمَّنْ أَوْصَى إِلَيْهِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ مَنْ قَامَ مَقَامَهُ فَدَلُّوهُ عَلَى أَبِي بَكْرٍ، فَأَتَوْا مَسْجِدَ رَسُولِ اللَّهِ، فَدَخَلُوا، عَلَى أَبِي بَكْرٍ وَ هُوَ فِي حَشَدٍ مِنْ قُرَيْشٍ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَ خَالِدُ بْنُ الْوَلِيدِ وَ عُثْمَانُ بْنُ عَفَّانَ وَ أَنَا فِي الْقَوْمِ،

He arrived in Al-Medina with the ones with him, from the chosen ones of his companions, until the group descended from their rides. He asked the people of Al-Medina about the one Muhammad^{saww} had bequeathed to, and the ones standing in his^{saww} place. They pointed him to Abu Bakr. They came to the Masjid of Rasool-Allah^{saww}, and they entered to see Abu Bakr, and he was in a group of Quraysh, among them being Umar Bin Al-Khattab and Abu Ubeyda Bin Al-Jarrah, and Khalid Bin Al-Waleed, and Usman Bin Affan, and I was in the group.

فَوَقَفُوا عَلَيْهِ فَقَالَ زَعِيمُ الْقَوْمِ: السَّلَامُ عَلَيْكُمْ .. فَرَدُّوا عَلَيْهِ السَّلَامَ، فَقَالَ: أَرْشَدُونَا إِلَى الْقَائِمِ مَقَامَ نَبِيِّكُمْ فَإِنَّا قَوْمٌ مِنَ الرُّومِ، وَ إِنَّا عَلَى دِينِ الْمَسِيحِ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِمَا السَّلَامُ، فَقَدِمْنَا لَمَّا بَلَعْنَا وَفَاةَ نَبِيِّكُمْ وَ اخْتِلَافُكُمْ

They paused at him, and the leader of the group said, 'The greetings be upon you'. They returned the greeting unto him. He said, 'Guide us to the one standing in the place of your Prophet^{saww}, for we are a people from Rome, and I am upon the Religion of the Messiah Isa^{as} Bin Maryam^{as}. We came when the expiry of your Prophet^{saww} and your differing(s) reached us.

نَسَأَلُ عَنْ صِحَّةِ نُبُوَّتِهِ وَ نَسْتَرْشِدُ لِدِينِنَا، وَ نَتَعَرَّفُ دِينَكُمْ، فَإِنْ كَانَ أَفْضَلَ مِنْ دِينِنَا دَخَلْنَا فِيهِ وَ سَلَّمْنَا وَ قَبِلْنَا الرُّشْدَ مِنْكُمْ طَوْعاً وَ اجْبِنَاكُمْ إِلَى دَعْوَةِ نَبِيِّكُمْ (ص)،

We (have come to) ask the correctness of his^{saww} Prophet-hood and to be rightly guided to our religion, and to understand your Religion. So, if it is superior to our religion, we would enter into it, and become Muslims, and accept the guidance form you willingly, and answer you to the call of your Prophet^{saww}.

وَإِنْ يَكُنْ عَلَىٰ خِلَافٍ مَا جَاءَتْ بِهِ الرُّسُلُ وَجَاءَ بِهِ عِيسَىٰ عَلَيْهِ السَّلَامُ رَجَعْنَا إِلَىٰ دِينِ الْمَسِيحِ فَإِنَّ عِنْدَهُ مِنْ عَهْدِ رَأَيْنَا فِيهِ أَنْبِيَاءَهُ وَرُسُلَهُ دَلَالَةً وَ نُورًا وَاضِحًا، فَأَيُّكُمْ صَاحِبُ الْأَمْرِ بَعْدَ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ؟

And if the opposite were to happen to what the Rasools^{as} had come with, and Isa^{as} had come with, we shall return to the religion of the Messiah, for with it is a pact we have seen the evidence of His^{azwj} Prophets^{as} and His^{azwj} Rasools^{as}, and clear light. So, which one of you is the master of the command after your Prophet^{saww}?

فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: هَذَا صَاحِبُنَا وَوَلِيُّ الْأَمْرِ بَعْدَ نَبِيِّنَا. قَالَ الْجَائِلِيُّ: هُوَ هَذَا الشَّيْخُ!؟. فَقَالَ: نَعَمْ.

Umar Bin Al-Khattab said, 'This one is our master and in-charge of the command after our Prophet^{saww}'. The bishop said, 'Is it this old man?! He said, 'Yes'.

فَقَالَ: يَا شَيْخُ! أَنْتَ الْقَائِمُ الْوَصِيُّ لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي أُمَّتِهِ؟ وَ أَنْتَ الْعَالِمُ الْمُسْتَعْنِي بِعِلْمِكَ بِمَا عَلَّمَكَ نَبِيُّكَ مِنْ أَمْرِ الْأُمَّةِ وَ مَا تَحْتَاجُ إِلَيْهِ؟.

He said, 'O sheykh! Are you the custodian, the successor of Muhammad^{saww} in his^{saww} community? And are you the scholar, being needless by your knowledge from what your Prophet^{saww} taught, from the affairs of the community and what you would be needy to?'

قَالَ أَبُو بَكْرٍ: لَا، مَا أَنَا بِوَصِيِّ. قَالَ لَهُ: فَمَا أَنْتَ؟! قَالَ عُمَرُ: هَذَا خَلِيفَةُ رَسُولِ اللَّهِ. قَالَ النَّصْرَانِيُّ: أَنْتَ خَلِيفَةُ رَسُولِ اللَّهِ اسْتَخْلَفَكَ فِي أُمَّتِهِ؟. قَالَ أَبُو بَكْرٍ: لَا.

Abu Bakr said, 'No, I am not a successor'. He said to him, 'So, what are you?' Umar said, 'This is the caliph of Rasool-Allah^{saww}'. The Christian said, 'You are the caliph of Rasool-Allah^{saww}, he^{saww} had chosen as caliph regarding his^{saww} community? Abu Bakr said, 'No'.

قَالَ: فَمَا هَذَا الْإِسْمُ الَّذِي ابْتَدَعْتُمُوهُ وَ ادَّعَيْتُمُوهُ بَعْدَ نَبِيِّكُمْ؟! فَإِنَّا قَدْ قَرَأْنَا كُتُبَ الْأَنْبِيَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فَوَجَدْنَا الْخِلَافَةَ لَا تَصْلُحُ إِلَّا لِلْبِيِّ مِنْ أَنْبِيَاءِ اللَّهِ، لِأَنَّ اللَّهَ تَعَالَى جَعَلَ آدَمَ خَلِيفَةً فِي الْأَرْضِ

He said, 'So, what is this name (caliph) which you have invented it and claimed it after your Prophet^{saww}?! We have read Books of the Prophets^{as} and we found that the caliphate is not correct except for a Prophet^{as} from the Prophets^{as} of Allah^{azwj}, because Allah^{azwj} the Exalted Made Adam^{as} to be a caliph in the earth.

فَرَضَ طَاعَتَهُ عَلَىٰ أَهْلِ السَّمَاءِ وَ الْأَرْضِ، وَ نَوَّهَ بِاسْمِ دَاوُدَ عَلَيْهِ السَّلَامُ فَقَالَ: يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ كَيْفَ تَسْمِيْتُمْ بِهَذَا الْإِسْمِ؟ وَ مَنْ سَمَّاكَ بِهِ؟ أ نَبِيِّكَ سَمَّاكَ بِهِ؟.

He^{azwj} Obligated obedience to him^{as} upon the inhabitants of the sky and the earth, and Praised him^{as} with a name of Dawood^{as}. He^{azwj} Said: **“O Dawood! Surely, We Made you a**

Caliph in the earth, [38:26]. How can you name yourself with this name? And who named you with it? Did your Prophet^{sawww} name you with it?

قَالَ: لَا، وَ لَكِنْ تَرَاضُوا النَّاسُ فَوَلَّوْنِي وَ اسْتَخْلَفُونِي.

He said, 'No, but the people agreed and they made me the ruler and chose me as caliph'.

فَقَالَ: أَنْتَ خَلِيفَةُ قَوْمِكَ لَا نَبِيِّكَ، وَ قَدْ قُلْتَ إِنَّ النَّبِيَّ لَمْ يُوصِ إِلَيْكَ، وَ قَدْ وَجَدْنَا فِي كُتُبِ مِنْ سُنَنِ الْأَنْبِيَاءِ، أَنَّ اللَّهَ لَمْ يَبْعَثْ نَبِيًّا إِلَّا وَ لَهُ وَصِيٌّ يُوصِي إِلَيْهِ، وَ يَخْتَارُ النَّاسُ كُلَّهُمْ إِلَى عِلْمِهِ وَ هُوَ مُسْتَعْنٍ عَنْهُمْ،

He said, '(Then) you are a caliph of your people, not of your Prophet^{sawww}, and you have said that the Prophet^{sawww} did not bequeath to you^{sawww}, and we have found in the Book from the Sunnahs of the Prophets^{as} that Allah^{azwj} did not Send any Prophet^{sawww} except and there was a successor^{as} for him^{as} he^{as} had bequeathed to, and the whole of the people would be needy to his^{as} knowledge, and he^{as} would be needless from them.

وَ قَدْ زَعَمْتَ أَنَّهُ لَمْ يُوصِ كَمَا أُوصِيَ الْأَنْبِيَاءُ، وَ ادَّعَيْتَ أَشْيَاءَ لَسْتَ بِأَهْلِهَا، وَ مَا أَرَاكُمْ إِلَّا وَ قَدْ دَفَعْتُمْ نُبُوَّةَ مُحَمَّدٍ وَ قَدْ أَبْطَلْتُمْ سُنَنِ الْأَنْبِيَاءِ فِي قَوْمِهِمْ.

And you have claimed that he^{sawww} did not bequeath just as the (other) Prophets^{as} had bequeathed, and claimed things which aren't for you but for its rightful ones, and I do not see you all except and you have repelled the Prophet-hood of Muhammad^{sawww}, and you have invalidated the Sunnahs of the Prophets^{as} in their^{as} people.

قَالَ: فَالْتَفَتَ الْجَائِلِيُّ إِلَى أَصْحَابِهِ وَ قَالَ: إِنَّ هَؤُلَاءِ يَقُولُونَ إِنَّ مُحَمَّدًا لَمْ يَأْتِهِمُ بِالنُّبُوَّةِ وَ إِنَّمَا كَانَ أَمْرُهُ بِالْعَلْبَةِ، وَ لَوْ كَانَ نَبِيًّا لَأُوصِيَ كَمَا أُوصِيَ الْأَنْبِيَاءُ، وَ خَلَفَ فِيهِمْ كَمَا خَلَفَ الْأَنْبِيَاءُ مِنَ الْمِيرَاثِ وَ الْعِلْمِ، وَ لَسْنَا نَجِدُ عِنْدَ الْقَوْمِ أَثَرَ ذَلِكَ،

He (the narrator) said, 'The bishop turned to his companions and said, 'They are saying that Muhammad^{sawww} did not come with the Prophet-hood, and rather his^{sawww} matter was by overcoming, and had he^{sawww} been a Prophet^{sawww}, he^{sawww} would have bequeathed just as the Prophets^{as} (before) had bequeathed, and left a replacement among them just as the Prophets^{as} had done, from the inheritance and the knowledge, and we cannot find with the (these) people, any trace of that'.

ثُمَّ انْتَفَتَ كَالْأَسَدِ، فَقَالَ: يَا شَيْخُ! أَمَا أَنْتَ فَقَدْ أَفْرَزْتَ أَنَّ مُحَمَّدًا لَمْ يُوصِ إِلَيْكَ وَ لَا اسْتَخْلَفَكَ وَ إِنَّمَا تَرَاضُوا النَّاسُ بِكَ، وَ لَوْ رَضِيَ اللَّهُ عَزَّ وَ جَلَّ بِرِضَى الْخَلْقِ وَ اتَّبَاعِهِمْ لَهُوَاهُمْ وَ اخْتِيَارِهِمْ لِأَنْفُسِهِمْ مَا بَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَ مُنذِرِينَ، وَ آتَاهُمْ الْكِتَابَ وَ الْحِكْمَةَ لِيُبَيِّنُوا لِلنَّاسِ مَا يَأْتُونَ وَ يَذَرُونَ وَ مَا فِيهِ يَخْتَلِفُونَ: لَيْلًا يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ

Then the bishop turned around and said, 'O sheykh! As for you, so you have acknowledged that Muhammad^{sawww} did not bequeath to you, nor did he^{sawww} make you the caliph, and rather the people had agreed with you, and had Allah^{azwj} Mighty and Majestic been Pleased with the pleasure of the people and their following their whims, and their choosing for themselves, Allah^{azwj} would not have Sent the Prophets^{as}, givers of glad tidings and warners, and Given them^{as} the Book and the Wisdom, in order for them^{as} to explain to the people, what they should be doing and being cautious of, and what they are differing in, **lest there**

would happen to be an argument for the people against Allah after the (coming of) Rasools; [4:165].

فَقَدْ دَفَعْتُمْ النَّبِيِّينَ عَنْ رِسَالَتِهِمْ، وَاسْتَعْتَبْتُمْ بِالْجَهْلِ مِنَ اخْتِيَارِ النَّاسِ عَنِ اخْتِيَارِ اللَّهِ عَزَّ وَجَلَّ الرَّسُلَ لِلْعِبَادِ، وَ اخْتِيَارِ الرَّسُلِ لِأُمَّتِهِمْ، وَ تَرَكَتُمْ تُعْظَمُونَ بِذَلِكَ الْفُرْيَةَ عَلَى اللَّهِ عَزَّ وَجَلَّ وَ عَلَى نَبِيِّكُمْ، وَ لَا تَرْضَوْنَ إِلَّا أَنْ تَنْسَمُوا بَعْدَ ذَلِكَ بِالْخِلَافَةِ، وَ هَذَا لَا يَحِلُّ إِلَّا لِنَبِيِّ أَوْ وَصِيِّ نَبِيِّ،

You have pushed away the Prophets^{as} from their^{as} Message, and have availed yourselves with the ignorance, from choosing the people away from the Choice of Allah^{azwj} Mighty and Majestic, the Rasools^{as} for the servants, and the choosing of the Rasools^{as} for their communities, and we are seeing you to be revering with that calumny (lie) upon Allah^{azwj} Mighty and Majestic and upon your Prophet^{saww}, and you will not be pleased except if you are named with the caliphate after that; and this is not permissible except for a Prophet^{as} or a successor^{as} of a Prophet^{as}.

وَ إِنَّمَا تَصِحُّ الْحُجَّةُ لَكُمْ بِتَأْكِيدِكُمْ النُّبُوَّةَ لِنَبِيِّكُمْ وَ أَخَذِكُمْ بِسُنَنِ الْأَنْبِيَاءِ فِي هُدَاهُمْ، وَ قَدْ تَعَلَّيْتُمْ فَلَا بُدَّ لَنَا أَنْ نَحْتَجَّ عَلَيْكُمْ فِيمَا ادَّعَيْتُمْ حَتَّى نَعْرِفَ سَبِيلَ مَا تَدْعُونَ إِلَيْهِ، وَ نَعْرِفَ الْحَقَّ فِيكُمْ بَعْدَ نَبِيِّكُمْ، أَمْ صَوَابٌ مَا فَعَلْتُمْ بِإِيمَانٍ أَمْ كَفَرْتُمْ بِجَهْلِ؟

And rather the argument is correct for you with your emphasising the Prophet-hood as being for your Prophet^{saww}, your taking with the Sunnahs of the Prophets^{as} regarding their^{as} guidance, and you have overcome. So, there is no escape for us that we argue upon you regarding what you are claiming, until we understand the way of what you are calling to, and we understand the truth among you after your Prophet^{saww}, is it correct what you are doing with the faith or are you disbelieving with ignorance?'

ثُمَّ قَالَ: يَا شَيْخُ! أَجِبْ.

Then he said, 'O sheykh! Answer'.

قَالَ: فَالْتَفَتَ أَبُو بَكْرٍ إِلَى أَبِي عُيَيْدَةَ لِيُجِيبَ عَنْهُ، فَلَمْ يُجِزْ جَوَاباً، ثُمَّ التَفَتَ الْجَائِلِيُّ إِلَى أَصْحَابِهِ فَقَالَ: بِنَاءِ الْقَوْمِ عَلَى غَيْرِ أَسَاسٍ وَ لَا أَرَى لَهُمْ حُجَّةً، أَمْ هُمْ مُمْسِكُونَ؟ قَالُوا: بَلَى.

He (the narrator) said, 'Abu Bakr turned towards Abu Ubeyda to answer on his behalf, but he could not come up with an answer. Then the bishop turned towards his companions and said, 'The building of the people is not without any foundation, nor can I see any argument being for them. Do you understand?' They said, 'Yes'.

ثُمَّ قَالَ لِأَبِي بَكْرٍ: يَا شَيْخُ! أَسْأَلُكَ؟ قَالَ: سَلْ.

Then he said to Abu Bakr, 'O sheykh! Can I ask you?' He said, 'Ask'.

قَالَ: أَخْبِرْنِي عَنِّي وَ عَنكَ مَا أَنْتَ عِنْدَ اللَّهِ، وَ مَا أَنَا عِنْدَ اللَّهِ؟

He said, 'Inform me about me and you. What are you in the Presence of Allah^{azwj}, and what am I in the Presence of Allah^{azwj}?'

قَالَ: أَمَا أَنَا فَعِنْدَ نَفْسِي مُؤْمِنٌ، وَ مَا أَدْرِي مَا أَنَا عِنْدَ اللَّهِ فِيَمَا بَعْدُ، وَ أَمَا أَنْتَ فَعِنْدِي كَافِرٌ، وَ مَا أَدْرِي مَا أَنْتَ عِنْدَ اللَّهِ؟.

He said, 'As for I, so I am a believer in the presence of myself, and I do not know what I am in the Presence of Allah^{azwj} regarding what is afterwards; and as for you, so in my presence you are a Kafir, and I do not know what you are in the Presence of Allah^{azwj}'

قَالَ الْجَائِلِيُّ: أَمَا أَنْتَ فَقَدْ مَتَّيْتِ نَفْسَكَ الْكُفْرَ بَعْدَ الْإِيمَانِ، وَ جَهَلْتِ مَقَامَكَ فِي إِيْمَانِكَ، أَ مُحِقٌّ أَنْتَ فِيهِ أَمْ مُبْطَلٌ، وَ أَمَا أَنَا فَقَدْ مَتَّيْتِ الْإِيمَانَ بَعْدَ الْكُفْرِ، فَمَا أَحْسَنَ خَالِي وَ أَسْوَأَ خَالِكَ عِنْدَ نَفْسِكَ، إِذْ كُنْتُ لَا ثُقُوبَ لِي بِمَا لَكَ عِنْدَ اللَّهِ، فَقَدْ شَهِدْتَ لِي بِالْفَوْزِ وَ النَّجَاةِ، وَ شَهِدْتَ لِنَفْسِكَ بِالْهَلَاكِ وَ الْكُفْرِ.

The bishop said, 'As for you, so you have conferred yourself with the Kufir after the Eman, and you are ignorant of your staying in your Eman. Are you right in it or wrong? And as for I, so the Eman has been conferred to me after the Kufir. How excellent is my state and how evil is your state with yourself, when you don't even know what is there for you in the Presence of Allah^{azwj}. You have testified for me with the success and the salvation, and testified for yourself with the destruction and the Kufir'.

ثُمَّ التَّفَّتْ إِلَى أَصْحَابِهِ فَقَالَ: طَيَّبُوا نَفْسًا فَقَدْ شَهِدَ لَكُمْ بِالنَّجَاةِ بَعْدَ الْكُفْرِ،

Then he turned to his companions and said, 'Feel good for yourselves, for he has testified with the salvation being for you after the Kufir'.

ثُمَّ التَّفَّتْ إِلَى أَبِي بَكْرٍ فَقَالَ: يَا شَيْخُ! أَيْنَ مَكَانُكَ السَّاعَةَ مِنَ الْجَنَّةِ إِذَا ادَّعَيْتِ الْإِيمَانَ، وَ أَيْنَ مَكَانِي مِنَ النَّارِ!؟.

Then he turned towards Abu Bakr and said, 'O sheykh! Where is your place from the Paradise at the moment, when you claim the Eman, and where is my place from the Fire?'

قَالَ: فَالْتَفَتَتْ أَبُو بَكْرٍ إِلَى عُمَرَ وَ أَبُو [أَبِي] عُبَيْدَةَ مَرَّةً أُخْرَى لِيُجِيبَا عَنْهُ، فَلَمْ يَنْطِقْ أَحَدُهُمَا.

He (the narrator) said, 'Abu Bakr turned towards Umar and Abu Ubeyda once again for them to answer on his behalf, but not one of them spoke.

قَالَ: ثُمَّ قَالَ: مَا أَدْرِي أَيْنَ مَكَانِي وَ مَا خَالِي عِنْدَ اللَّهِ؟.

He (the narrator) said, 'Then he said, 'I don't know where my place is and what my state is in the Presence of Allah^{azwj}'.

قَالَ الْجَائِلِيُّ: يَا هَذَا! أَخْبِرْنِي كَيْفَ اسْتَحْزَنْتَ لِنَفْسِكَ أَنْ تَجْلِسَ فِي هَذَا الْمَجْلِسِ وَ أَنْتَ مُحْتَاجٌ إِلَى عِلْمِ غَيْرِكَ؟ فَهَلْ فِي أُمَّةٍ مُحَمَّدٍ مِنْهُ هُوَ أَعْلَمُ مِنْكَ؟. قَالَ: نَعَمْ.

The bishop said, 'O you! Inform me how you have allowed yourself to be seated in this seat but you are in need to the knowledge of someone else? Is there anyone in the community of Muhammad^{saww}, one who is more knowledgeable than you are?' He said, 'Yes'.

قَالَ: مَا أَعْلَمُكَ وَ إِنَّا هُمْ إِلَّا وَ قَدْ حَمَلُوكَ أَمْرًا عَظِيمًا، وَ سَفَهُوا بِتَقْدِيرِهِمْ إِيَّاكَ عَلَى مَنْ هُوَ أَعْلَمُ مِنْكَ، فَإِنْ كَانَ الَّذِي هُوَ أَعْلَمُ مِنْكَ يَعْجُزُ عَمَّا سَأَلْتِكَ كَعَجْزِكَ فَأَنْتَ وَ هُوَ وَاحِدٌ فِي دَعْوَاكُمْ،

He said, 'And what would make you and them know except and a mighty matter has carried you, and their foolishness in placing you forwards over the one who is more knowledgeable than you are. So, if the one who was more knowledgeable than you gets frustrated from what I have asked you, like your frustration, then you and he are one (and the same) in your claim.

فَأَرَى نَبِيَّكُمْ إِنْ كَانَ نَبِيًّا فَقَدْ ضَيَّعَ عِلْمَ اللَّهِ عَزَّ وَ جَلَّ وَ عَهْدَهُ وَ مِيثَاقَهُ الَّذِي أَخَذَهُ عَلَى النَّبِيِّينَ مِنْ قَبْلِهِ فِي إِقَامَةِ الْأَوْصِيَاءِ لِأُمَّتِهِمْ حَيْثُ لَمْ يُعَمَّ وَصِيًّا لِيَتَفَرَّغُوا إِلَيْهِ فِيمَا تَنَازَعُونَ فِي أَمْرِ دِينِكُمْ،

I see your Prophet^{saww}, if he^{saww} was a Prophet^{saww}, as having wasted the Knowledge of Allah^{azwj} Mighty and Majestic, and His^{azwj} Pact and His^{azwj} Covenant which He^{azwj} Had Taken upon the Prophets^{as} from before him^{saww} regarding the nomination of the successors^{as} of their^{as} communities, when he^{saww} did not nominate a successor^{asws} they (people) could be panicking to him^{asws} regarding what they dispute in the matters of their Religion.

فَدُلُّونِي عَلَى هَذَا الَّذِي هُوَ أَعْلَمُ مِنْكُمْ، فَعَسَاهُ فِي الْعِلْمِ أَكْثَرَ مِنْكَ فِي مُحَاوَرَةٍ وَ جَوَابٍ وَ بَيَانٍ وَ مَا يُجْتَنَحُ إِلَيْهِ مِنْ أَمْرِ التُّبُوءِ وَ سُنَنِ الْأَنْبِيَاءِ، وَ لَعَدَّ ظَلَمَكَ الْقَوْمُ وَ ظَلَمُوا أَنْفُسَهُمْ فِيكَ.

Point me upon this one who is more knowledgeable than you are, perhaps he^{asws} has more knowledge than you do regarding the dialogue, and answer, and explanation, and what one could be needy to from the Ahadeeth of the Prophet-hood and Sunnahs of the Prophets^{as}, and the people have been unjust to you and they have been unjust to themselves regarding you'.

قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ: فَلَمَّا رَأَيْتُ مَا نَزَلَ بِالْقَوْمِ مِنَ الْهَيْبَةِ وَ الْحَيْرَةِ وَ الدُّلِّ وَ الصَّغَارِ، وَ مَا حَلَّ بِدِينِ مُحَمَّدٍ (ص)، وَ مَا نَزَلَ بِالْقَوْمِ مِنَ الْخُزْنِ، نَهَضْتُ - لَا أَعْقِلُ أَيْنَ أَضَعُ قَدَمِي - إِلَى بَابِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، فَدَقَّقْتُ عَلَيْهِ الْبَابَ،

Salman^{ra} said, 'When I^{ra} saw what had befallen with the people, from the dullness, and the confusion, and the disgrace, and the belittling, and what had been released with the Religion of Muhammad^{saww}, and what had befallen with the people, from the grief, I^{ra} got up, and I^{ra} did not know where I^{ra} was placing my^{ra} feed, to the door of Amir Al-Momineen^{asws} and knocked the door to him^{asws}.

فَخَرَجَ وَ هُوَ يَقُولُ: مَا دَهَأَكَ يَا سَلْمَانَ؟! قَالَ: قُلْتُ: هَلَكَ دِينُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ هَلَكَ الْإِسْلَامُ بَعْدَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ ظَهَرَ أَهْلُ الْكُفْرِ عَلَى دِينِهِ وَ أَصْحَابِهِ بِالْحِجَّةِ، فَأَذْرِكُ - يَا أَمِيرَ الْمُؤْمِنِينَ! - دِينَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ الْقَوْمُ قَدْ وَرَدَ عَلَيْهِمْ مَا لَا طَاقَةَ لَهُمْ بِهِ وَ لَا بُدَّ وَ لَا حِيلَةَ، وَ أَنْتَ الْيَوْمَ مُفْرَجٌ كَرِيمًا، وَ كَاشِفٌ بَلَوَاهَا، وَ صَاحِبٌ مَيْسَمَهَا وَ تَاجُهَا، وَ مِصْبَاحٌ ظَلَمَهَا، وَ مِفْتَاحٌ مُبْهِمَهَا.

He^{asws} came out and he^{asws} was saying: 'What has alarmed you^{ra}, O Salman^{ra}? I^{ra} said, 'The Religion of Muhammad^{saww} is destroyed, and Al-Islam is destroyed after Muhammad^{saww}, and the people of Kufr have prevailed over his^{saww} Religion and its companions with the arguments. So, come, O Amir Al-Momineen^{asws} (to rescue the Religion of Muhammad^{saww}), and there has been referred to the people what there is no strength for them with it, nor

any escape, nor any means, and today you^{asws} are the reliever of its distress, and remover of its nervousness, and owner of its good effects, and its crown, and its lamp for the darkness, and the key of (removing) its vagueness’.

قَالَ: فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ وَ مَا ذَاكَ؟.

He (the narrator) said, ‘Ali^{asws} said: ‘And what is that?’

قَالَ: قُلْتُ: قَدْ قَدِمَ قَوْمٌ مِنْ مَلِكِ الرُّومِ فِي مِائَةِ رَجُلٍ مِنْ أَشْرَافِ النَّاسِ مِنْ قَوْمِهِمْ يَفْتَدِمُهُمْ حَاتِلِيْقٌ هُمْ لَمْ أَرِ مِثْلَهُ، يُورِدُ الْكَلَامَ عَلَى مَعَانِيهِ، وَ يَصْرِفُهُ عَلَى تَأْوِيلِهِ، وَ يُؤَكِّدُ حُجَّتَهُ وَ يُحْكِمُ ابْتِدَاءَهُ، لَمْ أَسْمَعْ مِثْلَ حُجَّتِهِ وَ لَا سُرْعَةَ جَوَابِهِ مِنْ كُنُوزِ عِلْمِهِ،

He^{ra} said, ‘I^{ra} said, ‘A group from the king of Rome has arrived among one hundred men from the noble people of their community, being led by a bishop of theirs. I^{ra} have not seen the like of it. He turns the speech upon its meanings, and he turns it upon its interpretation, and confirms it upon its argument initiating it. I^{ra} have not heard similar to his arguments nor quickness in answering from the treasure hoard of his knowledge.

فَأَتَى أَبَا بَكْرٍ - وَ هُوَ فِي جَمَاعَةٍ - فَسَأَلَهُ عَنْ مَقَامِهِ وَ وَصِيَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَأَبْطَلَ دَعْوَاهُ بِالْخِلَافَةِ، وَ غَلَبَهُمْ بِادِّعَائِهِمْ تَحْلِيْفَهُمْ مَقَامَهُ، فَأَوْرَدَ عَلَى أَبِي بَكْرٍ مَسْأَلَةً أَخْرَجَهُ بِهَا عَنْ إِيمَانِهِ، وَ أَلَزَمَهُ الْكُفْرَ وَ الشَّكَّ فِي دِينِهِ،

He came to Abu Bakr, and he was in a group, and asked him about his position and bequest of Rasool-Allah^{saww}. He invalidated his claim for the caliphate and overcame them of their claims of their making a caliph of his position. He referred issues to Abu Bakr, taking him out from his Eman and necessitating him the Kufr, and the doubt in his religion.

فَعَلَّتْهُمْ لِذَلِكَ ذِلَّةٌ وَ خُضُوعٌ وَ حَيْرَةٌ، فَأَدْرَكَ - يَا أَمِيرَ الْمُؤْمِنِينَ - دِينَ مُحَمَّدٍ، فَقَدْ وَرَدَ عَلَيْهِمْ مَا لَا طَاقَةَ لَهُمْ بِهِ.

He dealt out to them the disgrace, and humbleness, and confusion, so go (and rescue) the Religion of Muhammad^{saww}, O Amir Al-Momineen^{asws}, for there has been referred to them what there is no strength for them with it’.

فَنَهَضَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مَعِيَ حَتَّى أَتَيْنَا الْقَوْمَ وَ قَدْ أَلْبَسُوا الذَّلَّةَ وَ الْمَهَانَةَ وَ الصَّعَارَ وَ الْحَيْرَةَ،

Amir Al-Momineen^{asws} went with me^{ra} until we came to the group, and they had been clothed with the disgrace, and the humiliation, and the belittling, and the confusion.

فَسَلَّمَ عَلِيُّ عَلَيْهِ السَّلَامُ ثُمَّ جَلَسَ، فَقَالَ: يَا نَصْرَانِي! أَقْبِلْ عَلَيَّ بِوَجْهِكَ وَ اقْصِدْنِي بِمَسَائِلِكَ فَعِنْدِي جَوَابٌ مَا يَحْتَاجُ النَّاسُ إِلَيْهِ فِيمَا يَأْتُونَ وَ يَدْرُونَ، وَ بِاللَّهِ التَّوْفِيقُ.

Ali^{asws} greeted, then sat down. He^{asws} said: ‘O Christian! Turn your face towards me and aim your questioned at me^{asws}, for with me^{asws} are the answers to whatever the people could be needy to regarding what they should be doing and leaving, and by Allah^{azwj} (towards me^{asws}) is the inclination’.

قَالَ: فَتَحَوَّلَ النَّصْرَانِيُّ إِلَيْهِ، وَ قَالَ: يَا شَابُّ! إِنَّا وَجَدْنَا فِي كِتَابِ الْأَنْبِيَاءِ أَنَّ اللَّهَ لَمْ يَبْعَثْ نَبِيًّا قَطُّ إِلَّا وَ كَانَ لَهُ وَصِيًّا [كَذَا] [وَصِيًّا] يَتَوَلَّى مَقَامَهُ، وَ قَدْ بَلَّغْنَا اِخْتِلَافَ عَنِ أُمَّةِ مُحَمَّدٍ فِي مَقَامِ نُبُوَّتِهِ، وَ ادَّعَاءِ قُرَيْشٍ عَلَى الْأَنْصَارِ وَ ادَّعَاءِ الْأَنْصَارِ عَلَى قُرَيْشٍ، وَ اِخْتِيَارَهُمْ لِأَنْفُسِهِمْ،

He^{ra} said, 'The Christian turned towards him^{asws} and said: 'O youth! We have found in the Books of the Prophets^{as} that Allah^{azwj} did not Send any Prophet^{as} at all except and there was a successor^{asws} for him^{as} to stand in his^{as} place. It has reached us the differing(s) of the community of Muhammad^{sawww} regarding the position of his^{sawww} Prophet-hood, and the claims of Quraysh upon the Helpers, and the claims of the Helpers upon Quraysh, and their choosing for themselves.

فَأَقْدَمَنَا مَلِكُنَا وَفَدًا، وَ قَدْ اِخْتَارْنَا لِنَبْحَثَ عَنْ دِينِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ نَعْرِفَ سُنَنَ الْأَنْبِيَاءِ فِيهِ وَ الْاِسْتِمَاعَ مِنْ قَوْمِهِ الَّذِينَ ادَّعَوْا مَقَامَهُ، أ حَقُّ ذَلِكَ أَمْ بَاطِلٌ؟ قَدْ كَذَّبُوا عَلَيْهِ كَمَا كَذَّبَتِ الْأُمَّمُ بَعْدَ أَنْبِيَائِهَا عَلَى نَبِيِّهَا، وَ دَفَعَتِ الْأَوْصِيَاءَ عَنْ حَقِّهَا،

So, our king sent us forward as a delegation, and we have chosen to discuss about the Religion of Muhammad^{sawww}, we do recognise the ways of the Prophets^{sawww} regarding it, and then listening from his^{sawww} people, those claiming his^{sawww} position. Is that right or wrong? They have belied upon him^{sawww} just as the (previous) communities had belied upon their Prophets^{as}, and repelled the successors^{as} from their^{as} rights.

فَإِنَّا وَجَدْنَا قَوْمَ مُوسَى عَلَيْهِ السَّلَامُ بَعْدَهُ عَكَفُوا عَلَى الْعِجْلِ وَ دَفَعُوا هَارُونَ عَنْ وَصِيَّتِهِ، وَ اِخْتَارُوا مَا أَنْتُمْ عَلَيْهِ، وَ كَذَلِكَ: سُنَّةُ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَ لَنْ نَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا،

We found that the people of Musa^{as} had stooped to the calf after him^{as}, and they repelled Haroun^{as} from his^{as} successorship, and they chose what you are upon; and similar to that, **Being a Sunnah of Allah regarding those who have gone before, and you will never find any alteration in the Sunnah of Allah [33:62].**

فَقَدِمْنَا فَأَرْشَدَنَا الْقَوْمُ إِلَى هَذَا الشَّيْخِ، فَادَّعَى مَقَامَهُ وَ الْأَمْرَ لَهُ مِنْ بَعْدِهِ، فَسَأَلْنَا عَنِ الْوَصِيَّةِ إِلَيْهِ عَنْ نَبِيِّهِ (ص) ؟ فَلَمْ يَعْرِفْهَا،

We arrived and the people guided us to this sheykh. He claims his^{sawww} position and the command being for him from after him^{sawww}. We asked, 'Was the bequeathing to him from his Prophet^{sawww}?' He did not understand it.

وَ سَأَلْنَاهُ عَنْ قَرَابَتِهِ مِنْهُ إِذْ كَانَتْ الدَّعْوَةُ فِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فِيمَا سَبَقَتْ فِي الدُّرَّةِ فِي إِمَامَتِهِ أَنَّهُ لَا يَنَالُهَا إِلَّا ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ، وَ لَا يَنَالُهَا إِلَّا مُصْطَفًى مُطَهَّرٌ،

And we asked about his kinship from him^{sawww}, when the supplication regarding Ibrahim^{as} in what has preceded in the offspring, regarding his^{as} Imamate, that no one would from the offspring would attain it except from each other – none would attain it except the Chosen, the Purified.

فَأَرَدْنَا أَنْ نَتَبَيَّنَ السُّنَّةَ مِنْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ مَا جَاءَ بِهِ النَّبِيُّونَ عَلَيْهِمُ السَّلَامُ، وَ اِخْتِلَافَ الْأُمَّةِ عَلَى الْوَصِيِّ كَمَا اِخْتَلَفَتْ عَلَى مَنْ مَضَى مِنْ الْأَوْصِيَاءِ، وَ مَعْرِفَةَ الْعُرْوَةِ فِيهِمْ؟،

We wanted to ascertain the Sunnah from Muhammad^{sawww}, and what the (previous) Prophets^{as} had come with, and differing of the community upon the successor^{asws} just as the ones from the past had differed regarding the successors^{as}, and recognition of the family among them?

فَإِنْ وَجَدْنَا لِهَذَا الرَّسُولِ وَصِيًّا وَ قَائِمًا بَعْدَهُ وَ عِنْدَهُ عِلْمٌ مَا يَخْتِاجُ إِلَيْهِ النَّاسُ، وَ يُجِيبُ بِجَوَابَاتٍ بَيِّنَةٍ، وَ يُخْبِرُ عَنْ أَسْبَابِ الْبَلَاءِ وَ الْمَنَاقِبِ وَ فَصْلِ الْخَطَابِ وَ الْأَنْسَابِ، وَ مَا يَهْتَدِي مِنَ الْعِلْمِ فِي لَيْلَةِ الْقَدْرِ فِي كُلِّ سَنَةٍ، وَ مَا يَنْزِلُ بِهِ الْمَلَائِكَةُ وَ الرُّوحُ إِلَى الْأَوْصِيَاءِ صَدَقْنَا بِنُبُوَّتِهِ، وَ أَحْبَبْنَا دَعْوَتَهُ، وَ اقْتَدَيْنَا بِوَصِيَّتِهِ، وَ آمَنَّا بِهِ وَ بِكِتَابِهِ، وَ بِمَا جَاءَتْ بِهِ الرُّسُلُ مِنْ قَبْلِهِ،

So, if we were to find for this Rasool^{sawww} having a successor^{asws} and a custodian after him^{sawww}, and with him^{asws} is knowledge of what the people could be needy to, and he^{asws} answers with the answers of his^{asws} Prophet^{sawww}, and informs about the causes of the afflictions and the deaths, and the decisive address, and the lineages, and what knowledge descends during the Night of Pre-determination during every year, and what the Angels and the Spirit descend with to the successors^{as}, we would ratify his^{sawww} Prophet-hood, and answer his^{sawww} call, and believe in his^{sawww} successor^{asws} and believe in him^{sawww} and in his^{sawww} book, and whatever the Rasools^{as} before him^{sawww} had come with.

وَ إِنْ يَكُنْ غَيْرَ ذَلِكَ رَجَعْنَا إِلَى دِينِنَا وَ عَلِمْنَا أَنَّ مُحَمَّدًا لَمْ يَبْعَثْ، وَ قَدْ سَأَلْنَا هَذَا الشَّيْخَ فَلَمْ يَجِدْ عِنْدَهُ تَصْحِيحَ نُبُوَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ إِنَّمَا ادَّعَى لَهُ وَ كَانَ جَبَّارًا غَلَبَ عَلَى قَوْمِهِ بِالْفَهْرِ، وَ مَلَكَهُمْ وَ لَمْ يَكُنْ عِنْدَهُ أَثَرُ النُّبُوَّةِ، وَ لَا مَا جَاءَتْ بِهِ الْأَنْبِيَاءُ عَلَيْهِمُ السَّلَامُ قَبْلَهُ،

And if other than that were to happen, we shall return to our religion, and we would know that Muhammad^{sawww} had not been Sent; and we have asked this sheykh, but we did not find with him anything correct of the Prophet-hood of Muhammad^{sawww}. But he is claiming for it and he would be a tyrant having overcome upon his people with the force, and became their king, and does not happen to have any traces of the Prophet-hood, nor what the Prophets^{as} before him^{sawww} had come with.

وَ أَنَّهُ مَضَى وَ تَرَكَهُمْ بُهْمًا يُعْلَبُ بَعْضُهُمْ بَعْضًا، وَ رَذَهُمْ جَاهِلِيَّةً جَهْلَاءَ مِثْلَ مَا كَانُوا يَخْتَارُونَ بِأَزْوَاجِهِمْ لِأَنْفُسِهِمْ .. أَيَّ دِينٍ أَحْبَبُوا، وَ أَيَّ مَلِكٍ أَرَادُوا، وَ أَخْرَجُوا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِنْ سَبِيلِ الْأَنْبِيَاءِ، وَ جَهَّلُوهُ فِي رَسُولِيَّتِهِ، وَ دَفَعُوا وَصِيَّتَهُ، وَ زَعَمُوا أَنَّ الْجَاهِلَ يَقُومُ مَقَامَ الْعَالِمِ، وَ فِي ذَلِكَ هَلَاكُ الْحُرِّثِ وَ النَّسْلِ وَ ظُهُورُ الْفُسَادِ فِي الْأَرْضِ فِي الْبَرِّ وَ الْبَحْرِ،

And he^{sawww} has passed away and left them as beasts overcoming each other, and returned them to ignorance of the ignoramuses like what they had been, choosing with their opinions for themselves, whichever religion they like, and whichever king they want, and they have expelled Muhammad^{sawww} from the way of the Prophets^{as}, and ignored him^{sawww} regarding his^{sawww} Message, and they claimed that the ignorant one can stand in the place of the knowledgeable one, and in that is destruction of the farms and the lineages, and appearance of the corruption in the earth in the land and the sea.

وَ خَاشَا اللَّهُ عَزَّ وَ جَلَّ أَنْ يَبْعَثَ نَبِيًّا إِلَّا مُطَهَّرًا مُسَدَّدًا مُصْطَفَى عَلَى الْعَالَمِينَ، وَ إِنَّ الْعَالِمَ أَمِيرٌ عَلَى الْجَاهِلِ أَبَدًا إِلَى يَوْمِ الْقِيَامَةِ، فَسَأَلْتُهُ عَنْ اسْمِهِ فَقَالَ الَّذِي إِلَى حَبْنِهِ: هَذَا خَلِيفَةُ رَسُولِ اللَّهِ. فَقُلْتُ: إِنَّ هَذَا الْإِسْمَ لَا نَعْرِفُهُ لِأَحَدٍ بَعْدَ النَّبِيِّ إِلَّا أَنْ يَكُونَ لُغَةً مِنَ اللُّغَاتِ،

Allah^{azwj} Mighty and Majestic has Refused except to Send any Prophet^{sawww} except as Purified, Directed, Chosen over the worlds, and that the rule of the knowledgeable ones upon the

ignorant one would be forever, up to the Day of Qiyamah. I asked him about his name, and the one by his side said, 'This is the caliph of Rasool-Allah^{saww}'. I said, 'We do not recognise this name for anyone after the Prophet^{saww} except if it happens to be a (use of) language from the languages.

فَأَمَّا الْخِلَافَةُ فَلَا تَصْلُحُ إِلَّا لِأَدَمَ وَ دَاوُدَ عَلَيْهِمَا السَّلَامُ، وَ السُّنَّةُ فِيهَا لِلْأَنْبِيَاءِ وَ الْأَوْصِيَاءِ، وَ إِنَّكُمْ لَتَعْظُمُونَ الْفِرْيَةَ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ، فَانْتَفَى مِنَ الْعِلْمِ، وَ اعْتَدَرَ مِنَ الْإِسْمِ،

As for the caliphate, so it is not correct except for Adam^{as}, and Dawood^{as}, and the Sunnah therein is for the Prophets^{as} and the successors^{as}, and you all are revering the calumny (lies) upon Allah^{azwj} and His^{azwj} Rasool^{saww} and you have exiled from the knowledge, and you should apologise from the name (caliph)'.
 وَ قَالَ: إِنَّمَا تَرَاضُوا النَّاسَ بِى فَسَمَّوْنِى خَلِيفَةً، وَ فِى الْأُمَّةِ مَنْ هُوَ أَحْلَمُ مِنِّى،

And he said, 'But rather, the people were in agreement with me, and they named me as 'caliph', and in the community there is someone who is more knowledgeable than me'.

فَاكْتَفَيْنَا بِمَا حَكَمَ عَلَى نَفْسِهِ وَ عَلَى مَنْ اخْتَارَهُ، فَقَدِمْتُ مُسْتَرْشِداً وَ بَاجِثاً عَنِ الْحَقِّ، فَإِنْ وَضَحَ لِي اتَّبَعْتُهُ وَ لَمْ تَأْخُذْ بِي اللَّهُ لَوْمَةٌ لَائِمٌ، فَهَلْ عِنْدَكَ أَيُّهَا الشَّابُّ شِفَاءً لِمَا بِي صُدُورِنَا؟.

We sufficed we what he had judged upon himself and upon the ones who had chosen him. We had arrived to be rightly guided and discuss about the truth. So, if it were to be placed for me, I would follow it, and no accusation by an accuser would seize me regarding Allah^{azwj}. O you^{asws} youth! Is there healing with you^{asws} for what is in our chests?'

قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: بَلَى! عِنْدِي شِفَاءٌ لَصُدُورِكُمْ، وَ ضِيَاءٌ لِقُلُوبِكُمْ، وَ شَرْحٌ لِمَا أَنْتُمْ عَلَيْهِ، وَ بَيَانٌ لَا يَحْتَلِجُكُمُ الشَّكُّ مَعَهُ، وَ إِخْبَارٌ عَنْ أُمُورِكُمْ، وَ بُرْهَانٌ لِدَلَالَتِكُمْ، فَأَقْبِلْ عَلَيَّ بِوَجْهِكَ، وَ فَرِّغْ لِي مَسَامِعَ قَلْبِكَ، وَ أَحْضِرْ بِي ذَهْنَكَ، وَ عَ مَا أَقُولُ لَكَ:

Ali^{asws} said: 'Yes! With me^{asws} there is healing for your chests, and illumination for your hearts, and expounding for what you are upon, and such explanation you would not be needy of doubt being with it, and news about your affairs, and proof of your evidence, so turn towards me with your face, and free the ears of your heart for me^{asws}, and present your mind retaining what I^{asws} am saying to you: -

إِنَّ اللَّهَ يَمُنُّ وَ طَوْلُهُ وَ فَضْلُهُ - لَهُ الْحَمْدُ كَثِيراً دَائِماً - قَدْ صَدَقَ وَعْدُهُ، وَ أَعَزَّ دِينُهُ، وَ نَصَرَ مُحَمَّدًا عَبْدَهُ وَ رَسُولَهُ، وَ هَزَمَ الْأَحْزَابَ وَحْدَهُ، فَ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،

Allah^{azwj}, by His^{azwj} Conferment, and His^{azwj} Forbearance, and His^{azwj} Grace, for Him^{azwj} is a lot of Praise, constant, has been Truthful of His^{azwj} Promise, and Helped Muhammad^{saww}, His^{azwj} servant and His^{azwj} Rasool^{saww}, and Defeated the allies Alone, **For Him is the Kingdom and for Him is the Praise, and He is Able upon all things [64:1].**

إِنَّهُ تَبَارَكَ وَ تَعَالَى اخْتَصَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ اصْطَفَاهُ وَ هَدَاهُ، وَ انْتَجَبَهُ لِرِسَالَتِهِ إِلَى النَّاسِ كَمَا كَفَّ بِرَحْمَتِهِ، وَ إِلَى الثَّقَلَيْنِ بِرَأْفَتِهِ، وَ فَرَضَ طَاعَتَهُ عَلَى أَهْلِ السَّمَاءِ وَ الْأَرْضِ، وَ جَعَلَهُ إِمَاماً لِمَنْ قَبْلَهُ مِنَ الرُّسُلِ، وَ خَاتِماً لِمَنْ بَعْدَهُ مِنَ الْخَلْقِ،

Surely, the Blessed and Exalted Particularised Muhammad^{saww}, and Chose him^{saww}, and Guided him^{saww}, and Selected him^{saww} for His^{azwj} Message to the people, all of them with His^{azwj} Mercy, and to the human beings and the Jinn with His^{azwj} Kindness, and Obligated obedience to him^{saww} upon the inhabitants of the sky and the earth, and Made him^{saww} an Imam^{asws} for the ones from the Rasools^{as} before him^{saww}, and as the last for the ones from the creatures after him^{saww};

وَوَرَّثَهُ مَوَارِيثَ الْأَنْبِيَاءِ، وَ أَعْطَاهُ مَقَالِيدَ الدُّنْيَا وَ الْآخِرَةِ، وَ اتَّخَذَهُ نَبِيًّا وَ رَسُولًا وَ حَبِيبًا وَ إِمَامًا، وَ دَفَعَهُ إِلَيْهِ، وَ قَرَّبَهُ بَيْنَ عَرْشِهِ بِحَيْثُ لَا يَبْلُغُهُ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ،

And he^{saww} inherited the Prophets^{as}, and (Allah^{azwj}) Gave him^{saww} the reins of the world and the hereafter, and Took him^{saww} as a Prophet^{saww}, and a Rasool^{saww}, and a Beloved, and an Imam^{saww}, and Handed it over to him^{saww}, and Drew him^{saww} closer to His^{azwj} Throne where neither an Angel of Proximity, nor a Messenger Prophet^{as} had reached.

فَأَوْحَى اللَّهُ إِلَيْهِ فِي وَحْيِهِ مَا أَوْحَى مَا كَذَبَ الْفُؤَادُ مَا رَأَى، وَ أَنْزَلَ عَلَامَاتِهِ عَلَى الْأَنْبِيَاءِ، وَ أَخَذَ مِيثَاقَهُمْ: لَتَتُؤْمِنُنَّ بِهِ وَ لَتَنْصُرُنَّهُ.

Allah^{azwj} Revealed to him^{saww} among His^{azwj} Revelations He^{azwj} had Revealed: **The heart did not belie what it saw [53:11]**, and Sent down His^{azwj} Signs unto the Prophets^{saww} and Took their^{as} Covenants: **you must believe in him, and you must help him". [3:81]**.

قَالَ: ثُمَّ قَالَ أَأَقْرَبُكُمْ وَ أَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي قَالُوا أَقْرَبْنَا قَالَ فَاشْهَدُوا وَ أَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

He^{asws} said: 'Then He^{azwj} Said: **He said: "Do you affirm and accept My Pact upon that?" They said: 'We do accept'. He said: "Then bear witness, and I (too) am of the Bearers of Witness with you [3:81]**.

وَ قَالَ: يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَ الْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَ يَنْهَاهُمْ عَنِ الْمُنْكَرِ وَ يُحِلُّ لَهُمُ الطَّيِّبَاتِ وَ يُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَ يَضَعُ عَنْهُمْ إِصْرَهُمْ وَ الْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَ عَزَّوهُ وَ نَصَرُوهُ وَ اتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ

And Said: **whom they are finding written with them in the Torah and the Evangel (that) he would be instructing them with the good things and forbidding them from the evil, and permitting for them the good things and prohibiting upon them the bad, and removing from them their burdens and their shackles which would be upon them. So those who believe in him, and assist him, and help him, and follow the Light which descends with him, they would be the successful ones [7:157]**.

فَمَا مَضَى صَلَّى اللَّهُ عَلَيْهِ وَ إِلَيْهِ حَتَّى أَمَّ اللَّهُ مَقَامَهُ، وَ أَعْطَاهُ وَسِيلَتَهُ، وَ رَفَعَ لَهُ دَرَجَتَهُ، فَلَنْ يُدَكَّرَ اللَّهُ تَعَالَى إِلَّا كَانَ مَعَهُ مَقْرُونًا، وَ فَرَضَ دِينَهُ، وَ وَصَلَ طَاعَتَهُ بِطَاعَتِهِ،

Thus, he^{saww} did not pass away until Allah^{azwj} Completed his^{saww} position, and Gave him^{saww} his^{saww} means, and Raised his^{saww} rank for him^{saww}. So, Allah^{azwj} the Exalted will never be mentioned except and he^{saww} would be brought in close proximity to Him^{azwj}; and He^{azwj} Obligated his^{saww} Religion and Connected obedience to Him^{azwj} with obedience to him^{saww}.

فَقَالَ: مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَ قَالَ: مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

He^{azwj} Said: ***There is one who obeys the Rasool, so he has obeyed Allah, [4:80]; and Said: And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; [59:7].***

فَأَبْلَغَ عَنِ اللَّهِ عَزَّ وَجَلَّ رِسَالَتَهُ، وَ أَوْضَحَ بُرْهَانَ وَ لَاتِيهِ، وَ أَحْكَمَ آيَاتِهِ، وَ شَرَعَ شَرَائِعَهُ وَ أَحْكَامَهُ، وَ ذَهَبَ عَلَى سَبِيلِ نَجَاتِهِمْ، وَ بَابِ هِدَايَتِهِ وَ حُكْمِيهِ،

He^{saww} delivered on behalf of Allah^{azwj} Mighty and Majestic, His^{azwj} Message, and clarified the proof of His^{azwj} Wilayah, and the Decisive of His^{azwj} Verse, and legislated His^{azwj} Laws and His^{azwj} Judgments, and pointed them upon the way of their salvation, and he^{saww} was the door of His^{azwj} Guidance and His^{azwj} Wisdom.

وَ كَذَلِكَ بَشَّرَ بِهِ النَّبِيُّونَ صَلَّى اللَّهُ عَلَيْهِمْ قَبْلَهُ، وَ بَشَّرَ بِهِ عِيسَى رُوحَ اللَّهِ وَ كَلِمَتُهُ إِذْ يَقُولُ فِي الْإِنْجِيلِ: أَحْمَدُ الْعَرَبِيُّ النَّبِيُّ الْأُمِّيُّ صَاحِبُ الْحَمَلِ الْأَحْمَرِ وَ الْقَضِيبِ،

And like that the Prophets^{as} before him^{saww} had given the glad tidings of him^{saww}, and Isa^{as}, Spirit of Allah^{azwj} and His^{azwj} Word gave glad tidings of him^{saww} where he^{as} is saying in the Evangel: ‘Ahmad the Ummi, owner of the red camel and the staff’.

وَ أَقَامَ لِأُمَّتِهِ وَصِيَّةَ فِيهِمْ، وَ عِيَّةَ عِلْمِهِ، وَ مَوْضِعَ سِرِّهِ، وَ مُحْكَمَ آيَاتِ كِتَابِهِ، وَ تَالِيَهُ حَقَّ تَلَاوُتِهِ، وَ بَابَ حِطَّتِيهِ، وَ وَارَثَ كِتَابِهِ، وَ خَلَفَهُ مَعَ كِتَابِ اللَّهِ فِيهِمْ، وَ أَخَذَ فِيهِمُ الْحُجَّةَ،

And he^{saww} nominated his^{saww} successor^{asws} for his^{saww} community among them, and a receptacle of his^{saww} knowledge, and place of his^{saww} secrets, and the Decisive Verses of His^{azwj} Book, and recited it as was the right of its recitation, and its door of Hitta, and an inheritor of His^{azwj} Book, and left behind along with the Book of Allah^{azwj} among them, and took the argument among them.

فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: قَدْ خَلَقْتُ فِيكُمْ مَا إِنْ تَمَسَّكُمْ بِهِ لَنْ تَضَلُّوا، كِتَابَ اللَّهِ وَ عِزَّتِي أَهْلَ بَيْتِي، وَ هُمَا التَّقْلَانِ: كِتَابَ اللَّهِ التَّقْلُ الْأَكْبَرُ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ سَبَبٌ بِأَيْدِيكُمْ وَ سَبَبٌ بِيَدِ اللَّهِ عَزَّ وَ جَلَّ،

He^{saww} said: ‘I^{saww} am leaving behind among you all what if you were to adhere with it, you will never stray – Book of Allah^{azwj} and my^{saww} family, People^{asws} of my^{saww} Household. And these are the two weighty things. The greater weighty thing is the rope extending from the sky to the earth. Its end is in your hands and an end in the Hand of Allah^{azwj} Mighty and Majestic.

وَ إِنَّهُمَا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ، فَلَا تَقْدَمُوهُمْ فَتَمَرُّوا وَ لَا تَأْخُذُوا عَنْ عَيْبِهِمْ فَتَعْتَبُوا، وَ لَا تَعْلَمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ،

And these two will never separate until they return to me^{saww} at the Fountain, so do not precede them, nor take from others for you will be destroyed, and do not (try to) teach them^{asws}, for they^{asws} are more knowledgeable than you are’.

وَ أَنَا وَصِيَّتُهُ وَ الْقَائِمُ بِتَأْوِيلِ كِتَابِهِ، وَ الْعَارِفُ بِحَلَالِهِ وَ حَرَامِهِ، وَ مُحْكَمِهِ وَ مُتَشَابِهِهِ، وَ نَاسِجِهِ وَ مُنْسُوخِهِ، وَ أَمْنَالِهِ وَ عَيْبِهِ وَ تَصَارِيفِهِ، وَ عِنْدِي عِلْمٌ مَا يَخْتَاجُ إِلَيْهِ أُمَّتُهُ مِنْ بَعْدِهِ، وَ كُلُّ قَائِمٍ وَ مُلْتَوٍّ،

And I^{asws} am his^{saww} successor^{asws}, and the one standing with the interpretation of His^{azwj} Book, and the recogniser of its Permissible(s) and its Prohibitions, and its Decisive, and its Allegorical, and its Abrogating, and its Abrogated, and its examples, and its lessons, and its utilisations, and with me^{asws} is knowledge of what his^{saww} community would be needy to from after him^{saww}, and every custodian^{asws} is replaced.

وَ عِنْدِي عِلْمُ الْبَلَايَا وَ الْمَنَائِبِ وَ الْوَصَايَا وَ الْأَنْسَابِ وَ فَضْلِ الْخِطَابِ، وَ مَوْلِدِ الْإِسْلَامِ، وَ مَوْلِدِ الْكُفْرِ، وَ صَاحِبِ الْكِرَاتِ، وَ دَوْلَةِ الدُّوَلِ، فَاسْأَلْنِي عَمَّا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ وَ عَمَّا كَانَ عَلَى عَهْدِ عِيسَى عَلَيْهِ السَّلَامُ مُنْذُ بَعَثَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى، وَ عَنْ كُلِّ وَصِيٍّ، وَ كُلِّ فَيْتَةٍ تَضِلُّ مِائَةً وَ تَهْدِي مِائَةً، وَ عَنْ سَائِقِهَا وَ قَائِدِهَا وَ نَاعِقِهَا إِلَى يَوْمِ الْقِيَامَةِ، وَ كُلِّ آيَةٍ نَزَلَتْ فِي كِتَابِ اللَّهِ فِي لَيْلٍ نَزَلَتْ أَمْ نَهَارٍ، وَ عَنِ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الْقُرْآنِ الْعَظِيمِ،

And with me^{asws} is knowledge of the afflictions and the deaths, and the bequests, and the lineages, and the decisive address, and births of Al-Islam, and births of Al-Kufr, and I^{asws} am in-charge of the Return (Raj'at), and government of the governments. So, ask me^{asws} about what is to happen up to the Day of Qiyamah, and about what has happened in the era of Isa^{as} since Allah^{azwj} Blessed and Exalted had Sent him^{as}, and about every successor^{as}, and every group straying a hundred, and guiding a hundred, and its usher, and its guide, and its caller up to the Day of Qiyamah, and (about) every Verse Revealed in the Book of Allah^{azwj}, whether it was Revealed during night or day, and about the Torah, and the Evangel, and the Magnificent Quran.

فَإِنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَمْ يَكْتُمْنِي مِنْ عِلْمِهِ شَيْئًا وَ لَا مَا تَحْتَاجُ إِلَيْهِ الْأُمَّمُ مِنْ أَهْلِ التَّوْرَةِ وَ الْإِنْجِيلِ، وَ أَصْنَافِ الْمُجَلِدِينَ وَ أَحْوَالِ الْمُخَالِفِينَ، وَ أَدْيَانَ الْمُخْتَلِفِينَ،

And he^{saww} did not conceal anything from me^{saww} of his^{saww} knowledge, nor what the communities could be needy to, from the people of the Torah, and the Evangel, and the variety of the atheists, and situations of the adversaries, and different religions.

وَ كَانَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ خَاتَمَ النَّبِيِّينَ بَعْدَهُمْ، وَ عَلَيْهِمْ فُرِضَتْ طَاعَتُهُ وَ الْإِيمَانُ بِهِ وَ النَّصْرَةُ لَهُ، يُحَدِّثُونَ ذَلِكَ مَكْتُوبًا فِي التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ، وَ فِي الصُّحُفِ الْأُولَى صُحُفِ إِبْرَاهِيمَ وَ مُوسَى،

And he^{saww} was the last of the Prophets^{as} after them^{as}, and obedience to him^{saww} was Obligated upon them^{as}, and the belief in him^{saww}, and the helping to him^{saww}. You are finding that written in the Torah, and the Evangel, and Psalms, and in **the former Parchments [87:18] The Parchments of Ibrahim and Musa [87:19]**.

وَ لَمْ يَكُنْ لِيُضَيِّعْ عَهْدَ اللَّهِ فِي خَلْقِهِ وَ يَبْزُكَ الْأُمَّةَ قَائِمِينَ بَعْدَهُ، وَ كَيْفَ يَكُونُ ذَلِكَ وَ قَدْ وَصَّهَ اللَّهُ بِالرَّأْفَةِ وَ الرَّحْمَةِ وَ الْعَفْوِ وَ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ إِقَامَةِ الْقِسْطِ الْمُسْتَقِيمِ!؟

And he^{saww} did not happen to waste the Pact of Allah^{azwj} regarding His^{azwj} creatures and leave them bewildered after him^{saww}; and how can that happen and Allah^{azwj} has Described him^{saww} with the kindness, and the mercy, and the pardon, and the enjoining with the good, and forbidding from the evil, and establish the fairness, the straightness?!

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَيْهِ كَمَا أَوْحَى إِلَى نُوحٍ وَ النَّبِيِّينَ مِنْ بَعْدِهِ، وَ كَمَا أَوْحَى إِلَى مُوسَى عَلَيْهِ السَّلَامُ وَ عِيسَى عَلَيْهِ السَّلَامُ فَصَدَّقَ اللَّهُ وَ بَلَّغَ رِسَالَتَهُ وَ أَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ،

And Allah^{azwj} Mighty and Majestic Revealed to him^{saww} just as He^{azwj} had Revealed to Noah^{as} and the Prophets^{as} from after him^{as}, and just as He^{azwj} had Revealed to Musa^{as}, and Isa^{as}. So, he^{saww} ratified Allah^{azwj} and delivered His^{azwj} Message, and I^{asws} am from the witnesses upon that.

وَ قَدْ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى: فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ جِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيداً وَ قَالَ: وَ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ

And Allah^{azwj} Blessed and Exalted has Said: **How will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41].** And Said: **'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43].**

وَ قَدْ صَدَّقَهُ اللَّهُ وَ أَعْطَاهُ الْوَسِيلَةَ إِلَيْهِ وَ إِلَى اللَّهِ عَزَّ وَ جَلَّ، فَقَالَ: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ كُونُوا مَعَ الصَّادِقِينَ، فَتَحْنُ الصَّادِقُونَ، وَ أَنَا أَخُوهُ فِي الدُّنْيَا وَ الْآخِرَةِ، وَ الشَّاهِدُ مِنْهُ عَلَيْهِمْ بَعْدَهُ، وَ أَنَا وَسَيْلَتُهُ بَيْنَهُ وَ بَيْنَ أُمَّتِهِ،

And Allah^{azwj} Ratified him^{asws} Gave him^{asws} the means to Him^{saww} and to Allah^{azwj} Mighty and Majestic, so He^{azwj} Said: **O you who believe! Fear Allah and be with the truthful ones [9:119].** We^{asws} are the ratifiers, and I^{asws} am his^{saww} brother^{asws} in the world and the Hereafter, and the witness from him^{saww} upon them after him^{saww}, and I^{asws} am his^{saww} intermediary between him^{saww} and his^{saww} community.

وَ أَنَا وَ وُلْدِي وَرَثَتُهُ، وَ أَنَا وَ هُمْ كَسَفِينَةِ نُوحٍ فِي قَوْمِهِ مَنْ رَكِبَهَا بَحَا وَ مَنْ تَخَلَّفَ عَنْهَا غَرِقَ، وَ أَنَا وَ هُمْ كَبَابِ حِطَّةٍ فِي بَنِي إِسْرَائِيلَ، وَ أَنَا بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدَهُ، وَ أَنَا الشَّاهِدُ مِنْهُ فِي الدُّنْيَا وَ الْآخِرَةِ،

And I^{asws} and my^{asws} sons^{asws} inherited him^{saww}, and I^{asws} and them^{asws} are like the ship of Noah^{as} in his^{saww} people, one who sails it would be saved and one who stays behind from it would drown; and I^{asws} and them^{asws} are like the door of Hitta among the children of Israel, and I^{asws} am (from him^{saww}) at the status of Haroun^{as} from Musa^{as} except there would be no Prophet^{as} after him^{saww}, and I^{asws} am the witness from him^{saww} in the world and the Hereafter.

وَ رَسُولُ اللَّهِ عَلَى بَيْتِهِ مِنْ رَبِّهِ وَ يُعْرَضُ طَاعَتِي وَ مَحَبَّتِي بَيْنَ أَهْلِ الْإِيمَانِ وَ أَهْلِ الْكُفْرِ وَ أَهْلِ النِّفَاقِ، فَمَنْ أَحَبَّنِي كَانَ مُؤْمِناً، وَ مَنْ أَبْغَضَنِي كَانَ كَافِراً،

And Rasool-Allah^{saww}, being upon a proof from his^{saww} Lord^{azwj}, displayed (Obligated) obedience to me^{asws} and love for me^{asws} between the people of Eman, and people of Kufr, and people of hypocrisy. So, the one who loves me^{asws} would be a Momin, and one who hates me^{asws} would be a Kafir.

وَ اللَّهُ مَا كَذَبْتُ وَ لَا كُذِّبْتُ وَ لَا كُذِّبَ بِي، وَ لَا ضَلَلْتُ وَ لَا ضَلَّ بِي، وَ إِنِّي لَعَلَى بَيْتِهِ بَيْنَهَا رَبِّي عَزَّ وَ جَلَّ لِنَبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَبَيَّنَهَا لِي، فَاسْأَلُونِي عَمَّا كَانَ وَ عَمَّا يَكُونُ وَ عَمَّا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ.

By Allah^{azwj}! I^{asws} have neither lied, nor been lied to, nor did he^{saww} lie to me^{asws}, nor did am I^{asws} straying, nor did he^{saww} stray me, and I^{asws} am upon a proof my^{asws} Lord^{azwj} Mighty and Majestic Explained it to His^{azwj} Prophet^{saww}, and he^{saww} explained to me^{asws}. So, ask me^{asws}

about what has happened, and about what is happening, and about what will be happening to the Day of Qiyamah’.

قَالَ: فَالْتَفَتَ الْجَائِلِيُّ إِلَى أَصْحَابِهِ وَ قَالَ: هَذَا هُوَ وَاللَّهِ النَّاطِقُ بِالْعِلْمِ وَالْقُدْرَةِ، الْفَاتِقُ الرَّاتِقِ، وَ نَزَّحُو مِنَ اللَّهِ تَعَالَى أَنْ نَكُونَ صَادِقًا حَظَّنًا، وَ نُورِ هِدَايَتِنَا، وَ هَذِهِ وَاللَّهِ حُجُجُ الْأَوْصِيَاءِ مِنَ الْأَنْبِيَاءِ عَلَى قَوْمِهِمْ.

He (the narrator) said, ‘The bishop turned to his companions and said, ‘This one, by Allah^{azwj}, he^{asws} speaks with the knowledge and the ability, and the splitting (the issue), and the reformer, and we hope from Allah^{azwj} the Exalted that we happen to have found our fortune, and the Noor of our guidance, and by Allah^{azwj}, these are arguments of the successors^{as} of the Prophets^{as} upon their^{as} people’.

قَالَ: فَالْتَفَتَ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ: فَقَالَ: كَيْفَ عَدَلَ بِكَ الْقَوْمُ عَنْ قَصْدِهِمْ إِيَّاكَ، وَ ادَّعَوْا مَا أَنْتَ أَوْلَى بِهِ مِنْهُمْ؟! أَلَا وَ قَدْ وَقَعَ الْقَوْلُ عَلَيْهِمْ، فَصَرُّوا فِي أَنْفُسِهِمْ وَ مَا ضَرَّ ذَلِكَ الْأَوْصِيَاءَ مَعَ مَا أَعْنَاهُمْ اللَّهُ عَزَّ وَ جَلَّ بِهِ مِنَ الْعِلْمِ وَ اسْتِحْقَاقِ مَقَامَاتِ رُسُلِهِ،

He (the narrator) said, ‘He turned towards Ali^{asws} and said, ‘How come the people turned away from aiming for you^{asws} and claimed what you^{asws} are foremost with it than they are? Indeed, and the Word has occurred upon them. They have fallen short (and destroyed) themselves and that will not harm the successors^{asws} along with what Allah^{azwj} Mighty and Majestic has Made them^{asws} to be needless with from the knowledge and the rightfulness of the positions of His^{azwj} Rasool^{saww}.

فَأَخْبِرْنِي - أَيُّهَا الْعَالِمُ الْحَكِيمُ - عَنِّي وَ عَنكَ مَا أَنْتَ عِنْدَ اللَّهِ؟ وَ مَا أَنَا عِنْدَ اللَّهِ؟.

Inform me, O you knowledgeable, wise one, about me^{asws} and about you^{asws}. What are you^{asws} in the Presence of Allah^{azwj}? And what am I in the presence of Allah^{azwj}?

قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: أَمَا أَنَا فَعِنْدَ اللَّهِ عَزَّ وَ جَلَّ مُؤْمِنٌ وَ عِنْدَ نَفْسِي مُؤْمِنٌ مُتَيَقِّنٌ بِفَضْلِهِ وَ رَحْمَتِهِ وَ هِدَايَتِهِ وَ نِعْمِهِ عَلَيَّ، وَ كَذَلِكَ أَخَذَ اللَّهُ حَلَّ جَلَّالُهُ مِيثَاقِي عَلَى الْإِيمَانِ وَ هَدَايِي لِمَعْرِفَتِهِ لَا أَشْكُ فِي ذَلِكَ وَ لَا أَرْتَابُ،

Ali^{asws} said: ‘As for I^{asws}, in the Presence of Allah^{azwj} Mighty and Majestic, I^{asws} am a Momin, and in the presence of myself^{asws} I^{asws} am a Momin, certain of His^{azwj} Grace, and His^{azwj} Mercy, and His^{azwj} Guidance, and His^{azwj} Favours upon me^{asws}; and like that, Allah^{azwj}, Majestic is His^{azwj} Majesty, Took my^{asws} Covenant upon the Eman, and Guided me^{asws} to recognise Him^{azwj}. I^{asws} have not doubts regarding that, nor any suspicions.

وَ لَمْ أَزَلْ عَلَى مَا أَخَذَ اللَّهُ تَعَالَى عَلَيَّ مِنَ الْمِيثَاقِ، وَ لَمْ أَبْدَلْ وَ لَمْ أَعْتَبِرْ وَ ذَلِكَ بِمَنْنِ اللَّهِ وَ رَحْمَتِهِ وَ صُنْعِهِ، أَنَا فِي الْجَنَّةِ لَا أَشْكُ فِي ذَلِكَ وَ لَا أَرْتَابُ، لَمْ أَزَلْ عَلَى مَا أَخَذَ اللَّهُ تَعَالَى عَلَيَّ مِنَ الْمِيثَاقِ، فَإِنَّ الشَّكَّ شِرْكٌ لِمَا أُعْطِيَ اللَّهُ مِنَ الْيَقِينِ وَ الْبَيِّنَةِ،

And I^{asws} have not ceased to be upon what Allah^{azwj} the Exalted has Taken upon me^{asws} of the Covenant, and did not replace, and did not change, and that is by a Conferment of Allah^{azwj} and His^{azwj} Mercy and His^{azwj} Making. I^{asws} would be in the Paradise. I^{asws} have no doubts regarding that nor any suspicions, and I^{asws} have not ceased to be upon what Allah^{azwj} the Exalted has Taken upon me^{asws} of the Covenant, for the doubt is association (Shirk), due to what Allah^{azwj} has Given me^{asws}, from the Certainty and the Proof.

وَأَمَّا أَنْتَ فَعِنْدَ اللَّهِ كَافِرٌ بِجُحُودِكَ الْمِيثَاقَ وَالْإِقْرَارَ الَّذِي أَخَذَهُ اللَّهُ عَلَيْكَ بَعْدَ خُرُوجِكَ مِنْ بَطْنِ أُمِّكَ وَ بُلُوغِكَ الْعُقْلَ وَ مَعْرِفَةَ التَّمْيِيزِ لِلْحَيِّدِ وَ الرَّدِيِّ وَ الْحَيْرِ وَ الشَّرِّ، وَ إِفْرَازِكَ بِالرُّسُلِ، وَ جُحُودِكَ لِمَا أَنْزَلَ اللَّهُ فِي الْإِنْجِيلِ مِنْ أَخْبَارِ النَّبِيِّينَ عَلَيْهِمُ السَّلَامُ مَا دُمْتَ عَلَى هَذِهِ الْحَالَةِ، كُنْتَ فِي النَّارِ لَا مَحَالَةَ.

And as for you, in the Presence of Allah^{azwj}, you are a Kafir due to your rejection of the Covenant and the acknowledgment which Allah^{azwj} Took upon you after your exit from the belly of your mother, and your reaching the intellect, and recognition of the distinguishing of the new and the old, and the good and the evil, and your acknowledging with the Raools^{as}, and your rejection of what Allah^{azwj} Revealed in the Evangel, from the news of the Prophets^{as}, for as long as you are upon this state, you would be in the Fire, inevitable’.

قَالَ: فَأَخْبِرْنِي عَنْ مَكَانِي مِنَ النَّارِ وَ مَكَانِكَ مِنَ الْجَنَّةِ؟.

He said, ‘Inform me about my place from the Fire and your^{asws} place from the Paradise’.

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: لَمْ أَدْخُلْهَا فَأَعْرِفَ مَكَانِي مِنَ الْجَنَّةِ وَ مَكَانَكَ مِنَ النَّارِ، وَ لَكِنْ أُعَرِّفُكَ ذَلِكَ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ: إِنَّ اللَّهَ جَلَّ جَلَالُهُ بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِالْحَقِّ، وَ أَنْزَلَ عَلَيْهِ كِتَابًا: لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلًا مِنْ حَكِيمٍ حَمِيدٍ أَحْكَمَ فِيهِ جَمِيعَ عِلْمِهِ،

Ali^{asws} said: ‘I^{asws} won’t be entering it (Fire), for I^{asws} recognise my^{asws} place from the Paradise, and your place from the Fire, but I^{asws} shall introduce you to that from the Book of Allah^{azwj} Mighty and Majestic: Allah^{azwj}, Majestic is His^{azwj} Majesty, Sent Muhammad^{saww} with the truth, and Revealed a Book upon him^{saww}: **Neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the Wisest, the most Praised [41:42]**, Judging in it the entirety of His^{azwj} Knowledge.

وَ أَخْبَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَنِ الْجَنَّةِ بِدَرَجاتِهَا وَ مَنَازِلِهَا، وَ قَسَمَ اللَّهُ جَلَّ جَلَالُهُ الْجَنَانَ بَيْنَ خَلْقِهِ لِكُلِّ عَامِلٍ مِنْهُمْ ثَوَابًا مِنْهَا، وَ أَخْلَقَهُمْ عَلَى قَدْرِ فَضَائِلِهِمْ فِي الْأَعْمَالِ وَ الْإِيمَانِ،

And Rasool-Allah^{saww} informed about the Paradise with its ranks and its levels, and Allah^{azwj}, Majestic is His^{azwj} Majesty Apportioned the Gardens between His^{azwj} creatures as a Reward for every worker from them (a portion) from these, and Appropriated for them upon a measurement of their merits in their deeds and the Eman.

فَصَدَقْنَا اللَّهُ وَ عَرَفْنَا مَنَازِلَ الْأُبْرَارِ، وَ كَذَلِكَ مَنَازِلَ الْفُجَّارِ، وَ مَا أَعَدَّ لَهُمْ مِنَ الْعَذَابِ فِي النَّارِ، وَ قَالَ: لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ حِزْبٌ مَقْسُومٌ فَمَنْ مَاتَ عَلَى كُفْرِهِ وَ فُسُوقِهِ وَ شِرْكِهِ وَ نِفَاقِهِ وَ ظُلْمِهِ فَ لِكُلِّ بَابٍ مِنْهُمْ حِزْبٌ مَقْسُومٌ،

Allah^{azwj} Ratified us and Introduced to us the status of the righteous ones, and like that is the status of the immoral ones, and what Allah^{azwj} has Prepared for them, from the Punishment in the Fire, and Said: **For it there are seven gates, each door being for an Assigned segment of them [15:44]**. The one who dies upon his Kufir and his mischief, and his Shirk, and his hypocrisy, and his injustice, then for **each door being for an Assigned segment of them [15:44]**.

وَ قَدْ قَالَ جَلَّ جَلَالُهُ: إِنَّ فِي ذَلِكَ لآيَاتٍ لِلْمُتَوَسِّمِينَ وَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ هُوَ الْمُتَوَسِّمُ، وَ أَنَا وَ الْأَيْمَةُ مِنْ دُرَّتِي الْمُتَوَسِّمُونَ إِلَى يَوْمِ الْقِيَامَةِ.

And Allah^{azwj}, Majestic is His^{azwj} Majesty Said: **Surely, in that are Signs for the distinguishers [15:75]**, and Rasool-Allah^{saww}, he^{saww} is the distinguisher, and I^{asws} and the Imams^{asws} from my^{asws} offspring are the distinguishers up to the Day of Qiyamah’.

قَالَ: فَالْتَفَتَ الْجَائِلِيُّ إِلَى أَصْحَابِهِ وَ قَالَ: قَدْ أَصَبْتُمْ إِرَادَتَكُمْ وَ أَرْجُو أَنْ تُظْفَرُوا بِالْحَقِّ الَّذِي طَلَبْنَا، إِلَّا أَنَّهُ قَدْ نَصَبْتُ لَهُ مَسَائِلَ فَإِنْ أَجَابَنِي عَنْهَا نَظَرْنَا فِي أَمْرِنَا وَ قَبِلْتُ مِنْهُ.

He (the narrator) said, ‘The bishop turned to his companions and said, ‘You have attained your intentions, and I hope that you will be successful with the truth which we are seeking, except I shall install (certain) issues to him^{asws}, so if he^{asws} were to answer me about these, we shall consider regarding our affair and accept from him^{asws}’.

قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: فَإِنْ أَجَبْتِكَ عَمَّا تَسْأَلُنِي عَنْهُ- وَ فِيهِ تَيِّبَانٌ وَ بُرْهَانٌ وَاضِحٌ لَا يَجِدُ لَهُ مَدْفَعاً وَ لَا مِنْ قَبُولِهِ بُدْأً أَنْ- تَدْخُلَ فِي دِينِنَا؟ قَالَ: نَعَمْ.

Ali^{asws} said: ‘Supposing I^{asws} answer you what you would be asking about, and in it is explanation, and clear proof, (and) you cannot find any defence nor any escape from accepting it, will you enter into our Religion?’ He said, ‘Yes’.

فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: اللَّهُ عَلَيْكَ رَاعٍ وَ كَفِيلٌ، إِذَا وَضَحَ لَكَ الْحَقُّ وَ عَرَفْتَ الْهُدَى أَنْ تَدْخُلَ فِي دِينِنَا أَنْتَ وَ أَصْحَابُكَ؟ قَالَ الْجَائِلِيُّ: نَعَمْ، لَكَ اللَّهُ عَلَيَّ رَاعٍ وَ كَفِيلٌ أَنِّي أَفْعَلُ ذَلِكَ.

Ali^{asws} said: ‘Allah^{azwj} is a Carer upon you and a Guarantor, when the truth is clarified to you, and you recognise the guidance, that you would enter into our Religion, you and your companions?’ The bishop said, ‘Yes, for you^{asws}, Allah^{azwj} is a Carer upon me and a Guarantor, I shall do that’.

فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: فَخُذْ عَلَيَّ أَصْحَابِكَ الْوَفَاءَ. قَالَ: فَأَخَذَ عَلَيْهِمُ الْعَهْدَ. ثُمَّ قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: سَلْ عَمَّا أُحِبُّتَ.

Ali^{asws} said: ‘Take the loyalty (pledge) upon your companions’. He said, ‘I hereby take the pact upon them’. Then Ali^{asws} said: ‘Ask about whatever you like’.

قَالَ: خَبِّرْنِي عَنِ اللَّهِ عَزَّ وَ جَلَّ أَمْ حَمَلُ الْعَرْشِ أَمْ الْعَرْشُ يَحْمِلُهُ؟.

He said, ‘Inform me about Allah^{azwj} Mighty and Majestic. Does He^{azwj} Carry the Throne or does the Throne carry Him^{azwj}?’

قَالَ عَلَيْهِ السَّلَامُ: اللَّهُ حَامِلُ الْعَرْشِ وَ السَّمَاوَاتِ وَ الْأَرْضِ وَ مَا فِيهِمَا وَ مَا بَيْنَهُمَا، وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى: إِنَّ اللَّهَ يُنْسِكُ السَّمَاوَاتِ وَ الْأَرْضَ أَنْ تَزُولَا وَ لَئِنْ زَالَتَا إِنَّ أَمْسَكُهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا.

He^{asws} said: ‘Allah^{azwj} is a Carrier of the Thrones, and the skies, and the earth, and whatever is in these, and whatever is in between these two, and that is the Word of Allah^{azwj} the Exalted: **Surely Allah Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving [35:41]**’.

قَالَ: أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ: وَ يَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةَ فَكَيْفَ ذَلِكَ؟ وَ قُلْتَ إِنَّهُ يَحْمِلُ الْعَرْشَ وَ السَّمَاوَاتِ وَ الْأَرْضَ؟.

Inform me about Words of Allah^{azwj}: **and eight shall hold above them the Throne of your Lord on that Day [69:17]**. So, how is that? And you^{asws} said, He^{azwj} Carries the Throne and the skies and the earth?'

قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: إِنَّ الْعَرْشَ خَلَقَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى مِنْ أَنْوَارٍ أَرْبَعَةٍ: نُورٍ أَحْمَرَ - احْمَرَّتْ مِنْهُ الْحُمْرَةُ-، وَ نُورٍ أَخْضَرَ - اخْضَرَّتْ مِنْهُ الْخَضِرَةُ-، وَ نُورٍ أَصْفَرَ - اصْفَرَّتْ مِنْهُ الصُّفْرَةُ-، وَ نُورٍ أَبْيَضَ - ابْيَضَّتْ مِنْهُ الْبَيَاضُ-

Ali^{asws} said: 'The Throne, Allah^{azwj} Blessed and Exalted Created it from four lights (Noors): -A red Noor, from it is the redness of the red; and a green Noor, from it is the greenness of the green; and a yellow Noor, from it is the yellowness of the yellow; and a white Noor, from it is the whiteness of the white.

وَ هُوَ الْعِلْمُ الَّذِي حَمَلَهُ اللَّهُ الْحَمَلَةَ، وَ ذَلِكَ نُورٌ مِنْ عَظَمَتِهِ، فَبِعَظَمَتِهِ وَ نُورِهِ ابْيَضَّتْ قُلُوبُ الْمُؤْمِنِينَ، وَ بِعَظَمَتِهِ وَ نُورِهِ عَادَاهُ الْجَاهِلُونَ، وَ بِعَظَمَتِهِ وَ نُورِهِ ابْتَغَى مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ - مِنْ جَمِيعِ خَلْقِهِ- إِلَيْهِ الْوَسِيلَةَ بِالْأَعْمَالِ الْمُخْتَلِفَةِ وَ الْأَدْيَانِ الْمُنْتَسِبَةِ،

And it is the Knowledge of Allah^{azwj} which the bearers are carrying, and that is a Noor from His^{azwj} Magnificence, and by His^{azwj} Magnificence and His^{azwj} Noor, the hearts of the Momineen are whitened; and by His^{azwj} Magnificent and His^{azwj} Noor the ignorant ones are returned; and by His^{azwj} Magnificence and His^{azwj} Noor, the ones in the skies and the earth, from the entirety of His^{azwj} creatures, seek the intermediary to Him^{azwj} by the variety of deeds, and various religions.

وَ كُلُّ حَمُولٍ يَحْمِلُهُ اللَّهُ بُورِهِ وَ عَظَمَتِهِ وَ قُدْرَتِهِ لَا يَسْتَطِيعُ لِنَفْسِهِ نَفْعًا وَ لَا ضَرًّا* وَ لَا مَوْتًا وَ لَا حَيَاةً وَ لَا نُشُورًا، وَ كُلُّ شَيْءٍ يَحْمُولُ وَ اللَّهُ عَزَّ وَ جَلَّ الْمُمْسِكُ لَهُمَا أَنْ تَزُولَا، وَ الْمُحِيطُ بِهِمَا وَ بِمَا فِيهِمَا مِنْ شَيْءٍ، وَ هُوَ حَيَاةٌ كُلِّ شَيْءٍ وَ نُورٌ كُلِّ شَيْءٍ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُفَعَّلُونَ عُلُوًّا كَبِيرًا.

And everything carried, Allah^{azwj} Carries it by His^{azwj} Noor, and His^{azwj} Magnificence, and His^{azwj} Power. It is unable (to sustain) itself, neither benefit nor harm, nor death, nor life, nor Resurrection, and everything is carried, and Allah^{azwj} Mighty and Majestic Grasps these from slipping, and is Encompassing with these two (skies and the earth), and with what is between these, of anything, and He^{azwj} is the Life of all things, and Noor of all things. **Glorified is He, and Exalted from what they are saying, Exalted, Great! [17:43]**.

قَالَ: فَأَخْبِرْنِي عَنِ اللَّهِ عَزَّ وَ جَلَّ أَيْنَ هُوَ؟.

He said, 'Inform me about Allah^{azwj} Mighty and Majestic, where is He^{azwj}?'

قَالَ عَلَيْهِ السَّلَامُ: هُوَ هَاهُنَا .. وَ هَاهُنَا .. وَ هَاهُنَا .. وَ هَاهُنَا .. وَ هُوَ فَوْقَ وَ تَحْتَ وَ مُحِيطٌ بِنَا وَ مَعَنَا، وَ هُوَ قَوْلُهُ: مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَ لَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَ لَا أَدْنَى مِنْ ذَلِكَ وَ لَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ،

He^{asws} said: 'He^{azwj} is over here, and over there, and over there, and over there, and He^{azwj} is above, and below, and Encompassing us, and with us, and it is His^{azwj} Word: **There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one, nor less than that nor more except He is with them, wherever they may**

happen to be. Then He would Inform them on the Day of Judgment of what they had been doing. [58:7].

وَالْكُرْسِيُّ مَحِيطٌ بِالسَّمَاوَاتِ وَالْأَرْضِ: وَلَا يُؤْدُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ فَالَّذِينَ يَحْمِلُونَ الْعَرْشَ هُمُ الْعُلَمَاءُ، وَ هُمُ الَّذِينَ حَمَلَهُمُ اللَّهُ عِلْمَهُ، وَ لَيْسَ يَخْرُجُ عَنْ هَذِهِ الْأَرْبَعَةِ شَيْءٌ خَلَقَهُ اللَّهُ تَعَالَى فِي مَلَكُوتِهِ، وَ هُوَ الْمَلَكُوتُ الَّذِي أَرَاهُ اللَّهُ أَصْفِيَاءَهُ،

And the Chair (Kursy) encompasses the skies and the earth: **and their preservation does not tire Him; and He is the Exalted, the Magnificent [2:255]**. Those carrying the Throne (Knowledge of Allah^{azwj}), they^{asws} are the scholars^{asws}, and they^{asws} are those Allah^{azwj} has Loaded them^{asws} with His^{azwj} Knowledge, and nothing is coming out from these four, anything which Allah^{azwj} the Exalted Created in His^{azwj} Domain, and it is the Domain which Allah^{azwj} Showed His^{azwj} elites.

وَ أَرَاهُ اللَّهُ عَزَّ وَ جَلَّ خَلِيلَهُ عَلَيْهِ السَّلَامُ، فَقَالَ: وَ كَذَلِكَ تُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَ لِيَكُونَ مِنَ الْمُؤَقِنِينَ فَكَيْفَ يَحْمِلُهُ حَمَلَةَ الْعَرْشِ وَ بِحَيَاتِهِ حَيْثُ قُلُوبُهُمْ، وَ يُنَوِّرُهُمْ اهْتَدَوْا إِلَى مَعْرِفَتِهِ وَ انْقَادُوا!؟

And Allah^{azwj} Mighty and Majestic Showed His^{azwj} Friend. He^{azwj} Said: **And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75]**.

So, how can the bearers of the Throne carry Him^{azwj}, and by His^{azwj} (Given) Life their hearts are living, and by His^{azwj} Noor they are being guided to recognising Him^{azwj} and are submitting?!

قَالَ: فَالْتَفَتَ الْجَائِلِيُّ إِلَى أَصْحَابِهِ، فَقَالَ: هَذَا هُوَ - وَاللَّهِ - الْحَقُّ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ عَلَى لِسَانِ الْمَسِيحِ وَ النَّبِيِّينَ وَ الْأَوْصِيَاءِ عَلَيْهِمُ السَّلَامُ.

He (the narrator) said, 'The bishop turned to his companions and said, 'By Allah^{azwj}! This is the truth from the Presence of Allah^{azwj} Mighty and Majestic, upon the tongue of the Messiah^{as}, and the Prophets^{as}, and the successors^{as}'.

قَالَ: أَخْبِرْنِي عَنِ الْجَنَّةِ فِي الدُّنْيَا هِيَ أَمْ فِي الْآخِرَةِ؟ وَ أَيْنَ الْآخِرَةُ وَ الدُّنْيَا؟.

He said, 'Inform me about the Paradise. Is it in the world or in the Hereafter? And where are the Hereafter and the world?'

قَالَ عَلَيْهِ السَّلَامُ: الدُّنْيَا فِي الْآخِرَةِ، وَ الْآخِرَةُ مُحِيطَةٌ بِالدُّنْيَا، إِذَا [إِذ] كَانَتِ الثَّقَلَةُ مِنَ الْحَيَاةِ إِلَى الْمَوْتِ ظَاهِرَةً، كَانَتِ الْآخِرَةُ هِيَ دَارَ الْحَيَوَانِ لَوْ كَانُوا يَعْلَمُونَ، وَ ذَلِكَ أَنَّ الدُّنْيَا ثِقَلَةٌ وَ الْآخِرَةُ حَيَاةٌ وَ مَقَامٌ مَثَلُ ذَلِكَ النَّائِمِ، وَ ذَلِكَ أَنَّ الْجِسْمَ يَنَامُ وَ الرُّوحَ لَا تَنَامُ، وَ الْبَدَنَ يَمُوتُ وَ الرُّوحَ لَا تَمُوتُ،

He^{asws} said: 'The world is in the Hereafter, and the Hereafter is encompassing the world. When there would be the transfer from the life to the apparent death, the Hereafter would exist. It is a house of the (eternal) life, if they only knew, and that is because the world is a step (stepping stone), and the Hereafter is the (eternal) life, and a position like the sleep, and that is that the body sleeps while the soul does not sleep, and the body dies while the soul does not die.'

قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ إِنَّ الدَّارَ الآخِرَةَ هِيَ الحَيَوانُ لَوْ كانوا يَعْلَمُونَ وَ الدُّنْيَا رَسْمُ الآخِرَةِ، وَ الآخِرَةُ رَسْمُ الدُّنْيَا، وَ لَيْسَ الدُّنْيَا الآخِرَةَ وَ لا الآخِرَةُ الدُّنْيَا، إِذا فَارَقَ الرُّوحُ الجِسْمَ يَرْجِعُ كُلُّ واحِدٍ مِنْهُما إِلى ما مِنْهُ بَدَأَ، وَ ما مِنْهُ خُلِقَ،

Allah^{azwj} Mighty and Majestic Says: **And what is this life of the world except sport and play? And the House of the Hereafter, it is the (eternal) life, if only they knew [29:64].** The world is an illustration of the Hereafter and the Hereafter is an illustration of the world, and the world isn't the Hereafter, nor is the Hereafter, the world. When the soul separates from the body, each of them will return to what it had begun from, and what it had been Created from.

وَ كَذَلِكَ الجَنَّةُ وَ النَّارُ فِي الدُّنْيَا مَوْجُودَةٌ وَ فِي الآخِرَةِ مَوْجُودَةٌ، لِأَنَّ العَبْدَ إِذا ماتَ صَارَ فِي دارٍ مِنَ الأَرْضِ، إِما رَوْضَةٍ مِنَ رِياضِ الجَنَّةِ، وَ إِما بُقْعَةٍ مِنَ بَقاعِ النَّارِ، وَ رُوحُهُ إِلى إِحْدَى دارَيْنِ: إِما فِي دارِ نعيمٍ مُقيمٍ لا مَوْتَ فِيها، وَ إِما فِي دارِ عَذابٍ أليمٍ لا يَمُوتُ فِيها،

And similar to that are the Paradise and the Fire, existing in the world and existing in the Hereafter, because when the servant dies, he comes to be in a house from the world, either a Garden from the Gardens of the Paradise, or a spot from the spots of the Fire, and his soul goes to one of the two houses, either in a house of bliss, staying, not dying in it, or in a house of painful punishment, not dying in it.

وَ الرُّسْمُ لِمَنْ عَقَلَ مَوْجُودٌ واضِحٌ، وَ قد قالَ اللهُ تَعَالَى: كَلَّا لَوْ تَعْلَمُونَ عِلْمَ اليَقينِ لَتَرَوُنَّ الجَحيمَ ثُمَّ لَتَرَوُنَّها عَيْنَ اليَقينِ ثُمَّ لَتَسْئَلُنَّ يَوْمَئِذٍ عَنِ النِّعيمِ،

And the illustration is present, clear, for the one using his intellect, and Allah^{azwj} the Exalted has Said: **No way! If you had the knowledge of certainty [102:5] You would be seeing the Blazing Fire [102:6] Then, you would be seeing it with the eye of certainty [102:7] Then you will be Questioned on that Day about the boons [102:8].**

وَ عَنِ الكُفَّارِ فَقَالَ إِنَّهُم: كانتْ أَعيُنُهُم فِي غِطاءٍ عَنِ ذِكْرِي وَ كانوا لا يَسْتَطِيعُونَ سَمْعًا، وَ لَوْ عَلِمَ الإِنسانُ عِلْمَ ما هُوَ فِيهِ ماتَ حَبْأً مِنَ المَوْتِ، وَ مَنْ نَحَا فَيَقْضِلُ اليَقينِ.

And about the Kafirs, He^{azwj} Said they are **Those whose eyes were under a cover from My Zikr (Mention) and they were unable to hear [18:101];** and if only the human being knew what is in it, he would die in love of the death, and the one who attains salvation, it is by the Grace of certainty'.

قالَ: فَأَحْبِرْني عَنِ قولِ اللهِ عَزَّ وَ جَلَّ: وَ ما قَدَرُوا اللهُ حَقَّ قَدْرِهِ وَ الأَرْضُ جَميعاً قَبِضَتُهُ يَوْمَ القِيامَةِ وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ، فَإِذا طُوِيَتِ السَّمَاوَاتُ وَ قُبِضَتِ الأَرْضُ، فَأَيُّ نَكُونُ الجَنَّةُ وَ النَّارُ وَ هُما فِيهِما؟.

He (Bishop) said, 'Inform me about Words of Allah^{azwj} Mighty and Majestic: **And they are not appreciating Allah with the appreciation that is due to Him; and the whole of the earth would be in His Grip on the Day of Judgement, and the skies having been rolled up in His Right Hand. Glorious is He and Exalted from what they are associating [39:67],** when the skies are Folded and the earth is Grippped, so where would be the Paradise and the Fire, and they are both within these two?'

قَالَ: فَدَعَا بِدَوَاةٍ وَ قِرْطَاسٍ ثُمَّ كَتَبَ فِيهِ: الْجَنَّةَ وَ النَّارَ، ثُمَّ دَرَجَ الْقِرْطَاسَ وَ دَفَعَهُ إِلَى النَّصْرَانِيِّ، وَ قَالَ لَهُ: أَلَيْسَ قَدْ طَوَيْتَ هَذَا الْقِرْطَاسَ؟ قَالَ: نَعَمْ. قَالَ: فَافْتَحْتَهُ .. فَفَتَحْتَهُ

He (the narrator) said, 'He^{asws} called for a paper, then wrote in it: 'The Paradise', and 'The Fire', then he^{asws} rolled up the paper and handed it to the Christian and said to him: 'Hasn't this paper been folded?' He said, 'Yes'. He^{asws} said: 'Then open it'. He opened it.

قَالَ: هَلْ تَرَى آيَةَ النَّارِ وَ آيَةَ الْجَنَّةِ أَمْ حَاثُمَا الْقِرْطَاسِ؟. قَالَ: لَا. قَالَ: فَهَكَذَا فِي فُذْرَةِ اللَّهِ تَعَالَى إِذَا طُوِيَتِ السَّمَاوَاتُ وَ قُبِضَتِ الْأَرْضُ لَمْ تَبْطُلِ الْجَنَّةُ وَ النَّارُ كَمَا لَمْ تَبْطُلْ طَيُّ هَذَا الْكِتَابِ آيَةَ الْجَنَّةِ وَ آيَةَ النَّارِ.

He^{asws} said: 'Do you see the sentence 'The Fire', and the sentence 'The Paradise', have these two been erased from the paper?' He said, 'No'. He^{asws} said: 'This is how the Power of Allah^{azwj} the Exalted is. When He^{azwj} Folds the skies and Grips the earth, it would not negate the Paradise and the Fire, just as the folding of this letter did not negate the sentence 'The Paradise', and the sentence 'The Fire'.

قَالَ: فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ تَعَالَى: **كُلُّ شَيْءٍ إِلَّا وَجْهَهُ** مَا هَذَا الْوَجْهُ؟، وَ كَيْفَ هُوَ؟، وَ أَيْنَ يُؤْتَى؟، وَ مَا دَلِيلُنَا عَلَيْهِ؟.

He (Bishop) said, 'Inform me about Words of Allah^{azwj} the Exalted: **All things will perish except for His Face [28:88]**. What is this Face? And where can He^{azwj} be accessed? And what is our evidence upon it?'

قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: يَا عَلَامُ! عَلِيٌّ يَحْطَبُ وَ نَارٌ، فَأَتَى يَحْطَبُ وَ نَارٍ وَ أَمَرَ أَنْ تُضْرَمَ، فَلَمَّا اسْتَوْفَدَتْ وَ اشْتَعَلَتْ، قَالَ لَهُ: يَا نَصْرَانِي هَلْ تَجِدُ لِهَذِهِ النَّارِ وَجْهًا دُونَ وَجْهِ؟. قَالَ: لَا، حَيْثُمَا أَنْتَبْتُهَا فَهُوَ وَجْهٌ.

Ali^{asws} said: 'O boy! Bring me some firewood and fire!' He brought firewood and fire, and he^{asws} instructed for it to be ignited. When it had been ignited and was inflamed, he^{asws} said to him: 'O Christian! Do you find faces for this fire besides a face?' He said, 'No, wherever I come to it, so it is its face'.

قَالَ عَلَيْهِ السَّلَامُ: فَإِذَا كَانَتْ هَذِهِ النَّارُ الْمَخْلُوقَةُ الْمُدَبَّرَةُ فِي ضَعْفِهَا وَ سُرْعَةِ زَوَالِهَا لَا تَجِدُ لَهَا وَجْهًا فَكَيْفَ مَنْ خَلَقَ هَذِهِ النَّارَ وَ جَمِيعَ مَا فِي مَلَكُوتِهِ مِنْ شَيْءٍ أَحَابَهُ؟ كَيْفَ يُوصَفُ بِوَجْهِهِ أَوْ يُجَدُّ بِجَدِّ، أَوْ يُدْرَكُ بِبَصَرٍ، أَوْ يُحِيطُ بِهِ عَقْلًا، أَوْ يُضْبَطُ وَهْمًا، وَ قَالَ اللَّهُ تَعَالَى: لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ.

He^{asws} said: 'So when this fire, the Created, the Managed, in its weakness and quickness of its decline, faces cannot be found for it, then how can the One^{azwj} Who Created this fire and the entirety of the things what are in His^{azwj} Kingdom answer Him^{azwj}? How can He^{azwj} be described by His^{azwj} Face, or limited by a limitation, or realised by the sight, or encompassed by intellect, or grasped by imagination, and Allah^{azwj} the Exalted Says: **There isn't anything like Him, and He is the Hearing, the Seeing [42:11]**'.

قَالَ الْجَائِلِيُّ: صَدَقَتْ أَهْلِهَا الْوَصِيُّ الْعَلِيمُ الْحَكِيمُ الرَّفِيعُ الْهَادِي، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ، أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَ نَذِيرًا، وَ أَنْتَ وَصِيُّهُ وَ صَدِيقُهُ وَ دَلِيلُهُ وَ مَوْضِعُ سِرِّهِ وَ أَمِينُهُ عَلَى أَهْلِ بَيْتِهِ وَ وَلِيُّ الْمُؤْمِنِينَ مِنْ بَعْدِهِ،

The bishop said, 'You^{asws} speak the truth, O successor^{asws}, the scholar, the wise, friend, the guide. I testify that there is no god except Allah^{azwj} Alone, there being no associate for Him^{azwj}, and I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}. He^{azwj} Sent him^{saww} with the truth as a giver of glad tidings and a warner, and you^{asws} are his^{saww} successor^{asws}, and his^{saww} ratifier, and his^{saww} evidence, and place of his^{saww} secrets, and his^{saww} trustee upon the People^{asws} of his^{saww} Household, and Guardian^{asws} of the Momineen from after him^{saww}.

مَنْ أَحْبَبَكَ وَتَوَلَّكَ هَدَيْتَهُ وَنَوَّرْتَ قَلْبَهُ وَأَغْنَيْتَهُ وَكَفَيْتَهُ وَشَفَعْتَهُ، وَمَنْ تَوَلَّى عُنَاكَ وَعَدَلَ عَنْ سَبِيلِكَ ضَلَّ وَغُيِبَ عَنْ حَظِّهِ وَاتَّبَعَ هَوَاهُ بَعَثَ هُدَى مِنْ اللَّهِ وَرَسُولِهِ، وَكَفَى هُدَاكَ وَنُورَكَ هَادِيًا وَكَافِيًا وَشَافِيًا.

One who loves you^{asws} and befriends you^{asws}, you^{asws} will guide him and radiate his heart, and make him needless, and suffice him, and heal him; and one who turns away from you^{asws} and deviates away from your^{asws} way would stray and is lost from his fortune, and follows his whims without any Guidance from Allah^{azwj} and His^{azwj} Rasool^{saww}, and your^{asws} guidance suffices, and your^{asws} Noor is a guidance, and suffices, and heals'.

قَالَ: ثُمَّ التَفَتَ الْجَائِلِيُّ إِلَى الْقَوْمِ فَقَالَ: يَا هَؤُلَاءِ! قَدْ أَصَبْتُمْ أُمِّيَّتَكُمْ وَأَخْطَأْتُمْ سُنَّةَ نَبِيِّكُمْ، فَاتَّبِعُوهُ تَهْتَدُوا وَتَرْتُدُّوا، فَمَا دَعَاكُمْ إِلَى مَا فَعَلْتُمْ؟! مَا أَعْرِفُ لَكُمْ عُذْرًا بَعْدَ آيَاتِ اللَّهِ وَالْحُجَّةِ عَلَيْكُمْ، أَشْهَدُ أَنَّهَا سُنَّةُ اللَّهِ فِي الدِّينِ خَلَوْا مِنْ قَبْلِكُمْ وَلَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ،

He (the narrator) said, 'Then the bishop turned towards the people and said, 'O you all! You have achieved your wishes, and you have erred from the Sunnah of your Prophet^{saww}, so follow him^{asws}, you will be guided and be corrected. What called you all to what you did?! I do not recognise for you any excuse after the Verses of Allah^{azwj}, and the argument upon you. I testify that it is a Sunnah of Allah^{azwj} regarding those who were Created from before you: **There is no replacement for the Words of Allah. That is the Mighty achievement [10:64].**

وَقَدْ قَضَى عَزَّ وَجَلَّ الْإِخْتِلَافَ عَلَى الْأُمَّمِ، الْإِسْتِبدَالَ بِأَوْصِيَائِهِمْ بَعْدَ أَنْبِيَائِهِمْ، وَ مَا الْعَجَبُ إِلَّا مِنْكُمْ بَعْدَ مَا شَاهَدْتُمْ؟! فَمَا هَذِهِ الْقُلُوبُ الْقَاسِيَةُ، وَالْحَسَدُ الظَّاهِرُ، وَالصَّغْنُ وَالْإِفْكَ الْمُبِينُ!؟

And the Mighty and Majestic has Decreed the differing upon the communities, the replacement of the successors^{as} after their Prophets^{as}; and it is not surprising from you all after what you have already witnessed?! So, what are these, the hardness of the hearts, and the apparent envy, and grudges, and the open blatant lies?!'

قَالَ: وَ أَسَلَمَ النَّصْرَانِيُّ وَمَنْ مَعَهُ وَ شَهِدُوا لِعَلِيِّ عَلَيْهِ السَّلَامُ بِالْوَصِيَّةِ وَ لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِالْحَقِّ وَ النَّبِيَِّّةِ، وَ أَنَّهُ الْمُوصُوفُ الْمَنْعُوتُ فِي التَّوْرَةِ وَ الْإِنْجِيلِ، ثُمَّ خَرَجُوا مُنْصَرِفِينَ إِلَى مَلِكِهِمْ لِيُرَدُّوا عَلَيْهِ مَا عَانَيْنَا وَ مَا سَمِعْنَا.

He (the narrator) said, 'And the Christian and the ones with him became Muslims, and they testified for Ali^{asws} with the successor-ship, and for Muhammad^{saww} with the truth and the Prophet-hood, it was described, the Revealed in the Torah and the Evangel. Then they went out dispersing to their king, in order to refer to him what they had witnessed and what they had heard.

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: الْحَمْدُ لِلَّهِ الَّذِي أَوْضَحَ بُرْهَانَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَاعَزَّ دِينَهُ وَنَصَرَهُ، وَصَدَّقَ رَسُولَهُ وَأَطَهَّرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ.

Ali^{asws} said: 'The Praise is for Allah^{azwj} Who Clarified the proof of Muhammad^{saww} and Strengthened his^{saww} Religion and Helped it, and Ratified His^{azwj} Rasool^{saww} and Prevailed it over the Religions, all of them, and even though the Polytheists abhor it, and the Praise is for Allah^{azwj}, Lord^{azwj} of the worlds, and may Allah^{azwj} Send Salawat upon Muhammad^{saww} and his^{saww} Progeny^{asws}.

قَالَ: فَتَبَاشَّرَ الْقَوْمُ بِحُجْحِ عَلِيٍّ عَلَيْهِ السَّلَامُ وَبَيَانِ مَا أَخْرَجَهُ إِلَيْهِمْ، فَانْكَشَفَتْ عَنْهُمْ الدَّلَّةُ، وَقَالُوا: جَزَاكَ اللَّهُ يَا أَبَا الْحَسَنِ فِي مَقَامِكَ بِحَقِّ نَبِيِّكَ، ثُمَّ تَفَرَّقُوا

The people rejoiced by the argumentation of Ali^{asws} and explanation what he^{asws} had brought out to them, and the disgrace was removed from them, and they said, 'May Allah^{azwj} Recompense you^{asws}, O Abu Al-Hassan^{asws}, regarding your^{asws} staying with the right of your^{asws} Prophet^{saww}.

وَكَانَ الْحَاضِرِينَ لَمْ يَسْمَعُوا شَيْئاً مِمَّا فِيهِمُ الْقَوْمُ وَالَّذِينَ هُمْ عَنْدهُمْ أَبَدًا، وَقَدْ نَسُوا مَا ذُكِّرُوا بِهِ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And it was as if the ones present had not heard anything from what the people had understood, and the ones who were with them all the time, and they had forgotten what they had been reminded with, and the Praise is for Allah^{azwj}, Lord^{azwj} of the worlds'.

قَالَ سَلْمَانَ الْخَطِيرِ: فَلَمَّا خَرَجُوا مِنَ الْمَسْجِدِ وَتَفَرَّقَ النَّاسُ وَارَادُوا الرَّجِيلَ أَتَوْا عَلِيًّا عَلَيْهِ السَّلَامُ مُسَلِّمِينَ عَلَيْهِ وَيَدْعُونَ اللَّهَ تَعَالَى لَهُ وَاسْتَأْذَنُوا،

Salman^{ra}, with the good, said, 'When they went out from the Masjid, and the people dispersed and intended the departure, they came to Ali^{asws} being submissive to him^{asws}, and supplicating to Allah^{azwj} for him^{asws} and sought permission (to sit with him^{asws}).

فَخَرَجَ إِلَيْهِمْ عَلِيُّ عَلَيْهِ السَّلَامُ فَجَلَسُوا، فَقَالَ الْخَطِيرِيُّ: يَا وَصِيَّ مُحَمَّدٍ وَابْنِ دُرَيْبِهِ! مَا نَرَى الْأُمَّةَ إِلَّا هَالِكَةً كَهَالِكِ مَنْ مَضَى مِنْ بَنِي إِسْرَائِيلَ مِنْ قَوْمِ مُوسَى وَتَرَكْتَهُمْ مُوسَى وَغُكُوفِهِمْ عَلَى أَمْرِ السَّامِرِيِّ،

Ali^{asws} came out to them and they sat down. The bishop said, 'O successor^{asws} of Muhammad^{saww}, and father^{asws} of his^{saww} offspring! We do not see the community except as destroyed like the destruction of the past ones, from the children of Israel, from the people of Musa^{as}, and Musa^{as} left them and their engagement upon the matter of Al-Samiri^{la}.

وَإِنَّا وَجَدْنَا لِكُلِّ نَبِيٍّ بَعَثَهُ اللَّهُ عَدُوًّا شَيَاطِينِ الْإِنْسِ وَالْجِنِّ يُفْسِدَانِ عَلَى النَّبِيِّ دِينَهُ، وَ يُهْلِكَانِ أُمَّتَهُ، وَ يَدْفَعَانِ وَصِيَّهُ، وَ يَدْعِيَانِ الْأُمَّةَ بَعْدَهُ،

And we have (observed) for every Prophet^{as} Allah^{azwj} had Sent, **an enemy for every Prophet, satans of the humans and the Jinn, [6:112]**, both spoiling upon the Prophet^{as}, his^{as} Religion, and destroying his^{as} community, and repelling his^{as} successor^{as}, and claiming the command after him^{as}.

وَقَدْ أَرَانَا اللَّهَ عَزَّ وَجَلَّ مَا وَعَدَ الصَّادِقِينَ مِنَ الْمَعْرِفَةِ بِحَلَاكِ هَؤُلَاءِ الْقَوْمِ، وَ بَيَّنَّ لَنَا سَبِيلَكَ وَ سَبِيلَهُمْ، وَ بَصَّرَنَا مَا أَعْمَاهُمْ عَنْهُ، وَ نَحْنُ أَوْلِيَاؤُكَ وَ عَلَيَّ دِينِكَ وَ عَلَيَّ طَاعَتِكَ،

And Allah^{azwj} Mighty and Majestic has Shown us what He^{azwj} has Promised the truthful, from the recognition with the destruction of those people, and Manifested your^{asws} way and their way to us, and we can see what they are blind from, and we are your^{asws} friends, and upon your^{asws} Religion, and are upon your^{asws} obedience.

فَمُرْنَا بِأَمْرِكَ، إِنَّ أَحَبَّتْ أَقْمَنَا مَعَكَ وَ نَصَرْنَاكَ عَلَى عَدُوِّكَ، وَ إِنَّ أَمْرَنَا بِالْمَسِيرِ سِرْنَا وَ إِلَى مَا صَرَفْتَنَا إِلَيْهِ صِرْنَا، وَ قَدْ نَوَى صَبْرُكَ عَلَيَّ مَا أَتَيْتُكَ مِنْكَ، وَ كَذَلِكَ شَيْمُ الْأَوْصِيَاءِ وَ سُنَّتُهُمْ بَعْدَ نَبِيِّهِمْ، فَهَلْ عِنْدَكَ مِنْ نَبِيِّكَ عَهْدٌ فِيمَا أَنْتَ فِيهِ وَ لَهُمْ؟.

Instruct us with your^{asws} instruction. If you^{asws} like, we shall stay with you^{asws} against your^{asws} enemies, and if you^{asws} instruct us with the travelling, we shall travel and to whatever direction you^{asws} divert us to, we shall go there, and you^{asws} have gone far upon the patience from you^{asws}, and like that is the mannerism of the successors^{asws} and their^{as} way after their^{as} Prophet^{as}. Is there a pact with you^{asws} from your^{asws} Prophet^{saww} regarding what (situation) you^{asws} and there are in?'

قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: نَعَمْ، وَ اللَّهُ إِنَّ عِنْدِي لَعَهْدًا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِمَا هُمْ صَائِرُونَ إِلَيْهِ، وَ مَا هُمْ غَامِلُونَ، وَ كَيْفَ يُخْفَى عَلَيَّ أَمْرٌ أَقْبَتِهِ وَ أَنَا مِنْهُ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى، وَ بِمَنْزِلَةِ شَمْعُونَ مِنْ عِيسَى!؟

Ali^{asws} said: 'Yes, by Allah^{azwj}! There is a pact with me^{asws} from Rasool-Allah^{saww} from what they are going to and what they are doing, and how can the matter of his^{saww} community be hidden from me^{asws}, and I^{asws} am from him^{saww} at the status of Haroun^{as} from Musa^{as}, and status of Shamoun^{as} from Isa^{as}?!

أَوْ مَا تَعْلَمُونَ أَنَّ وَصِيَّ عِيسَى شَمْعُونَ بِنِ حَمُونَ الصَّفَا - ابْنِ خَالِهِ - اخْتَلَفَتْ عَلَيْهِ أُمَّةُ عِيسَى (ع) وَ افْتَرَقُوا أَرْبَعَ فِرَقٍ، وَ افْتَرَقَتِ الْأَرْبَعُ فِرَقٍ عَلَى اثْنَيْنِ [اثنَيْنِ] وَ سَبْعِينَ فِرْقَةً، كُلُّهَا هَالِكَةٌ إِلَّا فِرْقَةً وَاحِدَةً، وَ كَذَلِكَ أُمَّةُ مُوسَى (ع) افْتَرَقَتْ عَلَى اثْنَيْنِ [اثنَيْنِ] وَ سَبْعِينَ فِرْقَةً، كُلُّهَا هَالِكَةٌ إِلَّا فِرْقَةً وَاحِدَةً،

Or are you not knowing that the successor^{as} of Isa^{as} is Shamoun Bin Hamoun Al-Saffa^{as}, son^{as} of his^{as} maternal aunt? The community of Isa^{as} had differed upon him^{as}, and they separated into four sects, and the four sects separated upon seventy-two sects, all of these being the destroyed ones except one sect? And similar to that is the community of Musa^{as}. They separated upon seventy-two (72) sects, all of these being destroyed ones except one sect.

وَ قَدْ عَهَدَ إِلَيَّ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَّ أُمَّتَهُ يُفْتَرِقُونَ عَلَيَّ ثَلَاثَ وَ سَبْعِينَ فِرْقَةً، ثَلَاثَ عَشْرَةَ فِرْقَةً تَدْعِي حَبِيبَنَا وَ مَوَدَّتْنَا كُلُّهُمْ هَالِكَةٌ إِلَّا فِرْقَةً وَاحِدَةً، وَ إِنِّي لَعَلَى بَيْتِهِ مِنْ رَبِّي، وَ إِنِّي عَالِمٌ بِمَا يَصِيرُ الْقَوْمُ إِلَيْهِ، وَ لَهُمْ مُدَّةٌ وَ أَجَلٌ مَعْدُودٌ، لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: **وَ إِنِّي أَدْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ وَ مَتَاعٌ إِلَى حِينٍ**

And Muhammad^{saww} had made pledged to me^{asws} that his^{saww} community would be separating upon seventy-three (73) sects. Thirteen would be claiming our^{asws} love and our^{asws} cordiality, all of them would be destroyed except one sect, and I^{asws} am upon a proof from my^{asws} Lord^{azwj}, and I^{asws} am a knower of what the people are coming to, and for them is a numbered period and term, because Allah^{azwj} Mighty and Majestic is Saying: **And I know, perhaps it is a Fitna for you and a provision up to a time' [21:111].**

وَقَدْ صَبَرَ عَلَيْهِمُ الْقَلِيلَ لِمَا هُوَ بَالِغٌ أَمْرِهِ وَ قَدْرُهُ الْمُحْتَمُومُ فِيهِمْ، وَ ذَكَرَ نِفَاقَهُمْ وَ حَسَدَهُمْ وَ أَنَّهُ سَيُخْرِجُ أَصْعَانَهُمْ وَ يُبَيِّنُ مَرَضَ قُلُوبِهِمْ بَعْدَ فِرَاقِ نَبِيِّهِمْ

And I^{asws} have observed a little patience upon them due to what His^{azwj} Command has to reach, and His^{azwj} Pre-determination of the Decree regarding them, and mention of their hypocrisy and their envy, and their grudges would be coming out and the disease of their hearts would appear after the separation of their Prophet^{saww}.

قَالَ اللَّهُ عَزَّ وَ جَلَّ: يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَخْرِئُوا إِنَّ اللَّهَ مُخْرِجٌ مَا تَحْذَرُونَ أَيْ تَعْلَمُونَ وَ لَوْ أَنَّ سَأَلْتَهُمْ لَيُثْبَلُوا إِنَّمَا كُنَّا نَخُوضُ وَ نَلْعَبُ قُلْ أ بِاللَّهِ وَ آيَاتِهِ وَ رَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبُ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ

Allah^{azwj} Mighty and Majestic Said: ***The hypocrites are cautious that a Chapter might be Revealed against them manifesting what is in their hearts. Say: 'Keep mocking! Surely Allah will Bring forth what you are being cautious of' [9:64] – i.e., they know. And if you question them, they would say, 'But rather, we were just talking and playing'. Say: 'Was it Allah and His Signs and His Rasool you were mocking at?' [9:65] Do not make excuses. You have committed Kufr after your Eman. If We Pardon a group from you, We will Punish a group because they were criminals [9:66].***

فَقَدْ عَمَّا اللَّهُ عَنِ الْقَلِيلِ مِنْ هَؤُلَاءِ وَ وَعَدَنِي أَنْ يُظْهِرَنِي عَلَى أَهْلِ الْفِتْنَةِ وَ يردوا [يُرَدُّ] الأَمْرَ إِلَيَّ وَ لَوْ كَرِهَ الْمُجْرِمُونَ، وَ عِنْدَكُمْ كِتَابٌ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي الْمَصَالِحِ وَ الْمُهَادَنَةِ عَلَى أَنْ لَا تُحَدِّثُوا وَ لَا تَأْوُوا مُحَدِّثًا،

Allah^{azwj} has Pardoned from a few of them, and Promised me^{asws} that He^{azwj} would Make me^{asws} prevail over the people of Fitna, and the command would return to me^{asws}, and even if the falsifies dislike it; and with you there is a letter from Rasool-Allah^{saww} regarding the reconciliation and the truce upon (a condition) that you will neither innovate, nor shelter an innovator.

فَلَكُمْ الْوَفَاءُ عَلَى مَا وَفَيْتُمْ، وَ لَكُمْ الْعُهُدُ وَ الدِّمَةُ عَلَى مَا أَقَمْتُمْ عَلَى الْوَفَاءِ بَعْدَكُمْ عَلَيْنَا مِثْلَ ذَلِكَ لَكُمْ، وَ لَيْسَ هَذَا أَوْانُ نَصْرِنَا وَ لَا يُسَلُّ سَيْفٌ وَ لَا يُقَامُ عَلَيْهِمْ بِحَقِّ مَا لَمْ يَقْبَلُوا وَ يُعْطُوا طَاعَتَهُمْ، إِذْ كُنْتُ قَرِيضَةً مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ مِنْ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِثْلَ الْحَجِّ وَ الزَّكَاةِ وَ الصَّوْمِ وَ الصَّلَاةِ،

For you is the loyalty upon what you have honoured, and for you is the pact and the responsibility of what your standing upon the loyalty with your pact with us, the like of that is with you; and this isn't for support to help us, not asking for a sword, nor standing against them with a right what they will not accept and give their obedience, when you are upon an Obligation from Allah^{azwj} Mighty and Majestic and from His^{azwj} Rasool^{saww}, like the Hajj, and the Zakat, and the Fasting, and the Salat.

فَهَلْ يُقَامُ بِحَدِّهِ الْحُدُودُ إِلَّا بِعَالِمٍ قَائِمٍ يَهْدِي إِلَى الْحَقِّ وَ هُوَ أَحَقُّ أَنْ يُتَّبَعَ؟! وَ لَقَدْ أَنْزَلَ اللَّهُ سُبْحَانَهُ: قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَ مَن يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يَهْدِيَ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

And can anyone stand with these limits except a scholar^{asws} standing guiding to the truth and he^{asws} is more rightful to be followed?! And Allah^{azwj} the Glorious has Revealed: ***Say: 'Is***

there from your associates any one who can guide to the Truth?’ Say: ‘Allah Guides to the Truth. Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? So, what is the matter with you all? How are you judging?’ [10:35].

فَأَنَّا - رَحِمَكَ اللَّهُ فَرِيضَةً مِنَ اللَّهِ وَ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَيْهِ السَّلَامُ، بَلْ أَفْضَلُ الْفَرَايِضِ وَ أَغْلَاهَا، وَ أَجْمَعُهَا لِلْحَقِّ، وَ أَخْكَمُهَا لِذَعَائِمِ الْإِيمَانِ، وَ شَرَائِعِ الْإِسْلَامِ، وَ مَا يَخْتَاجُ إِلَيْهِ الْخَلْقُ لِصَلَاحِهِمْ وَ لِفَسَادِهِمْ وَ لِأَمْرِ دُنْيَاهُمْ وَ آخِرَتِهِمْ،

May Allah^{azwj} have Mercy on you! I^{asws} am an Obligation from Allah^{azwj} and His^{azwj} Rasool^{saww} upon you all, but the most superior of the Obligations, and its highest, and its summary of the truth, and its most decisive for the foundations of Eman, and Laws of Al-Islam, and what the people would be needy to for their correctness and (rectification) for their corruption, and for the affairs of their world and their Hereafter.

فَقَدْ تَوَلَّوْا عَنِّي، وَ دَفَعُوا فَضْلِي، وَ فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِمَامَتِي وَ سُلُوكَ سَبِيلِي، فَقَدْ رَأَيْتُمْ مَا سَمِعْتُمْ مِنَ الدَّلِّ وَ الصَّغَارِ مِنْ بَعْدِ الْحُجَّةِ. وَ كَيْفَ أَنْتَبَتِ اللَّهُ عَلَيْهِمُ الْحُجَّةَ وَ قَدْ نَسُوا مَا ذُكِّرُوا بِهِ مِنْ عَهْدِ نَبِيِّهِمْ، وَ مَا أَكَّدَ عَلَيْهِمْ مِنْ طَاعَتِي

They have turned away from me^{asws}, and repelled my^{asws} merits, and Rasool-Allah^{saww} had Obligated my^{asws} Imamate and travelling my^{asws} way. You have seen what had included them of the disgrace and the belittling, from after the proof, and how Allah^{azwj} had Proved the Argument upon them, and they had forgotten when they had been reminded with, of the pact of their Prophet^{saww}, and what he^{saww} had emphasised upon them of my^{asws} obedience.

وَ أَخْبَرَهُمْ مِنْ مَقَامِي، وَ بَلَّغَهُمْ مِنْ رِسَالَةِ اللَّهِ عَزَّ وَ جَلَّ فِي فِقْرِهِمْ إِلَى عِلْمِي وَ غِنَايَ عَنْهُمْ وَ عَنِ جَمِيعِ الْأُمَّةِ بِمَا أَعْطَانِي اللَّهُ عَزَّ وَ جَلَّ،

And he^{saww} had informed them of my^{asws} position, and delivered to them the Message of Allah^{azwj} Mighty and Majestic regarding their neediness to my^{asws} knowledge, and my^{asws} needlessness from them and from the entirety of the community, from what Allah^{azwj} Mighty and Majestic has Given me^{asws}.

فَكَيْفَ آسَى عَلَى مَنْ ضَلَّ عَنِ الْحَقِّ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ وَ اتَّخَذَ إِلَهَهُ هَوَاهُ وَ أَضَلَّهُ اللَّهُ عَلَى عِلْمِهِ وَ خَتَمَ عَلَى سَمْعِهِ وَ قَلْبِهِ وَ جَعَلَ عَلَى بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ

How can I^{asws} console upon the one straying from the truth from after what has been clarified for him, **one who takes his desires as a god, and Allah Lets him stray upon knowledge and Seals upon his hearing and his heart, and Makes a covering to be upon his sight? Then who can guide him after Allah (has Denied him)? So will you not be mindful? [45:23].**

إِنَّ هَذَا لَهُدًى، وَ هُمَا السَّبِيلَانِ: سَبِيلُ الْجَنَّةِ وَ سَبِيلُ النَّارِ وَ الدُّنْيَا وَ الْآخِرَةُ، فَقَدْ تَرَى مَا نَزَلَ بِالْقَوْمِ مِنْ اسْتِحْقَاقِ الْعَذَابِ الَّذِي عَذَّبَ بِهِ مَنْ كَانَ قَبْلَهُمْ مِنَ الْأُمَمِ، وَ كَيْفَ بَدَّلُوا كَلَامَ اللَّهِ، وَ كَيْفَ خَرَّتِ السُّنَّةُ فِيهِمْ مِنَ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ،

He^{azwj} Guides him to the Guidance, and these are two ways – a way to the Paradise and a way to the Fire, and the world and the Hereafter. You have seen what had befallen with the people, from their being deserving the Punishment which the ones from the communities

before them had been Punished with, and how they have changed the Speech of Allah^{azwj}, and how the ways have flowed among them of those who have passed from before them.

فَعَلَيْكُمْ بِالتَّمَسُّكِ بِحَبْلِ اللَّهِ وَ عُرْوَتِهِ، وَ كُونُوا مِنْ جِزْبِ اللَّهِ وَ رَسُولِهِ، وَ الزُّمُوا عَهْدَ رَسُولِ اللَّهِ وَ مِيثَاقَهُ عَلَيْكُمْ، فَإِنَّ الْإِسْلَامَ بَدَأَ غَرِيباً وَ سَيَعُودُ غَرِيباً،

Upon you is to hold tightly to the rope of Allah^{azwj} and His^{azwj} Handhold, and become from the party of Allah^{azwj} and His^{azwj} Rasool^{saww}, and necessitate the pact of Rasool-Allah^{saww} and his^{saww} covenant upon you. Al-Islam began as a (lonely) stranger and will be returning to be as a (lonely) stranger.

وَ كُونُوا فِي أَهْلِ مَلَيْتِكُمْ كَأَصْحَابِ الْكَهْفِ، وَ إِيَّاكُمْ أَنْ تَعُشُّوا أُمَّرُكُمْ إِلَى أَهْلِ أَوْ وَلَدٍ أَوْ حَمِيمٍ أَوْ قَرِيبٍ، فَإِنَّهُ دِينَ اللَّهِ الَّذِي أَوْحَى لَهُ التَّقِيَّةَ لِأَوْلِيَائِهِ فَيَعْتَلِكُمْ قَوْمُكُمْ وَ إِنْ أَصَبْتُمْ مِنَ الْمَلِكِ فُرْصَةً أَلْفَيْتُمْ عَلَى قَدَرِ مَا تَرَوْنَ مِنْ قَبُولِهِ،

And become among the people of your nation like the companions of the cave, and beware of spreading your matter to a wife, or a son, or an intimate one, or a near one, for the Religion of Allah^{azwj} is that which Obligates for it the Taqiyyah (dissimulation) for its friends, for you will (end up) killing your people. And if you find an opportunity from the king, then cast it in accordance to what you see from his acceptance.

وَ إِنَّهُ بَابُ اللَّهِ وَ حِصْنُ الْإِيمَانِ لَا يَدْخُلُهُ إِلَّا مَنْ أَخَذَ اللَّهُ مِيثَاقَهُ، وَ نَوَّزَ لَهُ فِي قَلْبِهِ وَ أَعَانَهُ عَلَى نَفْسِهِ، انصَرَفُوا إِلَى بِلَادِكُمْ عَلَى عَهْدِكُمْ الَّذِي عَاهَدْتُمُونِي عَلَيْهِ، فَإِنَّهُ سَيَأْتِي عَلَى النَّاسِ بَعْدَ بُرْهَةِ مِنْ دَهْرِهِمْ مُلُوكٌ بَعْدِي وَ بَعْدَ هَؤُلَاءِ يُعَيَّرُونَ دِينَ اللَّهِ عَزَّ وَ جَلَّ، وَ يُحَرِّفُونَ كَلَامَهُ، وَ يَقْتُلُونَ أَوْلِيَاءَ اللَّهِ، وَ يُجْرُونَ أَعْدَاءَ اللَّهِ،

And it is a door of Allah^{azwj} and fortress of the Eman. No one will enter it except one Allah^{azwj} has Taken his Covenant, and Radiated his heart for him, and Supported him against himself. Leave to go to your cities upon your pact which, you have agreed with me^{asws} upon for there will be coming upon the people after a moment of their time, certain kings after me^{asws}, and afterwards they would be chaining the Religion of Allah^{azwj} Mighty and Majestic, and altering His^{azwj} Speech (Quran), and killing the friends of Allah^{azwj} and honouring the enemies of Allah^{azwj}.

وَ بِهِمْ تَكْثُرُ الْبِدْعُ، وَ تَدْرُسُ السُّنَنُ، حَتَّى تُمَلَأَ الْأَرْضُ جَوْرًا وَ عُذْوَانًا وَ بَدْعًا، ثُمَّ يَكْشِفُ اللَّهُ بِنَا أَهْلِ الْبَيْتِ جَمِيعَ الْبَلَاءِ عَنْ أَهْلِ دَعْوَةِ اللَّهِ بَعْدَ شِدَّةٍ مِنَ الْبَلَاءِ الْعَظِيمِ حَتَّى تُمَلَأَ الْأَرْضُ قِسْطًا وَ عَدْلًا بَعْدَ مَا مُلِئَتْ ظُلْمًا وَ جَوْرًا،

And by them the innovations would be numerous, and (other) ways would be studied, until the earth would be filled with tyranny and aggression, and innovations. Then Allah^{azwj} will Remove by us^{asws}, People^{asws} of the Household, the entirety of the afflictions of the people, (as a result of a) call of Allah^{azwj} after difficulties of the mighty afflictions, until the earth is filled up with equity and justice after it have had been filled with injustice and tyranny.

أَلَا وَ قَدْ عَهَدَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَّ الْأَمْرَ صَائِرٌ إِلَيَّ بَعْدَ الثَّلَاثِينَ مِنْ وَقَاتِهِ وَ ظُهُورِ الْفِتَنِ، وَ اخْتِلَافِ الْأُمَّةِ عَلَيَّ، وَ مُرُوقِهِمْ مِنْ دِينِ اللَّهِ، وَ أَمْرِي بِقِتَالِ النَّاكِثِينَ وَ الْمَارِقِينَ وَ الْفَاسِقِينَ،

Indeed! And Rasool-Allah^{saww} had pledged to me^{asws} that the command will come to me^{asws} after thirty (years) from his^{saww} expiry and the appearance of the Fitna, and differing of the

community upon me^{asws}, and their reneging from the Religion of Allah^{azwj}, and instructed me^{asws} to fight them – the breakers (of the covenant), and the renegades and the deviants.

فَمَنْ أَدْرَكَ مِنْكُمْ ذَلِكَ الزَّمَانَ وَ تِلْكَ الْأُمُورَ وَ أَرَادَ أَنْ يَأْخُذَ بِحِطَّةٍ مِنَ الْجِهَادِ مَعِيَ فَلْيَفْعَلْ، فَإِنَّهُ وَ اللَّهُ الْجِهَادُ الصَّابِي، صَفَاهُ لَنَا كِتَابُ اللَّهِ وَ سُنَّةُ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

The one from you who comes across that time period, and those affairs, and wants to take his share from the Jihad with me^{asws}, then let him do so, for by Allah^{azwj}, the Jihad is pure, the Book of Allah^{azwj} has Purified it for us^{asws}, and (so had) the Sunnah of His^{azwj} Prophet^{saww}.

فَكُونُوا- رَحِمَكُمُ اللَّهُ- مِنْ أَخْلَاسِ بِيُوتِكُمْ إِلَى أَوَانٍ ظُهُورِ أَمْرِنَا، فَمَنْ مَاتَ مِنْكُمْ كَانَ مِنَ الْمَظْلُومِينَ، وَ مَنْ عَاشَ مِنْكُمْ أَدْرَكَ مَا تَقَرُّ بِهِ عَيْنُهُ إِنْ شَاءَ اللَّهُ تَعَالَى.

May Allah^{azwj} have Mercy on you all! Become from the ones sitting in your houses to support the appearance of our command. The one from you who dies would be from the oppressed ones, and one from you who lives would come across what his eyes would be delighted with, if Allah^{azwj} the Exalted so Desires.

أَلَا وَ إِنِّي أُخْبِرُكُمْ أَنَّهُ سَيَحْمِلُونَ عَلَيَّ حُطَّةَ جَهْلِهِمْ، وَ يَنْقُضُونَ عَلَيْنَا عَهْدَ نَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لِقَلَّةِ عِلْمِهِمْ بِمَا يَأْتُونَ وَ يَدْرُونَ، وَ سَيَكُونُ مِنْكُمْ مُلُوكٌ يَدْرُسُ عَنْدهُمْ الْعَهْدُ، وَ يَنْسُونَ مَا ذُكِّرُوا بِهِ، وَ يَخْلُكُ بِهِمْ مَا يَخْلُكُ بِالْأَمَمِ حَتَّى يَصِيرُوا إِلَى الْحَرْجِ وَ الْإِعْتِدَاءِ وَ فَسَادِ الْعَهْدِ،

Indeed! And I^{asws} am informing you all that they will be loading upon me^{asws} the mistakes of their ignorance, and they will be breaking the pact of our Prophet^{saww} upon us^{asws} due to the scarcity of their knowledge with what they are committing and leaving, and there will be happening to be kings from them, obscuring the pact with them, and forgetting what they had been reminded of, and it would be released with them what was released with the communities (of the past) until they come to the troubles and the transgression and corrupting the pact.

وَ ذَلِكَ لَطُولُ الْمُدَّةِ وَ شِدَّةُ الْمِحْنَةِ الَّتِي أَمْرَتْ بِالصَّبْرِ عَلَيْهَا، وَ سَلَّمْتُ لِأَمْرِ اللَّهِ فِي مِحْنَةٍ عَظِيمَةٍ يَكْدُحُ فِيهَا الْمُؤْمِنُ حَتَّى يَلْقَى اللَّهَ رَبَّهُ، وَ وَاهَاً لِلْمُتَمَسِّكِينَ بِالثَّقَلَيْنِ وَ مَا يُعْمَلُ بِهِمْ!

And that would be due to the prolonged period and severe test which I^{asws} have been Commanded to be patient upon, and I^{asws} have submitted to the Command of Allah^{azwj} regarding the mighty test, the Momin would toil during it until he meets Allah^{azwj} his Lord^{azwj}, and grief would be for the ones adhering with the two weighty things, and what would be done with them!

وَ وَاهَاً لِفَرَجِ آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِنْ خَلِيفَةٍ مُتَخَلِّفٍ عَرِيفٍ مُتَرَفِّعٍ، يَقْتُلُ خَلْفِي وَ خَلَفَ الْخَلْفِ، بَلَى اللَّهُمَّ لَا تَخْلُو الْأَرْضُ مِنْ قَائِمٍ مُجَجَّةٍ إِذَا ظَاهِرًا مَشْهُورًا أَوْ بَاطِنًا مَسْتُورًا لِقَلَّةِ تَبْطُلُ حُجُجُ اللَّهِ وَ بَيِّنَاتُهُ،

And grief would be for Progeny^{asws} of Muhammad^{saww} from a caliph made to be a caliph by an affluent officer, and he will kill my^{asws} caliph and replace with the caliph. Yes, by Allah^{azwj}. The earth cannot be vacant from one^{asws} standing with the argument, either apparent, well-

known, or hidden, concealed, lest the Arguments of Allah^{azwj} and His^{azwj} Proofs get invalidated.

وَيَكُونُ مَجْنُونًا لِمَنْ اتَّبَعَهُ وَافْتَدَى بِهِ، وَ أَيْنَ أَوْلِيكَ؟ وَ كَمْ أَوْلِيكَ؟ أَوْلِيكَ الْأَقْلُونَ عَدَدًا، الْأَعْظَمُونَ عِنْدَ اللَّهِ خَطَرًا، بِحِمِّ يَحْفَظُ اللَّهُ دِينَهُ وَ عِلْمَهُ حَتَّى يَزْرَعَهَا فِي صُدُورِ أَشْبَاهِهِمْ، وَ يُودِعَهَا أَمْثَالَهُمْ،

And tribulations would take place for the one who follows him^{asws} and believes in him^{asws}; and where are they? And how many are they? They are a small number, the greatest of minds in the Presence of Allah^{azwj}. By them, Allah^{azwj} will Protect His^{azwj} Religion, and His^{azwj} Knowledge until they cultivate it in the chests of their like, and entrust it to their like.

هَجَمَ بِحِمِّ الْعِلْمِ عَلَى حَقِيقَةِ الْإِيمَانِ، وَ اسْتَرَوْحُوا رُوحَ الْبِقِينِ، وَ أَسْتَوْحُوا بِمَا اسْتَوْحَشَ مِنْهُ الْجَاهِلُونَ، وَ اسْتَلَّوْا مَا اسْتَوْعَرَ مِنْهُ الْمُتَرْتُونَ، وَ صَحِبُوا الدُّنْيَا بِأَبْدَانٍ أَرْوَاحَهَا مُعَلَّقَةٌ بِالْمَالِ الْأَعْلَى،

The knowledge would be immense with them upon the reality of the Eman, and will find rest with the spirit of certainty, and they would be comforted with what the ignorant ones would be lonely with, and they would settle what the disgraced ones would be in debt with, and they would accompany the world with their bodies and their souls would be attached with the high assembly.

أَوْلِيكَ حُجَجُ اللَّهِ فِي أَرْضِهِ، وَ أَمْنَاؤُهُ عَلَى خَلْقِهِ، آه .. آه شَوْقًا إِلَيْهِمْ وَ إِلَى رُؤْيَيْهِمْ، وَ وَاهَا هُمْ عَلَى صَبْرِهِمْ عَلَى عَدُوِّهِمْ، وَ سَيَجْمَعُنَا اللَّهُ وَ إِتَاهُمْ فِي حَنَاتِ عَدْنٍ وَ مَنْ صَلَحَ مِنْ آبَائِهِمْ وَ أَرْوَاحِهِمْ وَ ذُرِّيَّاتِهِمْ

They^{asws} are the Divine Authorities of Allah^{azwj} in His^{azwj} earth, and His^{azwj} trustees upon His^{azwj} creatures. Aah! Aah! My^{asws} desire to them, and to seeing them, and grief would be for them^{asws} upon their^{asws} being patient upon their^{asws} enemies, and Allah^{azwj} will Gather us and them^{asws} in the Gardens of Eden, **ones from their forefathers and their wives and their offspring. [13:23]'**

قَالَ: .. ثُمَّ بَكَى .. وَ بَكَى الْقَوْمُ مَعَهُ وَ دَعَوْهُ وَ قَالُوا: نَشْهَدُ لَكَ بِالْوَصِيَّةِ وَ الْإِمَامَةِ وَ الْأُخُوَّةِ، وَ إِنَّ عِنْدَنَا لَصِفَتَكَ وَ صُورَتَكَ، وَ سَيَقْدَمُ وَفْدٌ بَعْدَ هَذَا الرَّجُلِ مِنْ قُرَيْشٍ عَلَى الْمَلِكِ، وَ لَنُخْرِجَنَّ إِلَيْهِمْ صُورَةَ الْأَنْبِيَاءِ وَ صُورَةَ نَبِيِّكَ وَ صُورَةَ ابْنَيْكَ الْحَسَنِ وَ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ وَ صُورَةَ فَاطِمَةَ عَلَيْهَا السَّلَامُ زَوْجَتِكَ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ بَعْدَ مَرْتَمِ الْكُبْرَى الْبُتُولِ،

He (the narrator) said, 'Then he^{asws} cried, and the people cried along with him^{asws} and bade him^{asws} farewell, and they said, 'We testify for you^{asws} with the successor-ship, and the Imamate, and the brother-hood, and with us is your^{asws} description, and your^{asws} image, and a delegation would be coming afterwards of this man from Quraysh to the king, and we shall bring out to them the images of the Prophets^{as}, and image of your^{asws} Prophet^{saww}, and images of your^{asws} two sons^{asws}, Al-Hassan^{asws} and Al-Husayn^{asws}, upon them^{asws} be the greetings, and image of (Syeda) Fatima^{asws}, upon her^{asws} be the greetings, your^{asws} wife^{asws}, chieftess of the women of the worlds after Maryam^{as} the great, the chaste.

وَ إِنَّ ذَلِكَ لَمَأْتُوهُ عِنْدَنَا وَ مَحْفُوظٌ، وَ نَحْنُ رَاجِعُونَ إِلَى الْمَلِكِ وَ نُخْرِجُهُ بِمَا أَوْدَعْتَنَا مِنْ نُورِ هِدَايَتِكَ وَ بُرْهَانِكَ وَ كِرَامَتِكَ وَ صَبْرِكَ عَلَى مَا أَنْتَ فِيهِ، وَ نَحْنُ الْمُرَابِطُونَ لِدَوْلَتِكَ، الدَّاغُونَ لَكَ وَ لِأَمْرِكَ، فَمَا أَعْظَمَ هَذَا الْبَلَاءَ، وَ مَا أَطْوَلَ هَذِهِ الْمُدَّةَ، وَ نَسْأَلُ اللَّهَ التَّوْفِيقَ بِالنَّبَاتِ، وَ السَّلَامَ عَلَيْكَ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتَهُ.

And that (those images) are imprinted with us and preserved, and we shall be returning to the king and informing him with what we have been entrusted from the Noor of your^{asws} guidance, and your^{asws} proof, and your^{asws} benevolence, and your^{asws} patience upon what (situation) you^{asws} are in, and we shall be the assemblers to your^{asws} government, and the callers to you^{asws} and to your^{asws} matter. How mighty is this affliction, and how prolonged is this duration; and we shall ask Allah^{azwj} for the inclination with the proofs, and the greetings be upon you^{asws}, and Mercy of Allah^{azwj} and His^{azwj} Blessings”⁹.

2- إِرْشَادُ الْقُلُوبِ: بِحَدْفِ الْأَسَانِيدِ، قِيلَ: لَمَّا كَانَ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ دَخَلَ يَهُودِيٌّ الْمَسْجِدَ فَقَالَ: أَيُّنَ وَصِيٍّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ؟ فَأَشَارُوا إِلَى أَبِي بَكْرٍ، فَوَقَفَ عَلَيْهِ وَقَالَ: إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ أَشْيَاءَ لَا يَعْلَمُهَا إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ.

(The book) 'Irshad Al Quloob' – By deleted chains, it is said,

'When it was after the expiry of Rasool-Allah^{saww}, a Jew entered the Masjid and said, 'Where is the successor^{asws} of Rasool-Allah^{saww}?' They indicated to Abu Bakr. He paused to him and said, 'I want to ask you about things, none would know these except a Prophet^{as} or a successor^{as} of a Prophet^{saww}.

فَقَالَ أَبُو بَكْرٍ: سَأَلَ عَمَّا بَدَا لَكَ؟ فَقَالَ الْيَهُودِيُّ: أَخْبِرْنِي عَمَّا لَيْسَ لِلَّهِ؟ وَعَمَّا لَيْسَ عِنْدَ اللَّهِ؟ وَعَمَّا لَا يَعْلَمُهُ اللَّهُ؟.

Abu Bakr said, 'Ask about whatever comes to you'. The Jew said, 'Inform me about what isn't for Allah^{azwj}? And about what isn't with Allah^{azwj}? And about what Allah^{azwj} does not know?'

فَقَالَ أَبُو بَكْرٍ: هَذِهِ مَسَائِلُ الزَّنَادِقَةِ، يَا يَهُودِيٌّ! أَوْ فِي السَّمَاءِ شَيْءٌ لَا يَعْلَمُهُ اللَّهُ؟ وَهَمَّ بِهِ الْمُسْتَلِمُونَ- وَكَانَ فِي الْقَوْمِ ابْنُ عَبَّاسٍ- فَقَالَ: مَا أَنْصَفْتُمُ الرَّجُلَ؟! قَالَ أَبُو بَكْرٍ: أَوْ مَا سَمِعْتَ مَا تَكَلَّمَ بِهِ؟.

Abu Bakr said, 'These are questions of the atheists, O Jew! Or is there anything in the sky Allah^{azwj} does not know?' And the Muslims thought of killing him, and among the people was Ibn Abbas. He said, 'Will you not be fair with the man?!' Abu Bakr said, 'Or did you not hear what he spoke with?'

فَقَالَ ابْنُ عَبَّاسٍ: إِنْ كَانَ عِنْدَكُمْ جَوَابٌ وَإِلَّا فَادْهَبُوا بِهِ إِلَى مَنْ يُجِيبُهُ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: اللَّهُمَّ اهْدِ قَلْبَهُ وَثَبِّثْ لِسَانَهُ.

Ibn Abbas said, 'If there would be answers with you, or else go with him to one^{asws} who will answer him, for I heard Rasool-Allah^{saww} saying to Ali^{asws} Bin Abu Talib^{asws}: 'O Allah^{azwj}! Guide his^{asws} heart and Affirm his^{asws} tongue”.

قَالَ: فَقَامَ أَبُو بَكْرٍ وَ مَنْ حَضَرَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فَأَتَوْا عَلِيًّا عَلَيْهِ السَّلَامُ، فَاسْتَأْذَنُوا عَلَيْهِ، فَدَخَلُوا، فَقَالَ أَبُو بَكْرٍ: يَا أَبَا الْحَسَنِ! إِنَّ هَذَا الْيَهُودِيَّ سَأَلَنِي عَنْ مَسَائِلِ الزَّنَادِقَةِ.

⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 18 H 1

He (the narrator) said, 'Abu Bakr and the ones from the Emigrants and the Helpers stood up and came to Ali^{asws}. They sought permission to see him^{asws}. They entered, and Abu Bakr said, 'O Abu Al-Hassan^{asws}! This Jew asked me the questions of the atheists'.

قَالَ: فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ لِلْيَهُودِيِّ: مَا تَعُولُ يَا يَهُودِي؟ قَالَ: إِنِّي أَسْأَلُكَ عَنْ أَشْيَاءَ لَا يَعْلَمُهَا إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ.

He (the narrator) said, 'Ali^{asws} said: 'What are you saying, O Jew?' He said, 'I ask you^{asws} about the things, none would know these except a Prophet^{as} or a successor^{as} of a Prophet^{as}'.

فَقَالَ عَلَيْهِ السَّلَامُ: سَلْنِ، يَا يَهُودِي! فَأَتَبَّكَ بِهِ.

He^{asws} said: 'Ask, O Jew! I^{asws} shall answer you with it'.

قَالَ: أَخْبِرْنِي عَمَّا لَيْسَ لِلَّهِ؟ وَ عَمَّا لَيْسَ عِنْدَ اللَّهِ؟ وَ عَمَّا لَا يَعْلَمُهُ اللَّهُ؟.

He said, 'Inform me about what isn't for Allah^{azwj}? And about what isn't with Allah^{azwj}? And about what Allah^{azwj} does not know?'

قَالَ عَلَيْهِ السَّلَامُ: أَمَّا قَوْلُكَ عَمَّا لَيْسَ لِلَّهِ، فَلَيْسَ لِلَّهِ شَرِيكَ، وَ أَمَّا قَوْلُكَ عَمَّا لَيْسَ عِنْدَ اللَّهِ، فَلَيْسَ عِنْدَ اللَّهِ ظُلْمٌ لِلْعِبَادِ، وَ أَمَّا قَوْلُكَ عَمَّا لَا يَعْلَمُهُ اللَّهُ، فَذَلِكَ قَوْلُكُمْ إِنَّ عَزْرِيًّا ابْنُ اللَّهِ، وَ اللَّهُ لَا يَعْلَمُ أَنَّ لَهُ وَلَدًا.

He^{asws} said: 'As for your words about what isn't for Allah^{azwj}, so there isn't any associate for Allah^{azwj}; and as for your words about what isn't with Allah^{azwj}, so there isn't any injustice to the servants with Allah^{azwj}; and as for your words about what Allah^{azwj} does not know, so these are your word that Uzair^{as} is a son^{as} of Allah^{azwj}. By Allah^{azwj}! He^{azwj} does not know of a son being for Him^{azwj}'.

فَقَالَ الْيَهُودِيُّ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَ أَنَّكَ وَصِيُّهُ.

The Jew said, 'I testify that there is no god except Allah^{azwj} and that Muhammad^{sawww} is Rasool^{sawww} of Allah^{azwj}, and you^{asws} are his^{sawww} successor^{asws}'.

فَقَامَ أَبُو بَكْرٍ وَ مَنْ مَعَهُ مِنَ الْمُهَاجِرِينَ فَقَبَّلُوا رَأْسَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ قَالَ: يَا مُفَرِّجَ الْكُرُوبِ.

Abu Bakr and the ones with him from the Emigrants stood up and kissed the head of Ali^{asws} Bin Abu Talib^{asws} and said: 'O reliever of the worries!'¹⁰

3- إِرْشَادُ الْقُلُوبِ: - بِحَدِّثِ الْأَسَانِيدِ أَيْضًا- مَرْفُوعًا إِلَى ابْنِ عَبَّاسٍ، قَالَ: قَدِمَ يَهُودِيَّانِ أَخَوَانِ مِنْ رُؤُوسِ الْيَهُودِ، فَقَالَا: يَا قَوْمُ! إِنَّ نَبِيَّنَا حَدَّثَنَا أَنَّهُ يَظْهَرُ بِتَهَامَةَ رَجُلٌ يُسَمُّهُ أَحْلَامَ الْيَهُودِ، وَ يَطْعُنُ فِي دِينِهِمْ، وَ نَحْنُ نَخَافُ أَنْ يُرِيلَنَا عَمَّا كَانَتْ عَلَيْهِ آبَاؤُنَا، فَأَيْكُمْ هَذَا النَّبِيُّ؟.

(The book) 'Irshad Al Quloob' – by deleted chain as well, raising it to Ibn Abbas who said,

'Two brothers from the chiefs of the Jews arrived and said, 'O people! Our Prophet^{as} had narrated to us that a man^{sawww} would appear at Tahama discrediting the dreams of the Jews,

¹⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 18 H 2

and call the Religion into question, and we fear that he^{saww} would move us away from what our fathers have been upon. So, which one of you is this Prophet^{saww}?

فَإِنْ كَانَ الْمُبَشِّرُ بِهِ دَاوُدَ أَمَّنَّا بِهِ وَ اتَّبَعْنَاهُ، وَ إِنْ كَانَ يُورِدُ الْكَلَامَ عَلَىٰ إِبْلَاجِهِ وَ يُورِدُ الشَّعْرَ وَ يَقَهْرُنَا جَاهِدَنَا بِأَنْفُسِنَا وَ أَمْوَالِنَا، فَأَيُّكُمْ هَذَا النَّبِيُّ؟

If he^{saww} would be the one^{saww} Dawood^{as} had given glad tidings with, we would believe in him^{saww} and follow him^{saww}, and if the speech turns upon his^{saww} eloquence and the poetry, and he^{saww} forces us, we will fight him^{saww} with ourselves and our wealth. So, which one of you is this Prophet^{saww}?

فَقَالَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ: إِنَّ نَبِيَّنَا فُيُضَ.

The Emigrants and the Helpers said, 'Our Prophet^{saww} has passed away'.

فَقَالَا: الْحَمْدُ لِلَّهِ، فَأَيُّكُمْ وَصِيُّهُ؟ فَمَا بَعَثَ اللَّهُ نَبِيًّا إِلَىٰ قَوْمٍ إِلَّا وَ لَهُ وَصِيٌّ يُؤَدِّي مِنْ بَعْدِهِ وَ يُحْكُمُ مَا أَمَرَهُ بِهِ رَبُّهُ،

They said, 'The Praise be to Allah^{azwj}! So, which one of you is his^{saww} successor? Allah^{azwj} has not Sent any Prophet^{as} to a people except and for him^{saww} is a successor^{as}, delivering from after him^{as} whatever his^{as} Lord^{azwj} had Commanded him^{as} with'.

فَأَوْمَأَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ إِلَىٰ أَبِي بَكْرٍ. فَقَالُوا: هَذَا وَصِيُّهُ.

The Emigrants and the Helpers gestured towards Abu Bakr, and they said, 'This is his^{saww} successor'.

فَقَالَ لِأَبِي بَكْرٍ: إِنَّا نُلْقِي عَلَيْكَ مِنَ الْمَسَائِلِ مَا يُلْقَىٰ عَلَى الْأَوْصِيَاءِ، وَ نَسْأَلُكَ عَمَّا يُسْأَلُ الْأَوْصِيَاءَ عَنْهُ؟. فَقَالَ أَبُو بَكْرٍ: أَلْقِيَا، سَأُخْبِرُكُمَا عَنْهُ إِنْ شَاءَ اللَّهُ تَعَالَىٰ.

They said to Abu Bakr, 'We shall cast questions unto you what had been cast unto the successors^{as}, and we shall ask you about what the successors^{as} had been asked about?' Abu Bakr said, 'Cast, I shall inform you about it, if Allah^{azwj} the Exalted so Desires'.

فَقَالَ لَهُ أَخَذَهُمَا: مَا أَنَا وَ أَنْتَ عِنْدَ اللَّهِ؟ وَ مَا نَفْسِي فِي نَفْسِي لَيْسَ بَيْنَهُمَا رَحِمٌ وَ لَا قَرَابَةٌ؟ وَ مَا قَبْرٌ سَارَ بِصَاحِبِهِ؟ وَ مِنْ أَيْنَ تَطْلُعُ الشَّمْسُ وَ أَيْنَ تَغْرُبُ؟ وَ أَيْنَ سَقَطَتِ الشَّمْسُ وَ لَمْ تَسْقُطْ مَرَّةً أُخْرَىٰ فِي ذَلِكَ الْمَوْضِعِ؟

One of them said, 'What am I and (what are) you in the Presence of Allah^{azwj}? What soul is within a soul, there isn't any womb relationship between them nor any kinship? And what is a grave which travelled with its occupant? And from where does the sun emerge and where does it set? And where did the sun (shine) fall upon and did not fall another time in that place?

وَ أَيْنَ تَكُونُ الْجَنَّةُ؟ وَ أَيْنَ تَكُونُ النَّارُ؟ وَ رَبُّكَ يَحْمِلُ أَوْ يُحْمَلُ؟ وَ أَيْنَ يَكُونُ وَجْهُ رَبِّكَ؟ وَ مَا اثْنَانِ شَاهِدَانِ؟ وَ مَا اثْنَانِ عَائِدَانِ؟ وَ مَا اثْنَانِ مُبَاغِضَانِ؟

And where does the Paradise happen to be? And where does the Fire happen to be? And does your Lord^{azwj} Carry or is He^{azwj} Carried? And where does the Face of your Lord^{azwj}

happen to be? And what are two presentees? And what are two absentees? And what are two haters?

وَمَا الْوَاحِدُ؟ وَ مَا الْإِثْنَانِ؟ وَ مَا الثَّلَاثَةُ؟ وَ مَا الْأَرْبَعَةُ؟ وَ مَا الْخَمْسَةُ؟ وَ مَا السِّتَّةُ؟ وَ مَا السَّبْعَةُ؟ وَ مَا الثَّمَانِيَةُ؟ وَ مَا الْعَشْرَةُ؟ وَ مَا الْأَحَدَ عَشْرَ؟ وَ مَا الْإِثْنَا عَشْرَ؟ وَ مَا الْعِشْرُونَ؟ وَ مَا الثَّلَاثُونَ؟ وَ مَا الْأَرْبَعُونَ؟ وَ مَا الْخَمْسُونَ؟ وَ مَا السِّتُونَ؟ وَ مَا السَّبْعُونَ؟ وَ مَا الثَّمَانُونَ؟ وَ مَا السَّنْعُونَ؟ وَ مَا الْمِائَةُ؟!

And what is the one? And what is the two? And what is the three? And what is the four? And what is the five? And what is the six? And what is the seven? And what is the eight? And what is the nine? And what is the ten? And what is the eleven? And what is the twelve? And what is the twenty? And what is the thirty? And what is the forty? And what is the fifty? And what is the sixty? And what is the seventy? And what is the eighty? And what is the ninety? And what is the hundred?!

قَالَ ابْنُ عَبَّاسٍ: فَبَقِيَ أَبُو بَكْرٍ لَا يَزِدُّ جَوَابًا، وَ نَحْوَفْنَا أَنْ يَرْتَدَّ الْقَوْمُ عَنِ الْإِسْلَامِ، فَأَتَيْتُ مَنْزِلَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَقُلْتُ لَهُ: يَا عَلِيُّ! إِنَّ رُؤُوسًا مِنْ رُؤُوسِ الْيَهُودِ قَدْ قَدِمُوا الْمَدِينَةَ، وَ أَلْفُوا عَلَى أَبِي بَكْرٍ مَسَائِلَ، وَ قَدْ بَقِيَ لَا يَزِدُّ جَوَابًا.

Ibn Abbas said, 'Abu Bakr remain not returning an answer, and we feared that the people would renege from Al-Islam. I went to the house of Ali^{asws} Bin Abu Talib^{asws} and said, 'O Ali^{asws}! Two chiefs from the chiefs of the Jews have arrived, and they cast questions unto Abu bakr, and he has remained not returning any answer'.

فَبَسَمَ عَلِيُّ عَلَيْهِ السَّلَامُ ضَاحِكًا، ثُمَّ قَالَ: هُوَ الَّذِي وَعَدَنِي بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ. وَ أَخَذَ بِمِشِي أَمَامِي فَمَا أَخْطَأْتُ مِشِيئَهُ مِشِيئَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَتَّى قَعَدَ فِي الْمَوْضِعِ الَّذِي كَانَ يَفْعُدُ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، ثُمَّ انْفَعَتْ إِلَى الْيَهُودِيِّينَ.

Ali^{asws} smiled chuckling, then said: 'It is which Rasool-Allah^{saww} had promised me^{asws} with', and he^{asws} took to waling in front of me. He^{asws} did not err in his^{asws} walking from the walk of Rasool-Allah^{saww} until he^{asws} sat in the place which Rasool-Allah^{saww} had been sitting in. Then he^{asws} turned towards the two Jews.

فَقَالَ: يَا يَهُودِيَّانِ! ادْنُوا مِنِّي وَ أَلْفِيَا عَلِيًّا مَا أَلْفَيْتُمَا عَلَى الشَّيْخِ. فَقَالَا: مَنْ أَنْتَ؟

He^{asws} said: 'O Jews! Come nearer to me^{asws}, and cast unto me^{asws} who you have cast unto the sheykh'. They said, 'Who are you^{asws}?'

فَقَالَ: أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ، أَخُو النَّبِيِّ، وَ زَوْجُ فَاطِمَةَ، وَ أَبُو الْحَسَنِ وَ الْحُسَيْنِ، وَ وَصِيَّهُ فِي خِلَافَتِهِ كُلِّهَا، وَ صَاحِبُ كُلِّ نَفِيسَةٍ وَ عِرَاقَةٍ، وَ مَوْضِعِ سِرِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

He^{asws} said: 'I^{asws} am Ali^{asws} Bin Abu Talib^{asws}, brother^{asws} of the Prophet^{saww}, and husband of (Syeda) Fatima^{asws}, and father^{asws} of Al-Hassan^{asws} and Al-Husayn^{asws}, and his^{saww} successor^{asws} regarding his^{saww} caliphate, all of it, and owner of all preciousness, and battles, and place of secrets of the Prophet^{saww}.

فَقَالَ الْيَهُودِيُّ: مَا أَنَا وَ أَنْتَ عِنْدَ اللَّهِ؟ قَالَ: أَنَا مُؤْمِرٌ مُنْذُ عَرَفْتُ نَفْسِي، وَ أَنْتَ كَافِرٌ مُنْذُ عَرَفْتُ نَفْسَكَ، وَ مَا أُدْرِي مَا يُخْدِثُ اللَّهُ بِكَ يَا يَهُودِيُّ بَعْدَ ذَلِكَ؟

The Jew said, 'What am I and (what are) you in the Presence of Allah^{azwj}?' He^{asws} said: 'I^{asws} am a Momin since I^{asws} recognised myself^{asws}, and you are a Kafir since you recognised yourself, and I^{asws} do not know what Allah^{azwj} would be Doing with you, O Jew, after that?'

قَالَ الْيَهُودِيُّ: فَمَا نَفْسٌ فِي نَفْسٍ لَيْسَ بَيْنَهُمَا رَجْمٌ وَلَا قَرَابَةٌ؟ قَالَ: يُؤْنَسُ بِنُ مَتَّى فِي بَطْنِ الْحُوتِ.

The Jew said, 'So what is a soul within a soul, there isn't any womb relationship nor kinship between the two?' He^{asws} said: 'Yunus Bin Matta^{as} in the belly of the whale'.

قَالَ: فَمَا قَبْرٌ سَارَ بِصَاحِبِهِ؟ قَالَ: يُؤْنَسُ، حِينَ طَافَ بِهِ الْحُوتُ فِي سَبْعَةِ أْبْحُرٍ.

He said, 'Which grave travelled with its occupant?' He^{asws} said: 'Yunus^{as}, when the whale travelled with him^{as} in seven seas'.

قَالَ لَهُ: فَالْشَّمْسُ مِنْ أَيْنَ تَطْلُعُ؟ قَالَ: مِنْ قَرْنِ الشَّيْطَانِ!

He said to him^{asws}, 'The sun, where does it emerge from?' He^{asws} said: 'From a horn of satan^{la}!'

قَالَ: فَأَيْنَ تَعْرُبُ؟ قَالَ: فِي عَيْنِ حَمِيَّةٍ، وَ قَالَ لِي حَبِيبِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: لَا تُصَلِّ فِي إِقْبَالِهَا وَ لَا فِي إِذْبَارِهَا حَتَّى تَصِيرَ فِي مَقْدَارِ رُمْحٍ أَوْ رُمْحَيْنِ.

He said, 'Where does it set?' He^{asws}: '*in a muddy spring, [18:86]*, and my^{asws} beloved Rasool-Allah^{saww} said to me^{asws}: 'Do not pray Salat during its coming nor during its going until it becomes to be in a measurement of a spear or two spears''.

قَالَ: فَأَيْنَ سَقَطَتِ الشَّمْسُ وَ لَمْ تَسْقُطْ مَرَّةً أُخْرَى فِي ذَلِكَ الْمَوْضِعِ؟ قَالَ: الْبَحْرُ، حِينَ فَرَقَهُ اللَّهُ تَعَالَى لِقَدْمِ مُوسَى عَلَيْهِ السَّلَامُ.

He said, 'So where did the sun (shine) fall and did not fall once again in that place?' He^{asws} said: 'The sea, when Allah^{azwj} the Exalted split it for the people of Musa^{asr}'.

قَالَ لَهُ: رَبِّكَ يَحْمِلُ أَوْ يُحْمَلُ؟ قَالَ: رَبِّي يَحْمِلُ كُلَّ شَيْءٍ وَ لَا يَحْمِلُهُ شَيْءٌ.

He said to him^{asws}, 'Your^{asws} Lord^{azwj} Carries, or is He^{azwj} carried?' He^{asws} said: 'My^{asws} Lord^{azwj} Carries all things and nothing carries Him^{azwj}'.

قَالَ: فَكَيْفَ قَوْلُهُ: وَ يَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةً.

He said, 'So how come His^{azwj} Words are: **and eight shall hold above them the Throne of your Lord on that Day [69:17]**.

قَالَ: يَا يَهُودِيُّ! أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتِ الثَّرَى، وَ كُلُّ شَيْءٍ عَلَى الثَّرَى، وَ الثَّرَى عَلَى الْقُدْرَةِ، وَ الْقُدْرَةُ عِنْدَ رَبِّي.

He^{asws} said: 'O Jew! Don't you know that Allah^{azwj} **For Him is whatever is in the skies and whatever is in the earth and whatever is between the two and whatever is beneath the**

soil [20:6], and all things are upon the soil, and the soil is upon the Power, and the Power is with my^{asws} Lord^{azwj}.

قَالَ: فَأَيْنَ تَكُونُ الْجَنَّةُ؟ وَ أَيْنَ تَكُونُ النَّارُ؟. قَالَ: الْجَنَّةُ فِي السَّمَاءِ، وَ النَّارُ فِي الْأَرْضِ.

He said, 'So, where does the Paradise happen to be, and where does the Fire happen to be?' He^{asws} said: 'The Paradise is in the sky and the Fire is in the earth'.

قَالَ: فَأَيْنَ يَكُونُ وَجْهُ رَبِّكَ؟. فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ لِابْنِ عَبَّاسٍ: ائْتِنِي بِنَارٍ وَ حَطَبٍ فَأَضْرَمَهَا، وَ قَالَ: يَا يَهُودِيُّ! فَأَيْنَ وَجْهُ هَذِهِ النَّارِ؟. فَقَالَ: لَا أَفِيءُ لَهَا عَلَى وَجْهِ. قَالَ: كَذَلِكَ رَبِّي فَأَيْنَمَا تَوَلَّوْا فَتَمَّ وَجْهُ اللَّهِ.

He said, 'So where does the Face of your^{asws} Lord^{azwj} happen to be?' Ali^{asws} said to Ibn Abbas, 'Bring some fire and firewood for me^{asws}', and said: 'O Jew! Where is the face of this fire?' He said, 'I cannot stand upon there being a face for it'. He^{asws} said: 'He^{asws} said: 'Like that is my^{asws} Lord^{azwj} **therefore wherever you turn to, so there would be the Face of Allah; [2:115]**'.

قَالَ: فَمَا اثْنَانِ شَاهِدَانِ؟. قَالَ: السَّمَاءُ وَ الْأَرْضُ لَا يَغِيْبَانِ.

He said, 'So what are the two presentees?' He^{asws} said: 'The sky and the earth, both are not absent'.

قَالَ: فَمَا اثْنَانِ غَائِبَانِ؟. قَالَ: الْمَوْتُ وَ الْحَيَاةُ لَا تَغِيْبُ عَلَيْهِمَا.

He said, 'So what are the two absentees?' He^{asws} said: 'The death and the life, we cannot pause upon these two'.

قَالَ: فَمَا اثْنَانِ مُتَبَاغِضَانِ؟. قَالَ: اللَّيْلُ وَ النَّهَارُ.

He said, 'So, what are the two hateful ones?' He^{asws} said: 'The night and the day'.

قَالَ: فَمَا نِصْفُ الشَّيْءِ؟. قَالَ: الْمُؤْمِنُ.

He said, 'What is half the thing?' He^{asws} said: 'The Momin'.

قَالَ: فَمَا لَا شَيْءَ؟. قَالَ: يَهُودِيٌّ مِثْلَكَ كَافِرٌ لَا يَعْرِفُ رَبَّهُ.

He^{asws} said, 'What is nothing?' He^{asws} said: 'A Jew like you, a Kafir not recognising his Lord^{azwj}'.

قَالَ: فَمَا الْوَاحِدُ؟. قَالَ: اللَّهُ عَزَّ وَ جَلَّ.

He said, 'What is the one?' He^{asws} said: 'Allah^{azwj} Mighty and Majestic'.

قَالَ: فَمَا الْإِثْنَانِ؟. قَالَ: آدَمُ وَ حَوَاءُ.

He said, 'What are the two?' He^{asws} said: 'Adam^{as} and Hawwa^{as}'.

قَالَ: فَمَا الثَّلَاثَةُ؟. قَالَ: كَذَّبَتِ النَّصَارَى عَلَى اللَّهِ عَزَّ وَجَلَّ، قَالُوا عِيسَى ابْنُ مَرْيَمَ ابْنُ اللَّهِ، وَ اللَّهُ لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَدًا

He said, 'So, what are the three?' He^{asws} said: 'The Christians lied upon Allah^{azwj} Mighty and Majestic. They said Isa^{as} Ibn Maryam^{as} is a son of Allah^{azwj}, and Allah^{azwj} did not Take a female companion nor a son'.

قَالَ: فَمَا الْأَرْبَعَةُ؟. قَالَ: التَّوْرَةُ وَ الْإِنْجِيلُ وَ الزُّبُورُ وَ الْفُرْقَانُ الْعَظِيمُ.

He said, 'What are the four?' He^{asws} said: 'The Torah, and the Evangel, and the Psalms, and the Magnificent Furqan (Quran)'.

قَالَ: فَمَا الْخَمْسَةُ؟. قَالَ: خَمْسُ صَلَوَاتٍ مُفْتَرَضَاتٍ.

He said, 'What are the five?' He^{asws} said: 'Five (daily) prescribed Salats'.

قَالَ: فَمَا السَّيِّئَةُ؟. قَالَ: خَلَقَ اللَّهُ السَّمَاوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

He said, 'What are the six?' He^{asws} said: '**Surely, your Lord is Allah Who Created the skies and the earth in six days, then Established upon the Throne [7:54]**'.

قَالَ: فَمَا السَّبْعَةُ؟. قَالَ: سَبْعَةُ أَبْوَابِ النَّارِ مُتَطَابِقَاتٍ.

He said, 'What are the seven?' He^{asws} said: 'Seven door of the Fire, layered'.

قَالَ: فَمَا الثَّمَانِيَةُ؟. قَالَ: ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ.

He said, 'So what are the eight?' He^{asws} said: 'Eight doors of the Paradise'.

قَالَ: فَمَا التَّاسِعَةُ؟. قَالَ: تِسْعَةُ زَهَطٍ يُفْسِدُونَ فِي الْأَرْضِ وَ لَا يُصْلِحُونَ.

He said, 'What are the nine?' He^{asws} said: '**a group of nine, making mischief in the land and they were not amending [27:48]**'.

قَالَ: فَمَا الْعَشْرَةُ؟. قَالَ: عَشْرَةُ أَيَّامٍ مِنَ الْعَشْرَةِ.

He said, 'What are the ten?' He^{asws} said: 'Ten days from the ten (month)'.

قَالَ: فَمَا الْأَحَدُ عَشْرًا؟. قَالَ: قَوْلُ يُوسُفَ لِأَبِيهِ: إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَ الشَّمْسَ وَ الْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ.

He said, 'What are the eleven?' He^{asws} said: 'Words of Yusuf^{as} to his^{as} father^{as}: '**O my father! I saw eleven stars and the sun and the moon. I saw them performing Sajdah to me**' [12:4].

قَالَ: فَمَا الْإِثْنَا عَشْرًا؟. قَالَ: شُهُورُ السَّنَةِ.

He said, 'What are the twelve?' He^{asws} said: 'Months of the year'.

قَالَ: فَمَا الْعِشْرُونَ؟ قَالَ: بِنَيْحِ يُوسُفَ بَعِشْرِينَ دِرْهَمًا.

He said, 'What are the twenty?' He^{asws} said: 'Yusuf^{as} was sold for twenty Dirhams'.

قَالَ: فَمَا الثَّلَاثُونَ؟ قَالَ: ثَلَاثُونَ لَيْلَةً مِنْ شَهْرِ رَمَضَانَ صِيَامُهُ فَرَضٌ وَاجِبٌ عَلَى كُلِّ مُؤْمِنٍ إِلَّا مَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ

He said, 'What are the thirty?' He^{asws} said: 'Thirty nights from a Month of Ramazan. Its Fasts are a Prescribed Obligation upon every Momin except one who was sick or upon a journey'.

قَالَ: فَمَا الْأَرْبَعُونَ؟ قَالَ: كَانَ مِيعَاتُ مُوسَى ثَلَاثِينَ لَيْلَةً قَضَاهَا، وَ الْعِشْرُ كَانَتْ تَمَامَهَا.

He said, 'What are the forty?' He^{asws} said: 'The appointment of Musa was of thirty nights, (Judged), and the ten completed it'.

قَالَ: فَمَا الْخَمْسُونَ؟ قَالَ: دَعَا نُوحٌ قَوْمَهُ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا

He said, 'What are the fifty?' He^{asws} said: 'Noah^{as} called his^{as} people **a thousand years less fifty years, [29:14]**.

قَالَ: فَمَا السُّتُونَ؟ قَالَ: قَالَ اللَّهُ: فَإِطْعَامُ سِتِّينَ مَسْكِينًا أَوْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ.

He said, 'What are the sixty?' He^{asws} said: 'Allah^{azwj} Said: **so he should feed sixty needy ones. Or two months consecutively [58:4]**.

قَالَ: فَمَا السَّبْعُونَ؟ قَالَ: اخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيعَاتِ رَبِّهِ.

He said, 'What are the seventy?' He^{asws} said: '**And Musa chose seventy men [7:155]**, for the appointment of his^{as} Lord^{azwj}.'

قَالَ: فَمَا الثَّمَانُونَ؟ قَالَ: قَرْنِيَّةٌ بِالْحَزِينِ يُقَالُ لَهَا: ثَمَانُونَ، مِنْهَا قَعَدَ نُوحٌ فِي السَّفِينَةِ وَ اسْتَوَتْ عَلَى الْجُودِيِّ وَ غَرَقَ اللَّهُ الْقَوْمَ.

He said, 'What are the eighty?' He^{asws} said: 'There is a town by the island called 'eighty', from it, Noah^{as} sat in the ship, **and it (ship) rested upon the (Mount) Judi, [11:44]**, and Allah^{azwj} Drowned the people'.

قَالَ: فَمَا التِّسْعُونَ؟ قَالَ: الْفُلُكُ الْمَشْحُونُ اتَّخَذَ يَوْمًا فِيهَا بَيْتًا لِلْبَهَائِمِ.

He said, 'What are the ninety?' He^{asws} said: '**the laden ship [26:119]**, He (Noah^{as}) took (ninety) rooms for the animals'.

قَالَ: فَمَا الْإِمَاءَةُ؟ قَالَ: كَانَتْ لِدَاوُدَ عَلَيْهِ السَّلَامُ سِتُونَ سَنَةً فَوَهَبَ لَهُ آدَمُ أَرْبَعِينَ، فَلَمَّا حَضَرَ آدَمُ عَلَيْهِ السَّلَامُ الْوَفَاةُ حَحَدَهُ، فَحَحَدَ دُرَيْتُهُ.

He said, 'What is the hundred?' He^{asws} said: 'There were sixty years for Dawood^{as}, and Adam^{as} gifted forty to him^{as}. When the expiry presented to Adam^{as}, he^{as} fought it. Thus, his^{as} offspring fight (death) as well'.

فَقَالَ: يَا شَابُّ! صِفْ لِي مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَأَنِّي أَنْظُرُ إِلَيْهِ حَتَّى أُوْمِنَ بِهِ السَّاعَةَ؟

He said, 'O youth! Describe Muhammad^{saww} to me (such) as if I am looking at him^{saww} until I believe in him^{saww} at the moment?'

فَبَكَى عَلَيَّ عَلَيْهِ السَّلَامُ، ثُمَّ قَالَ: يَا يَهُودِيُّ! هَيَّجَتْ أَحْزَابِي، كَانَ حَبِيبِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ صَلَّتْ الْجَبِينِ، مَقْرُونِ الْحَاجِبِينَ، أَدْعَجَ الْعَيْنَيْنِ، سَهْلَ الْحَدَيْنِ، أَفْتَى الْأَنْفِ، دَقِيقَ الْمَسْرُوبَةِ، كَثَّ اللَّحْيَةِ، بَرَّاقَ الشَّنَائَا، كَأَنَّ عُنُقَهُ إِثْرِيْقُ فِضَّةٍ، كَانَ لَهُ شَعْرَاتٌ مِنْ لَبْتِهِ إِلَى سُرَّتِهِ مُتَفَرِّقَةً كَأَنَّهَا قَصِيبُ كَأْفُورٍ،

Ali^{asws} wept, then said: 'O Jew! My sorrows are raging. My^{asws} beloved Rasool-Allah^{saww} was of a broad forehead, paired (connected) eyebrows, black eyes, soft cheeks, thin nose, thin line of hair in the chest, dense beard, shiny front teeth, his^{saww} neck was as if it was a silver pitcher, there was scattered hair for him^{saww} sloping from his^{as} chest to the navel as if it was a stick of camphor;

لَمْ يَكُنْ بِالطَّوِيلِ الدَّاهِبِ وَ لَا بِالْقَصِيرِ النَّزْرِ، كَانَ إِذَا مَشَى مَعَ النَّاسِ عَمَرَهُمْ، كَانَ إِذَا مَشَى كَأَنَّهُ يَنْقَلِعُ مِنْ صَخْرَةٍ أَوْ يَنْحَدِرُ مِنْ صَبَبٍ، كَانَ مَبْدُولَ الْكَعْبَيْنِ، لَطِيفَ الْقَدَمَيْنِ، دَقِيقَ الْخُصْرِ،

He^{saww} neither happened to be (very) tall (stature) when going, nor short (crouching) when coming, whenever he^{saww} walked with the people he^{saww} would tower over them, when he^{saww} walked it as if he^{saww} is uprooting from a rock or rolling down from a slope, being of rounded heels, subtle of the feet, thin waist;

عِمَامَتُهُ السَّحَابُ، سَيْمُهُ ذُو الْفَقَارِ، بَغْلَتُهُ الدُّدُلُ، جِمَارُهُ الْيَعْفُورُ، نَاقَتُهُ الْعَضْبَاءُ، فَرَسُهُ الْمَبْدُولُ، قَصِيْبُهُ الْمَمْشُوقُ،

His^{saww} turban was (called) 'Al-Sahaab', his^{saww} sword was (called) 'Zulfiqar', his^{saww} mule was (called) 'Duldul', his^{saww} donkey was (called) 'Al-Yafour', his^{saww} she-camel was (called) 'Al-Azba'a', his^{saww} horse was (called) 'Al-Maydoul', his^{saww} staff was (called) 'Al-Mamshouq'.

كَانَ أَشْفَقَ النَّاسِ عَلَى النَّاسِ، وَ أَرْأَفَ النَّاسِ بِالنَّاسِ، كَانَ بَيْنَ كَتِفَيْهِ خَاتَمُ النَّبُوَّةِ مَكْتُوبٌ عَلَى الْحَاتَمِ سَطْرَانِ، أَوَّلُ سَطْرٍ: لَا إِلَهَ إِلَّا اللَّهُ. وَ الثَّانِي: مُحَمَّدٌ رَسُولُ اللَّهِ، هَذِهِ صِفَتُهُ يَا يَهُودِيُّ!.

He^{saww} was the most compassionate of the people to the people, and the kindest of the people with the people, there was a seal of Prophet-hood between his^{saww} shoulders, written upon the seal were two lines. The first line was, 'There is no god except Allah^{azwj}}', and the second was, 'Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}}'. This is his^{saww} description, O Jew!

فَقَالَ الْيَهُودِيَّانِ: نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَ أَنَّكَ وَصِيُّ مُحَمَّدٍ حَقًّا.

The two Jews said, 'We testify that there is no god except Allah^{azwj}, and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, and you^{asws} are a successor^{asws} of Muhammad^{saww}, truly'.

وَأَسْلَمَا وَحَسُنَ إِسْلَامُهُمَا، وَ لَرِمَا أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَكَانَا مَعَهُ حَتَّى كَانَ مِنْ أَمْرِ الْجَمَلِ مَا كَانَ، فَخَرَجَا مَعَهُ إِلَى الْبَصْرَةِ، فُقِيلَ أَحَدُهُمَا فِي وَقَعَةِ الْجَمَلِ، وَ بَقِيَ الْآخَرُ حَتَّى خَرَجَ مَعَهُ إِلَى صِفْيَنَ فُقِيلَ.

And they became Muslims and their Islam was good, and they adhered with Amir Al-Momineen^{asws}, and they were with him^{asws} until it was from the matter of (battle of) the camel what happened. They went out with him^{asws} to Al-Basra. One of them was killed during the event of the (battle of) the camel, and the other one remained until he went out with him^{asws} to Siffeen, and was killed".¹¹

4- إِرْشَادُ الْقُلُوبِ: - بِحَذْفِ الْإِسْنَادِ - مَرْفُوعاً إِلَى الصَّادِقِ عَلَيْهِ السَّلَامُ قَالَ: لَمَّا بَايَعَ النَّاسُ عُمَرَ بَعْدَ وَقَاةِ أَبِي بَكْرٍ أَتَاهُ رَجُلٌ مِنْ شُبَّانِ الْيَهُودِ - وَ هُوَ فِي الْمَسْجِدِ - فَسَلَّمَ عَلَيْهِ وَ النَّاسُ حَوْلَهُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! ذُلِّي عَلَى أَعْلَمِكُمْ بِاللَّهِ وَ بِرَسُولِهِ وَ بِكِتَابِهِ وَ سُنَّتِهِ؟.

(The book) 'Irshad Al Quloob' – by a deleted chain, raising it to,

'Al-Sadiq^{asws} having said: 'When the people pledged allegiance to Umar after the expiry of Abu bakr, a man from the youths of the Jews came to him, and he was in the Masjid. He greeted unto him and the people were around him. He said, 'O commander of the faithful! Point me to your scholar with Allah^{azwj}, and His^{azwj} Rasool^{saww}, and His^{azwj} Book, and his^{saww} Sunnah?'

فَأَوْمَأَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، فَقَالَ: هَذَا. فَتَحَوَّلَ الرَّجُلُ إِلَى عَلِيِّ عَلَيْهِ السَّلَامُ فَسَأَلَهُ: أَنْتَ كَذَلِكَ؟. قَالَ: نَعَمْ.

He gestured towards Ali^{asws} Bin Abu Talib^{asws}. He said, 'This one!' The man went to Ali^{asws} Bin Abu Talib^{asws}. He asked him^{asws}, 'Are you^{asws} like that?' He^{asws} said: 'Yes'.

فَقَالَ: إِنِّي أَسْأَلُكَ عَنْ ثَلَاثٍ وَ ثَلَاثٍ وَ وَاحِدَةٍ. قَالَ: أَفَلَا قُلْتَ عَنْ سَبْعٍ؟. قَالَ الْيَهُودِيُّ: لَا، إِنَّمَا أَسْأَلُكَ عَنْ ثَلَاثٍ، فَإِنْ أَحْبَبْتَ فِيهِمْ فَسَأَلْتُكَ عَنْ ثَلَاثٍ بَعْدَهَا، وَإِنْ لَمْ تُصِبْ لَمْ أَسْأَلُكَ.

He said, 'I ask you^{asws} about three, and three and one (issues)'. He^{asws} said: 'Why aren't you saying, seven?' The Jew said, 'No, but rather I shall ask you about three. If you^{asws} answer regarding them, I will ask you about three after it, and if you^{asws} are not correct, I will not ask you^{asws}'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَخْبِرْنِي إِذَا أَجَبْتِكَ بِالصَّوَابِ وَ الْحَقِّ تَعْرِفُ ذَلِكَ؟- وَ كَانَ الْقَتِي مِنْ عُلَمَاءِ الْيَهُودِ وَ أَخْبَارِهِمْ، يَزُوونَ أَنَّهُ مِنْ وُلْدِ هَارُونَ أَخِي مُوسَى بْنِ عِمْرَانَ-. فَقَالَ: نَعَمْ.

Amir Al-Momineen^{asws} said: 'Inform me, what I^{asws} do answer you with the correctness and the truth, will you recognise that?' – and the youth was from the Jewish scholars and their Rabbis. They are reporting he was from the children of Haroun^{as}, brother of Musa^{as} Bin Imran^{as}. He said, 'Yes'.

¹¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 18 H 3

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَئِنْ أَجَبْتُكَ بِالصَّوَابِ وَ الْحَقِّ لَتَسْلِمَنَّ وَ تَدْعُ الْيَهُودِيَّةَ، فَخَلَفَ لَهُ وَ قَالَ: مَا جِئْتُكَ إِلَّا مُرْتَاداً أُرِيدُ الْإِسْلَامَ.

Amir Al-Momineen^{asws} said: 'By Allah^{azwj}, the One^{azwj} Who, there is no god except He^{azwj}! If I^{asws} were to answer you with the correctness and the truth, you will become a Muslim and leave Judaism'. He swore an oath to him^{asws} and said, 'And I did not come except intending Al-Islam'.

فَقَالَ: يَا هَارُونِيُّ! سَلْ عَمَّا بَدَا لَكَ تُخْبِرُ إِنْ شَاءَ اللَّهُ.

He^{asws} said: 'O Harouny (son of Haroun^{as})! Ask about whatever comes to you, you will be informed, if Allah^{azwj} so Desires'.

فَقَالَ: أَخْبِرْنِي عَنْ أَوَّلِ شَجَرَةٍ نَبَتَتْ عَلَى وَجْهِ الْأَرْضِ؟ وَ عَنْ أَوَّلِ حَجَرٍ وُضِعَ عَلَى وَجْهِ الْأَرْضِ؟.

He said, 'Inform me about the first tree grown upon the surface of the earth? And about the first spring bursting forth in the earth? And about the first rock placed upon the surface of the earth?'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَمَّا أَوَّلُ شَجَرَةٍ نَبَتَتْ عَلَى وَجْهِ الْأَرْضِ، فَإِنَّ أَهْلَ الْأَرْضِ يَزْعُمُونَ أَنَّهَا الرِّثْيُونَةُ وَ كَذَبُوا، وَ إِنَّمَا هِيَ النَّخْلَةُ، وَ هِيَ الْعُجُوَّةُ، هَبَطَ بِهَا آدَمُ مِنَ الْجَنَّةِ فَعَرَسَهَا، وَ أَصْلُ النَّخْلِ كُلُّهُ مِنْهَا،

Amir Al-Momineen^{asws} said: 'As for the first tree grown upon the surface of the earth, the people of the earth are alleging that it was the olive, and they are lying, and rather it is the date tree, and it is 'Al-Ajwa'. Adam^{as} descended with it from the Paradise and planted it, and the origin of the date trees, all of them are from it.

وَ أَمَّا أَوَّلُ عَيْنٍ نَبَعَتْ عَلَى وَجْهِ الْأَرْضِ، فَإِنَّ الْيَهُودَ يَزْعُمُونَ أَنَّهَا الْعَيْنُ الَّتِي فِي بَيْتِ الْمَقْدِسِ تَحْتَ الْحَجَرِ وَ كَذَبُوا، بَلْ هِيَ عَيْنُ الْحَيَاةِ الَّتِي انْتَهَى مُوسَى وَ فِتَاهُ إِلَيْهَا فَعَسَلَا فِيهَا السَّمَكَةَ فَحَيَّتْ، وَ لَيْسَ مِنْ مَيِّتٍ يُصْبِيهِ ذَلِكَ الْمَاءُ إِلَّا حَيِّ، وَ كَانَ الْخَضِرُ عَلَيْهِ السَّلَامُ شَرِبَ مِنْهَا وَ لَمْ يَجِدْهَا دُونَ الْقَرْنَيْنِ،

And as for the first spring to burst forth upon the surface of the earth, the Jews are alleging that it is the spring which is in Bayt Al-Maqdis beneath the rock, and they are lying. But it is a spring of life which Musa^{as} and his^{as} youth ended up to. They washed the fish in it, and it was revived; and there isn't any dead attaining from that water, except it lives; and Al-Khizr^{as} had drunk from it, and Zulqarnayn could not find it.

وَ أَمَّا أَوَّلُ حَجَرٍ وُضِعَ عَلَى وَجْهِ الْأَرْضِ فَإِنَّ الْيَهُودَ يَزْعُمُونَ أَنَّهُ الْحَجَرُ الَّذِي فِي بَيْتِ الْمَقْدِسِ وَ كَذَبُوا، وَ إِنَّمَا هُوَ الْحَجَرُ الْأَسْوَدُ هَبَطَ بِهِ آدَمُ (ع) مِنَ الْجَنَّةِ فَوَضَعَهُ عَلَى الرُّكْنِ، وَ كَانَ أَشَدَّ بَيَاضاً مِنَ الثَّلْجِ فَاسْوَدَّ مِنْ خَطَايَا بَنِي آدَمَ.

And as for the first rock placed upon the surface of the earth, the Jews are alleging that it is the rock which is in Bayt Al-Maqdis, and they are lying. And rather, it is the Black Stone. Adam^{as} descended with it from the Paradise and placed it upon the corner, and the people are kissing it, and it used to be intensely whiter than the snow, and it turned black from the sins of the children of Adam^{as}.

قَالَ: فَأَخْبِرْنِي كَمْ لِهَذِهِ الْأُمَّةِ مِنْ إِمَامٍ هَادِيٍّ مَهْدِيٍّ، لَا يَضُرُّهُمْ حَذْلَانُ مَنْ خَذَلَهُمْ؟ وَ أَيْنَ مَنْزِلُ مُحَمَّدٍ مِنَ الْجَنَّةِ؟، وَ مَنْ مَعَهُ مِنْ أُمَّتِهِ فِي الْجَنَّةِ؟.

He said, 'Inform me, how many guiding Imams^{asws} would there be for this community, guiding, being Guided, the abandonment of the ones who abandon them^{asws} would not harm them^{asws}? And where is the house of Muhammad^{saww} from the Paradise? And the ones from his^{saww} community who would be with him^{saww}, in the Paradise?'

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَمَّا قَوْلُكَ: كَمْ لِهَذِهِ الْأُمَّةِ مِنْ إِمَامٍ هَادِيٍّ؟ وَ أَيْنَ مَنْزِلُ مُحَمَّدٍ فِي الْجَنَّةِ؟ وَ مَنْ مَعَهُ مِنْ أُمَّتِهِ فِي الْجَنَّةِ؟ فَإِنَّ الْأَيْمَةَ اثْنَا عَشَرَ، وَ أَمَّا مَنْزِلُ مُحَمَّدٍ فِي أَشْرَفِ الْجَنَاتِ وَ أَفْضَلِهَا: جَنَّةُ عَدْنٍ، وَ أَمَّا الَّذِينَ مَعَهُ فَهُمُ الْأَيْمَةُ الْإِثْنَا عَشَرَ أَيْمَةُ الْهَادِيِّ.

Amir Al-Momineen^{asws} said: 'As for your words, 'How many guiding Imams^{asws} would there be for this community? And where is the house of Muhammad^{saww} in the Paradise? And the ones from his^{saww} community who would be with him^{saww} in the Paradise?', the Imams^{asws} are twelve, and as for the house of Muhammad^{saww}, it is in the noblest of the Gardens and its superior, Garden of Eden; and as for those with him^{saww}, they^{asws} are the twelve Imams^{asws}, the Imams^{asws} of guidance'.

قَالَ الْقَيُّ: صَدَقْتَ، فَوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنَّهُ لَمَكْتُوبٌ عِنْدِي بِإِمْلَاءِ مُوسَى وَ حَطَّ هَارُونَ بِيَدِهِ.

The youth said, 'You^{asws} speak the truth. By Allah^{azwj} Who there is no god except He^{azwj}! It is written with me by the dictation of Musa^{as} and handwritten by Haroun^{as} by his^{asws} own hand'.

ثُمَّ قَالَ: أَحْبَبْتَنِي كَمْ يَعْيشُ وَصِيَّ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بَعْدَهُ؟ وَ هَلْ يَمُوتُ مَوْتًا أَوْ يُقْتَلُ قَتْلًا؟.

Then he said, 'Inform me, how long would the successor^{asws} of Muhammad^{saww} live after him^{saww}? And would he^{asws} be dying a (natural) death or killed by a killing?'

قَالَ لَهُ: وَجْهِي! أَنَا وَصِيَّ مُحَمَّدٍ، أَعِيشُ بَعْدَهُ ثَلَاثِينَ لَا تَزِيدُ يَوْمًا وَ لَا تَنْقُصُ يَوْمًا، ثُمَّ يَبْعَثُ أَشْقَاهَا شَقِيْقٌ عَاقِرٌ نَاقَةَ صَالِحٍ، فَيَضْرِبُنِي ضَرْبَةً فِي مَفْرَقِي فَتُخْضَبُ مِنْهُ لِحْيَتِي، ثُمَّ بَكَى عَلَيْهِ السَّلَامُ بُكَاءً شَدِيدًا.

He^{asws} said to him: 'Woe be unto you! I^{asws} am the successor^{asws} of Muhammad^{saww}! I^{asws} shall be living after him^{saww} for thirty (years), neither increasing by a day nor reducing by a day. Then they would send their most wretched one, more wretched than the slayer of the she-camel of Salih^{as}, and he will strike me^{asws} a strike in my^{asws} head, and my^{asws} beard would be dyed from it'. Then he^{asws} wept intensely.

قَالَ: فَصَرَخَ الْفَتَى وَ قَطَعَ كُنْتِيحَهُ وَ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

He (Al Sadiq^{asws}) said: 'The youth wailed and tore his cloak, and said, 'I testify that there is no god except Allah^{azwj}, and I testify that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, and the Praise is for Allah^{azwj}, Lord^{azwj} of the worlds''.¹²

¹² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 18 H 4

5- كِتَابُ صِفَةِ الْأَخْبَارِ: عَنْ أَبِي إِسْمَاعِيلَ، عَنْ أَبِي نُونٍ، قَالَ: لَمَّا تُوِّفِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ دَخَلَ الْمَدِينَةَ رَجُلًا مِنْ أَوْلَادِ دَاوُدَ عَلَيْهِ السَّلَامُ عَلَى دِينِ الْيَهُودِ، فَوَجَدَ النَّاسَ مُتَفَرِّعِينَ مَغْمُومِينَ، فَقَالَ: مَا شَأْنُكُمْ؟ قَالُوا: تُوِّفِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. فَقَالَ: أَمَا إِنَّهُ تُوِّفِيَ فِي الْيَوْمِ الَّذِي هُوَ مَذْكُورٌ فِي كِتَابِنَا،

The book 'Sifwat Al Akhbar' – From Abu Ismail, from Abu Noun who said,

'When Rasool-Allah^{saww} passed away, a man from the children of Dawood^{as} entered Al-Medina, being upon the religion of the Jews. He found the people alarmed, gloomy. He said, 'What is your concern?' They said, 'Rasool-Allah^{saww} passed away'. He said, 'But he^{saww} passed away during the day which it is mentioned in our Book'.

ثُمَّ قَالَ: أَزْشِدُونِي إِلَى خَلِيفَةِ نَبِيِّكُمْ. قَالُوا: نَتَنَظَّرُ قَلِيلًا حَتَّى تُرِيدَكَ إِلَى مَنْ يُخْبِرُكَ بِمَا تَسْأَلُ،

Then he said, 'Guide me to the caliph of your Prophet^{saww}'. They said, 'Wait a while until we guide you to the one who will inform you with what you ask'.

فَأَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مِنْ بَابِ الْمَسْجِدِ، فَقَالُوا: عَلَيْكَ بِمَدَا الْعَلَامِ فَإِنَّهُ يُخْبِرُكَ عَمَّا تَسْأَلُ. فَقَامَ إِلَيْهِ وَ قَالَ لَهُ: أَأَنْتَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ؟ فَقَالَ: نَعَمْ، يَزْحَمُكَ اللَّهُ، وَ أَخَذَ بِيَدِهِ وَ اجْلَسَهُ. وَ قَالَ: أَرَدْتُ أَنْ أَسْأَلَ هَؤُلَاءِ عَنْ أَرْبَعَةِ حُرُوفٍ فَأَرْشِدُونِي إِلَيْكَ، فَعَنْ إِذْنِكَ أَسْأَلُكَ؟

Amir Al-Momineen^{asws} came from a door of the Masjid. They said, 'Upon you is to be with this youth for he^{asws} will inform you about what you ask'. He stood to him^{asws} and said to him^{asws}, 'Are you^{asws} Ali^{asws} Bin Abu Talib^{asws}?' He^{asws} said: 'Yes, may Allah^{azwj} have Mercy on you^{asws}, and he grabbed his^{asws} hand and seated him^{asws} and said, 'I wanted to ask them about four phrases, and they guided me to you^{asws}, so will you^{asws} permit me to ask you^{asws}?'

فَقَالَ لَهُ: سَأَلْ عَمَّا بَدَا لَكَ، فَإِنِّي أُخْبِرُكَ إِنْ شَاءَ اللَّهُ تَعَالَى.

He^{asws} said to him: 'Ask about whatever comes to you, for I^{asws} shall inform you, if Allah^{azwj} the Exalted so Desires'.

فَقَالَ: أَخْبِرْنِي عَنْ أَوَّلِ حَرْفٍ كَلَّمَ اللَّهُ بِهِ نَبِيَّكَ لَمَّا أُسْرِيَ بِهِ وَ رَجَعَ عَنْ تَحْلِ الشَّرَفِ؟ وَ أَخْبِرْنِي عَنِ الْأَرْبَعَةِ الَّذِينَ كَشَفَ مَالِكٌ عَنْهُمْ طَبَقًا مِنْ أَطْبَاقِ النَّارِ فَكَلَّمُوا نَبِيَّكَ؟ وَ أَخْبِرْنِي عَنِ الْمَلِكِ الَّذِي زَاخَمَ نَبِيَّكَ؟ وَ أَخْبِرْنِي عَنْ مَنْزِلِ نَبِيَّكَ فِي الْجَنَّةِ؟

He said, 'Inform me about the first phrase Allah^{azwj} Spoke with when He^{azwj} Ascended him^{saww} and returned from the place of nobility? And inform me about the four, those Maalik (keeper of Hell) removed a layer from the layers of the Fires, and they spoke to your^{asws} Prophet^{saww}? And inform me about the Angel who contended your^{asws} Prophet^{saww}? And inform me about the house of your^{asws} Prophet^{saww} in the Paradise'.

فَقَالَ عَلَيْهِ السَّلَامُ: أَمَّا أَوَّلُ حَرْفٍ كَلَّمَ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّنَا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِهِ فَهُوَ قَوْلُهُ تَعَالَى: آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ.

He^{asws} said: 'As for the first phrase which Allah^{azwj} Mighty and Majestic Spoke to our Prophet^{saww} with, are the Words of the Exalted: **"The Rasool believes in what is Revealed unto him from his Lord"**. [2:285].

فَقَالَ: لَيْسَ هَذَا أَرَدْتُ، وَ لَا عَنْهُ سَأَلْتُ. فَقَالَ: إِنَّ الْأَمْرَ الَّذِي تُرِيدُ مَسْتُورٌ.

He said, 'I didn't intend this, nor did I ask about it'. He^{asws} said: 'The matter which you intend, is veiled'.

فَقَالَ: أَخْبِرْنِي بِالَّذِي هُوَ، وَ إِلَّا فَمَا أَنْتَ هُوَ؟ فَقَالَ لَهُ: إِذَا أَنْبَأْتُكَ تُسَلِّمُ؟ قَالَ: نَعَمْ.

He said, 'Inform me with the One^{azwj} He^{azwj} is, of else, is He^{azwj} not you^{asws}? He^{asws} said: 'If I^{asws} were to inform you, will you submit?' He said, 'Yes'.

فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَمَّا رَجَعَ عَنِ مَحَلِّ الشَّرْفِ وَ الْكَرَامَةِ لَيْلَةَ الْإِسْرَاءِ رُفِعَ لَهُ الْحِجَابُ قَبْلَ أَنْ يَصِيرَ إِلَى مَقَامِ جِبْرَائِيلَ عَلَيْهِ السَّلَامُ وَ نَادَى مَلَكًا: يَا مُحَمَّدُ [صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ]! إِنَّ اللَّهَ يُفْرِّقُكَ السَّلَامَ وَ يَقُولُ لَكَ: اقْرَأْ عَلَى السَّيِّدِ الْمُؤَلَّى مِنِّي السَّلَامَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مِنَ السَّيِّدِ الْمُؤَلَّى؟ فَقَالَ: عَلِيُّ بْنُ أَبِي طَالِبٍ [ع].

He^{asws} said: 'When Rasool-Allah^{sawww} returned from the place of nobility and prestige on the night of the Ascension, a veil was Raised for him^{asws} before he^{sawww} came to the place of Jibraeel^{as}, and an Angel called out, 'O Muhammad^{sawww}! Allah^{azwj} Conveys the greetings to you^{asws} and Says to you^{sawww}: "Convey the Greetings from Me^{azwj} to chief Guardian^{asws}!" Rasool-Allah^{sawww} said: 'Who is the chief Guardian^{asws}? He^{azwj} Said: "Ali^{asws} Bin Abu Talib^{asws}!"

فَقَالَ الْيَهُودِيُّ: صَدَقْتَ إِنِّي لِأَجِدُهُ مَكْتُوبًا فِي كِتَابِ دَاوُدَ عَلَيْهِ السَّلَامُ.

The Jew said, 'You^{asws} speak the truth. I do find it written in the Book of Dawood^{as}'.

فَقَالَ: وَ أَمَّا الْأَرْبَعَةُ الَّذِينَ كَشَفَ عَنْهُمْ مَالِكٌ طَبَقَ النَّارِ فَهُمْ: قَابِيلُ، وَ مُرُودُ، وَ هَامَانَ، وَ فِرْعَوْنُ. فَقَالُوا: يَا مُحَمَّدُ [صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ]! اسْأَلْ رَبَّكَ يَرْدُنَا إِلَى الدُّنْيَا حَتَّى نَعْمَلَ صَالِحًا، فَعَضِبَ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ وَ أَخَذَ الطَّبَقَ بِرِيشَةٍ مِنْ جَنَاحِهِ وَ رَدَّهُ عَلَيْهِمْ.

He^{asws} said: 'And as for the four, those Maalik uncovered from them a layer of the fire, they are Qabeel^{la}, and Nimrod^{la}, and Hamman^{la}, and Pharaoh^{la}'. They^{la} said, 'O Muhammad^{sawww}! Ask your^{sawww} Lord^{azwj} to return us^{la} to the world until we^{la} do righteous deeds'. Jibraeel^{as} was angered, and he^{as} grabbed the layer by a feather from his^{as} wing and returned it upon them^{la}.

وَ أَمَّا الْمَلَكُ الَّذِي رَاحِمَ نَبِيَّنَا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَإِنَّهُ مَلَكُ الْمَوْتِ، حَاءَ مِنْ عِنْدِ جِبَارٍ مِنْ مُلُوكِ الدُّنْيَا فَذُ تَكَلَّمَ عِنْدَ مَوْتِهِ بِكَلَامٍ عَظِيمٍ فَعَضِبَ لِلَّهِ فَرَاخِمَ نَبِيَّنَا وَ لَمْ يَعْرِفْهُ لِعَظِيمِهِ.

And as for the Angel who contended our Prophet^{sawww}, it is the Angel of death. He came in the presence of a tyrant from the kings of the world who had spoken during his death with grievous speech, so he got angered for the Sake of Allah^{azwj} and contended our Prophet^{sawww}, and he did not recognise him^{sawww} due to his (nature on) anger.

فَقَالَ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ: يَا مَلَكُ الْمَوْتِ! هَذَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ رَسُولُ اللَّهِ وَ حَبِيبُهُ. فَقَالَ: إِنِّي أَتَيْتُ مِنْ عِنْدِ مَلِكٍ جِبَارٍ فَذُ تَكَلَّمَ بِكَلَامٍ عَظِيمٍ عِنْدَ مَوْتِهِ فَعَضِبْتُ لِلَّهِ عَزَّ وَ جَلَّ وَ لَمْ أَعْرِفْكَ، فَعَدَّرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

Jibraeel^{as} said, 'O Angel of death! This is Muhammad^{saww} Bin Abdullah^{asws}, Rasool^{saww} of Allah^{azwj} and His^{azwj} Beloved!' He said, 'I have come from the presence of a tyrannical king who had spoken with grievous speech during his death, so I got angry for the Sake of Allah^{azwj} Mighty and Majestic and did not recognise you^{saww}. Rasool-Allah^{saww} excused him.

وَأَمَّا مَنْزِلُ رَسُولِ اللَّهِ، فَإِنَّ مَسْكَنَهُ جَنَّةُ عَدْنٍ وَ مَعَهُ فِيهَا أَوْصِيَاؤُهُ الْإِنْتَا عَشَرَ، وَ فَوْقَهَا مَنْزِلٌ يُقَالُ لَهُ: الْوَسِيلَةُ، وَ لَيْسَ فِي الْجَنَّةِ شَيْءٌ وَ لَا أَرْفَعُ مِنْهُ، وَ هُوَ مَنْزِلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

And as for the house of Rasool-Allah^{saww}, his^{saww} dwelling is the Garden of Eden, and with him^{saww} therein would be the twelve successors^{asws}, and above it is a house called 'Al-Waseela', and there isn't any such like it in the Paradise, nor any higher than it, and it is the house Rasool-Allah^{saww}.

فَقَالَ الدَّوْدِيُّ: وَ اللَّهُ لَقَدْ رَأَيْتُهُ فِي كِتَابِ دَاوُدَ عَلَيْهِ السَّلَامُ، وَ لَقَدْ صَدَقْتَ، وَ إِنَّا مُتَوَاتِرُونَ وَاحِدٌ عَنْ وَاحِدٍ حَتَّى وَصَلَّ إِلَيْهِ، فَأَخْرَجَ كِتَاباً فِيهِ مَسْطُورٌ مَا ذَكَرَ.

The Dawoodi (From the children of Dawood^{as}) said, 'By Allah^{azwj}! I have seen it in the Book of Dawood^{as}, and you^{asws} have spoken the truth, and I have inherited it, one from one, until it has arrived to me', and he brought out a book wherein was written what was mentioned.

ثُمَّ قَالَ: مُدَّ يَدَكَ أَجِدُّدُ إِسْلَامِي، ثُمَّ قَالَ: وَ اللَّهُ إِنَّكَ خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا وَ أَكْرَمُهَا عَلَى اللَّهِ تَعَالَى. وَ عَلَّمَهُ دِينَهُ وَ شَرَائِعَ الْإِسْلَامِ، وَ قَدْ أَسْلَمَ وَ حَسَنَ إِسْلَامَهُ.

Then he said, 'Extend your^{asws} hand, I want to renew my Islam'. Then he said, 'By Allah^{azwj}! You^{asws} are the best of this community after its Prophet^{saww}, and its most prestigious to Allah^{azwj} the Exalted'. And he^{asws} taught him his^{asws} Religion, and Laws of Al-Islam, and he had become a Muslim, and his Islam was good"¹³.

6- نه: رُوِيَ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ حَضَرَ مَجْلِسَ عُمَرَ بْنِ الْخَطَّابِ يَوْمَآ - وَ عِنْدَهُ كَعْبُ الْأَخْبَارِ - إِذْ قَالَ عُمَرُ: يَا كَعْبُ! أَ حَافِظُ أَنْتَ لِلتَّوْرَةِ؟ قَالَ كَعْبُ: إِنِّي لِأَحْفَظُ مِنْهَا كَثِيرًا.

(The book) 'Tanbeeh Al Khawatir' – It is reported from Ibn Abbas,

'I was present in a gathering of Umar Bin Al-Khattab one day, and in his presence of Ka'ab the Rabbi, when Umar said, 'O Ka'ab! Are you a memoriser of the Torah?' Ka'ab said, 'I have memorised a lot from it'.

فَقَالَ رَجُلٌ مِنْ جَنْبِهِ: يَا أَمِيرَ الْمُؤْمِنِينَ! سَلُهُ أَيَّنَ كَانَ اللَّهُ جَلَّ جَلَالُهُ قَبْلَ أَنْ يَخْلُقَ عَرْشَهُ؟ وَ مِمَّ خَلَقَ الْمَاءَ الَّذِي جَعَلَ عَلَيْهِ عَرْشَهُ؟

A man by his side said, 'O commander of the faithful! Ask him, where was Allah^{azwj}, Majestic is His^{azwj} Majesty, before He^{azwj} Created His^{azwj} Throne? And from what did He^{azwj} Created the water upon which He^{azwj} His^{azwj} Throne to be?'

¹³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 18 H 5

فَقَالَ عُمَرُ: يَا كَعْبُ! هَلْ عِنْدَكَ مِنْ هَذَا عِلْمٌ؟. فَقَالَ كَعْبٌ: نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ! يُجَدُّ فِي الْأَصْلِ الْحَكِيمِ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى كَانَ قَدِيمًا قَبْلَ خَلْقِ الْعَرْشِ، وَ كَانَ عَلَى صَخْرَةٍ بَيْنَ الْمَقْدِسِ فِي الْهَوَاءِ، فَلَمَّا أَرَادَ أَنْ يَخْلُقَ عَرْشَهُ تَفَلَّ تَفَلَّةً كَانَتْ مِنْهَا الْبَحَارُ الْعَامِرَةُ وَ الْحَجَجُ الدَّائِرَةُ، فَهُنَاكَ خَلَقَ عَرْشَهُ مِنْ بَعْضِ الصَّخْرَةِ الَّتِي كَانَتْ تَحْتَهُ، وَ آخِرُ مَا بَقِيَ مِنْهَا لِمَسْجِدٍ قَدْسُهُ.

Umar said, 'O Ka'ab! Is there any knowledge with you of this?' Ka'ab said, 'Yes, O commander of the faithful! We find in the original wisdom that Allah^{azwj} Blessed and Exalted was seated before He^{azwj} Created the Throne, and He^{azwj} was upon the rock of Bayt Al-Maqdis in the air. When He^{azwj} Wanted to Created His^{azwj} Throne, He^{azwj} Spat the spittle and the oceans came to be from it, and the revolving creeks. So, there He^{azwj} Created His^{azwj} Throne from one of the rocks which were beneath Him^{azwj}, and the last of what remain from these, is for the Holy Masjid'.

قَالَ ابْنُ عَبَّاسٍ: وَ كَانَ عَلِيٌّ بِنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ حَاضِرًا .. فَعَظَّمَ رَبَّهُ وَ قَامَ عَلَى قَدَمَيْهِ، وَ نَفَضَ ثِيَابَهُ، فَأَقْسَمَ عَلَيْهِ عُمَرُ لَمَّا عَادَ إِلَى مَجْلِسِهِ، فَفَعَلَ، قَالَ عُمَرُ: عُصَّ عَلَيْهِ يَا عَوَاصُ، مَا يَقُولُ أَبُو حَسَنِ فَمَا عَلِمْتُكَ إِلَّا مُفَرِّجًا لِلْعَمِّ؟.

Ibn Abbas said, 'And Ali^{asws} Bin Abu Talib^{asws} was present. He^{asws} (mentioned) Exaltedness of his^{asws} Lord^{azwj} and stood upon his^{asws} feet and shook his^{asws} clothes. Umar swore unto him^{asws} to return to his^{asws} seat. He^{asws} did so. Umar said, 'Plunge into it, O diver! What is Abu Al-Hassan^{asws} saying? Don't you know except he^{asws} is a reliever of the distress?'

فَأَلْتَمَتْ عَلِيٌّ عَلَيْهِ السَّلَامُ إِلَى كَعْبٍ فَقَالَ: غَلِطَ أَصْحَابُكَ وَ خَرَفُوا كُتُبَ اللَّهِ، وَ قَبَّحُوا الْفِرْيَةَ عَلَيْهِ، يَا كَعْبُ! وَ بَجَحْتَ! إِنَّ الصَّخْرَةَ الَّتِي زَعَمْتَ لَا تَحْوِي جَلَالَهُ، وَ لَا تَسَعُ عَظَمَتَهُ، وَ الْهَوَاءُ الَّذِي ذَكَرْتَ لَا يَجُوزُ أَقْطَارُهُ، وَ لَوْ كَانَتْ الصَّخْرَةُ وَ الْهَوَاءُ قَدِيمَيْنِ مَعَهُ لَكَانَتْ لَهَا قَدَمَتُهُ، وَ عَزَّ اللَّهُ وَ جَلَّ أَنْ يَقَالَ لَهُ مَكَانٌ يُومَى إِلَيْهِ،

Ali^{asws} turned toward Ka'ab and said: 'Your companions are wrong, and they have altered the Books of Allah^{azwj}, and ugly is what they have slandered upon Him^{azwj}, O Ka'ab! Woe be unto you! The rock which you are claiming, does not contain His^{azwj} Majesty, nor the vastness of His^{azwj} Magnificence, and the air which you mentioned, its surroundings are not allowed. If the rock and the air were both ancient along with Him^{azwj}, there would be His^{azwj} Ancientness with them, and Allah^{azwj} is Mightier and more Majestic that a place could be said to be for Him^{azwj} indicating to Him^{azwj}.

وَ اللَّهُ لَيْسَ كَمَا يَقُولُ الْمُلْحِدُونَ، وَ لَا كَمَا يَظُنُّ الْجَاهِلُونَ، وَ لَكِنْ كَانَ وَ لَا مَكَانَ بِحَيْثُ لَا تَبْلُغُهُ الْأَدْهَانُ، وَ قَوْلِي: (كَانَ) لِتَعْرِيفِ كَوْنِهِ، وَ هُوَ بِمَاءٍ عَالَمٌ مِنَ النَّبِيَانِ، يَقُولُ اللَّهُ عَزَّ وَ جَلَّ: خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ،

And Allah^{azwj} isn't as the atheists are saying, nor like what the ignoramuses are thinking, but He^{azwj} existed and there was not place, by where the minds could reach (grasp), and my^{asws} words are to introduce His^{azwj} Existence, and it is from what He^{azwj} Taught from the clarification. Allah^{azwj} Mighty and Majestic Says: **Created the human being [55:3] Taught him the clarification [55:4].**

فَقَوْلِي لَهُ كَانَ بِمَاءٍ عَلَّمَنِي النَّبِيَانَ لِأَنْطِقَ بِحُجَّةِ عَظَمَةِ الْمَنَانِ، وَ لَمْ يَزَلْ رَبُّنَا مُقْتَدِرًا عَلَى مَا يَشَاءُ، مُحِيطًا بِكُلِّ الْأَشْيَاءِ، ثُمَّ سَكُونُ مَا أَرَادَ بِلَا فِكْرَةٍ حَادِثَةٍ لَهُ أَصَابَ، وَ لَا بِشَيْئِهِ دَخَلَتْ عَلَيْهِ فِيمَا أَرَادَ،

My^{asws} words for Him^{azwj} are from what He^{azwj} Taught me^{asws} the clarification so I^{asws} can speak with the argument of the Magnificence of the Bestower; and our Lord^{azwj} has not ceased to be Able upon whatever He^{azwj} so Desires to, Encompassing all things. Then He^{azwj} Brought into being whatever He^{azwj} Wanted without a thought occurring for Him^{azwj} to be correct, nor with any suspicion entering into Him^{azwj} regarding what He^{azwj} Wanted.

وَإِنَّهُ عَزَّ وَجَلَّ خَلَقَ نُورًا ابْتَدَعَهُ مِنْ غَيْرِ شَيْءٍ، ثُمَّ خَلَقَ مِنْهُ ظُلْمَةً وَكَانَ قَدِيرًا أَنْ يَخْلُقَ الظُّلْمَةَ لَا مِنْ شَيْءٍ، كَمَا خَلَقَ النُّورَ مِنْ غَيْرِ شَيْءٍ، ثُمَّ خَلَقَ مِنَ الظُّلْمَةِ نُورًا وَخَلَقَ مِنَ النُّورِ يَاقُوتَةً غَلْظَهَا كَغَلْظِ سِنِّ سَمَاوَاتٍ وَ سِنِّ أَرْضِينَ،

And surely the Mighty and Majestic Created a light, initiating it from without a thing, then Created darkness from it, and although He^{azwj} was Able to Create the darkness from without a thing, just as He^{azwj} had Created the light from without a thing. Then He^{azwj} Created a light from the darkness, and Created from that light, a thick ruby, like the thickness of the seven skies and seven earths.

ثُمَّ رَجَرَ الْيَاقُوتَةَ فَمَاعَتْ لِهَيْبَتِهِ فَصَارَتْ مَاءً مُرْتَجِدًا، وَ لَا يَزَالُ مُرْتَجِدًا إِلَى يَوْمِ الْقِيَامَةِ، ثُمَّ خَلَقَ عَرْشَهُ مِنْ نُورِهِ، وَ جَعَلَهُ عَلَى الْمَاءِ، وَ لِلْعَرْشِ عَشْرَةُ آلَافٍ لِسَانٍ يُسَبِّحُ اللَّهَ كُلُّ لِسَانٍ مِنْهَا بِعَشْرَةِ آلَافٍ، لَيْسَ فِيهَا لُغَةٌ تُشَبِّهُ الْأُخْرَى،

Then He^{azwj} Squashed the ruby, and it melted and became like thundering water, and it will not cease to be thundering until the Day of Qiyamah. Then He^{azwj} Created His^{azwj} Throne from His^{azwj} Noor and Made it to be upon the water; and for the Throne there are ten thousand tongues Glorifying Allah^{azwj} by each tongue from it with ten thousand (languages). There isn't any language among these resembling the other.

وَ كَانَ الْعَرْشُ عَلَى الْمَاءِ مِنْ دُونِهِ حُجُبُ السَّيَابِ، وَ ذَلِكَ قَوْلُهُ: وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوكُمْ .. ، يَا كَعْبُ! وَيَحْكَ! إِنَّ مِنْ كَانَتِ الْبِحَارُ تَفَلَّتُهُ عَلَى قَوْلِكَ- كَانَ أَكْبَرُ مِنْ أَنْ تَحْوِيَهُ صَخْرَةٌ بَيْتِ الْمُقَدَّسِ، أَوْ تَحْوِيَهُ الْهَوَاءُ الَّذِي أَشْرَتْ إِلَيْهِ أَنَّهُ حَلَّ فِيهِ ..

And the Throne was upon the water from besides Him^{azwj} the veils of clouds, and that is His^{azwj} Word: **and His Throne was upon the water, in order to Try you, [11:7]**. O Ka'ab! Woe be unto you! The One^{azwj} whose Spit brought the oceans into being – according to your words – would be Greater than to be carried by the rock of Bayt Al-Maqdis, or be carried by the air, which you indicated to that He^{azwj} had Permeated into'.

فَصَحَّحَكَ عُمَرُ بْنُ الْخَطَّابِ، وَ قَالَ: هَذَا هُوَ الْأَمْرُ، وَ هَكَذَا يَكُونُ الْعِلْمُ لَا كَعِلْمِكَ يَا كَعْبُ، لَا عِشْتُ إِلَى زَمَانٍ لَا أَرَى فِيهِ أَبَا حَسَنِ.

Umar Bin Al-Khattab laughed, and said, 'This, it is the matter, and this is how the knowledge happens to be, not like your knowledge, O Ka'ab! May I not like to a time I cannot see Abu Hassan^{asws} in it'.¹⁴

7- كا: العِدَّةُ، عَنِ الرَّبِيعِيِّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ، عَنْ حَنَّانِ بْنِ السَّرَّاجِ، عَنْ دَاوُدَ بْنِ سَلِيمَانَ الْكِسَائِيِّ، عَنْ أَبِي الطُّفَيْلِ، قَالَ: شَهِدْتُ جَنَازَةَ أَبِي بَكْرٍ يَوْمَ مَاتَ، وَ شَهِدْتُ عُمَرَ حِينَ بُوِيعَ وَ عَلِيٌّ عَلَيْهِ السَّلَامُ جَالِسٌ نَاحِيَةً، فَأَقْبَلَ غُلَامٌ يَهُودِيٌّ جَمِيلَ الْوَجْهِ، نَهَيْتُ، عَلَيْهِ ثِيَابٌ حِسَانٌ- وَ هُوَ مِنْ وُلْدِ هَارُونَ- حَتَّى قَامَ عَلَى رَأْسِ عُمَرَ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَنْتَ أَعْلَمُ هَذِهِ الْأُمَّةَ بِكِنَانِهِمْ وَ أَمْرَ نَبِيِّهِمْ.؟

¹⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 18 H 6

Al Kafi – The number, from Al Barqy, from his father, from Abdullah Bin Al Qasim from Hanan Bin Al Sarraj, from Dawood Bin Suleyman Al Kisai, from Abu al Tufayl who said,

‘I attended the funeral of Abu Bakr on the day he died, and I attended when Umar was pledged allegiance to, and Ali^{asws} was seated in a corner. There came a young Jewish boy of beautiful face, gorgeous, having beautiful clothes upon him, and he was from the children of Haroun^{as}, until he stood by the head of Umar. He said, ‘O commander of the faithful! Are you the most knowledgeable of this community with their Book and the matter of their Prophet^{saww}?’

قَالَ: فَطَاطَأَ عُمَرُ رَأْسَهُ، فَقَالَ: إِنَّكَ أَعْيَى.. وَ أَعَادَ عَلَيْهِ الْقَوْلَ، فَقَالَ لَهُ عُمَرُ: لِمَ ذَاكَ؟ قَالَ: إِنِّي جِئْتُكَ مُرْتَاداً لِنَفْسِي، شَاكراً فِي دِينِي.

He (the narrator) said, ‘Umar lowered his head. He said, ‘Beware of me’ – and repeated the words to him. Umar said to me, ‘Why is that so?’ He said, ‘I have come to you reneging for myself, doubting in my religion’.

فَقَالَ: ذُوْنَكَ هَذَا الشَّابُّ. قَالَ: وَ مَنْ هَذَا الشَّابُّ؟ قَالَ: هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ ابْنُ عَمِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ هَذَا أَبُو الْحَسَنِ وَ الْحُسَيْنِ ابْنَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ هَذَا زَوْجُ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

He said, ‘Besides you is this youth’. He said, ‘And who is that youth?’ He said, ‘This is Ali^{asws} Bin Abu Talib^{asws}, son^{asws} of an uncle^{asws} of Rasool-Allah^{azwj}, and this is father^{asws} of Al-Hassan^{asws} and Al-Husayn^{asws}, two (grand) sons^{asws} of Rasool-Allah^{saww}, and this is the husband of (Syeda) Fatima^{asws}, daughter^{asws} of Rasool-Allah^{saww}.

فَأَقْبَلَ الْيَهُودِيُّ عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ فَقَالَ: أَكْذَلِكَ أَنْتَ؟! فَقَالَ: نَعَمْ. قَالَ: إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ ثَلَاثٍ وَ ثَلَاثٍ وَ وَاحِدَةٍ.

The Jew came to Ali^{asws} Bin Abu Talib^{asws} and said, ‘Are you^{asws} like that?’ He^{asws} said: ‘Yes’. He said, ‘I want to ask you^{asws} about three, and three and one (questions).

قَالَ: فَتَبَسَّمَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مِنْ غَيْرِ تَبَسُّمٍ، فَقَالَ يَا هَارُونِيُّ! مَا مَنَعَكَ أَنْ تَقُولَ سَبْعاً؟ قَالَ: أَسْأَلُكَ عَنْ ثَلَاثٍ، فَإِنْ أَجَبْتَنِي سَأَلْتُ عَمَّا بَعْدَهُنَّ، وَ إِنْ لَمْ تَعْلَمْهُنَّ عَلِمْتُ أَنَّهُ لَيْسَ فِيكُمْ عِلْمٌ.

He (the narrator) said, ‘Amir Al-Momineen^{asws} smiled from without a smile (wry smile). He^{asws} said: ‘O Harouny (from the children of Haroun^{as})! What prevented you from saying ‘seven’?’ He said, ‘I shall ask you about three (issues). If you^{asws} were to answer me^{asws}, I will ask you after these, and if you^{asws} do not know, I will know that there isn’t knowledge with you^{asws}.

قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: فَإِنِّي أَسْأَلُكَ بِاللَّهِ الَّذِي تَعْبُدُهُ لَئِنْ أَنَا أَجَبْتُكَ فِي كُلِّ مَا تُرِيدُ لَتَدَعَنَّ دِينَكَ وَ لَتَدْخُلَنَّ فِي دِينِي؟ قَالَ: مَا جِئْتُ إِلَّا لِذَلِكَ. قَالَ: فَسَلْ؟

Ali^{asws} said: ‘I^{asws} ask you by the God whom you worship, if I^{asws} were to answer you regarding all what you want, you will leave your religion and enter into my^{asws} Religion?’ He said, ‘I did not come except for that’. He^{asws} said: ‘Then, ask’.

قَالَ: أَخْبِرْنِي عَنْ أَوَّلِ قَطْرَةٍ دَمٍ قَطَرَتْ عَلَى وَجْهِ الْأَرْضِ، أَيُّ قَطْرَةٍ هِيَ؟ وَ أَوَّلِ عَيْنٍ فَاصَتْ عَلَى وَجْهِ الْأَرْضِ، أَيُّ عَيْنٍ هِيَ؟ وَ أَوَّلِ شَيْءٍ اهْتَرَ عَلَى وَجْهِ الْأَرْضِ، أَيُّ شَيْءٍ هُوَ؟ فَأَجَابَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ

He said, 'Inform me about the first drop of blood to fall upon the surface of the earth, which drop was it? And the first spring to flow upon the surface of the earth, which spring was it? And the first thing to shake upon the surface of the earth, which thing was it?' Amir Al-Momineen^{asws} answered him.

فَقَالَ: أَخْبِرْنِي عَنِ الثَّلَاثِ الْآخَرِ، أَخْبِرْنِي عَنْ مُحَمَّدٍ، كَمْ لَهُ مِنْ إِمَامٍ عَادِلٍ؟ وَ فِي أَيِّ جَنَّةٍ يَكُونُ؟ وَ مَنْ يُسَاكِنُهُ مَعَهُ فِي جَنَّتِهِ؟

He said, 'Inform me about the other three. Inform me about Muhammad^{saww}, how many just Imams^{asws} are there for him^{saww}? And in which Garden will he^{asws} happen to be? And who would be dwelling with him^{saww} in his^{saww} Garden?'

قَالَ: يَا هَارُونِي! إِنَّ لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ اثْنَيْ عَشَرَ إِمَامًا عَدْلًا لَا يَضُرُّهُمْ خِذْلَانٌ مِنْ خَدِّهِمْ، وَ لَا يَسْتَوْحِشُونَ بِخِلَافٍ مَنْ خَالَفَهُمْ، وَ إِنَّهُمْ فِي الدِّينِ أَرْسَبُ مِنَ الْجِبَالِ الرَّوَاسِي فِي الْأَرْضِ، وَ مَسْكَنُ مُحَمَّدٍ فِي جَنَّتِهِ، مَعَهُ أَوْلِيَاكَ الْإِثْنَا عَشَرَ الْإِمَامَ الْعَدْلَ.

He^{asws} said: 'O Harouny! For Muhammad^{saww} there are twelve just Imams^{asws}. The abandonment of the ones who abandon them^{asws} does not harm them, nor does the fear of the ones who oppose them^{asws}, and they^{asws} are in the Religion are the stabilising tall mountains in the earth, and the ones to dwell with Muhammad^{saww} in his^{saww} dwelling, they^{asws} are the twelve just Imams^{asws}.

فَقَالَ: صَدَقْتَ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ، إِنِّي لِأَجِدُهَا فِي كُتُبِ أَبِي هَارُونَ، كَتَبَهُ بِيَدِهِ وَ أَمْلَأَهُ مُوسَى عَمِّي عَلَيْهِ السَّلَامُ.

He said, 'You^{asws} speak the truth, by Allah^{azwj} the One^{azwj} Who, there is no god except He^{azwj}. I do find it to be so in the Book of my (fore) father^{as} Haroun^{as} in his^{as} handwriting, dictated by Musa^{as}, my (fore) uncle^{as}'.

قَالَ: فَأَخْبِرْنِي عَنِ الْوَاحِدَةِ؟ أَخْبِرْنِي عَنْ وَصِيِّ مُحَمَّدٍ كَمْ يَعِيشُ مِنْ بَعْدِهِ؟ وَ هَلْ يَمُوتُ أَوْ يُقْتَلُ؟

He said, 'Inform me about the one? Inform me about the successor^{asws} of Muhammad^{saww}, how much would he^{asws} live after him^{saww}? And will he^{asws} be dying (a natural death) of be killed?'

قَالَ: يَا هَارُونِي! يَعِيشُ بَعْدَهُ ثَلَاثِينَ سَنَةً لَا يَزِيدُ يَوْمًا وَ لَا يَنْقُصُ يَوْمًا، ثُمَّ يَضْرِبُ ضَرْبَةً هَاهُنَا- يَعْنِي عَلَى قَرْنِهِ- فَيُخْضَبُ هَذِهِ مِنْ هَذَا.

He^{asws} said: 'O Harouny! He^{asws} shall live after him^{saww} for thirty years, neither increasing a day nor reducing a day, then he^{asws} will be struck by a strike over here' – meaning upon his^{asws} forehead, 'So this (beard) would be dyed from this (blood of the head)'.

قَالَ: فَصَاحَ الْهَارُونِيُّ وَ قَطَعَ كُنُتَيْجَهُ، وَ هُوَ يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ أَنَّكَ وَصِيُّهُ، يَنْبَغِي أَنْ تُفُوقَ وَ لَا تُفَاقَ، وَ أَنْ تُعْظَمَ وَ لَا تُسْتَضْعَفَ.

He (the narrator) said, 'The Harouny wailed and cut tore his cloak, and he was saying, 'I testify that there is no god except Allah^{azwj} Alone, there is no associate for Him^{azwj}, and I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, and you^{asws} are his^{saww} successor^{asws}. It is appropriate that you^{asws} should surpass and not be surpassed, and that you^{asws} should be revered and not weakened'.

قَالَ: ثُمَّ مَضَى بِهِ عَلِيٌّ عَلَيْهِ السَّلَامُ إِلَى مَنْزِلِهِ فَعَلَّمَهُ مَعَالِمَ الدِّينِ.

He (the narrator) said, 'Then Ali^{asws} went with him to his^{asws} house and taught him the features of his^{asws} Religion".¹⁵

8- كَمَا مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنْ مَسْعَدَةَ بْنِ زِيَادٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ. وَ مُحَمَّدُ بْنُ الْحُسَيْنِ، عَنْ إِبْرَاهِيمَ، عَنْ ابْنِ أَبِي يَحْيَى الْمَدِينِيِّ، عَنْ أَبِي هَارُونَ الْعَبْدِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: كُنْتُ حَاضِرًا لَمَّا هَلَكَ أَبُو بَكْرٍ وَ اسْتَخْلَفَ عُمَرُ، أَقْبَلَ يَهُودِيٌّ مِنْ عِظَمَاءِ يَهُودِ يَثْرِبَ، وَ يَزْعُمُ يَهُودَ الْمَدِينَةَ أَنَّهُ أَعْلَمُ أَهْلَ زَمَانِهِ حَتَّى زُفِعَ إِلَى عُمَرَ، فَقَالَ لَهُ: يَا عُمَرُ! إِنِّي جِئْتُكَ أُرِيدُ الْإِسْلَامَ فَإِنْ أَخْبَرْتَنِي عَمَّا سَأَلْتُكَ عَنْهُ فَأَنْتَ أَعْلَمُ أَصْحَابِ مُحَمَّدٍ بِالْكِتَابِ وَ السُّنَّةِ وَ جَمِيعِ مَا أُرِيدُ أَنْ أَسْأَلَ عَنْهُ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Mus'adah Bin Ziyad,

'From Abu Abdullah^{asws},

And Muhammad Bin Al Husayn, from Ibrahim, from Ibn Abu Yahya Al Madainy, from Abu Haroun Al Abdy, from Abu Saeed Al Khudri who said,

'I was present when Abu Bakr died and Umar became caliph. A Jew from great Jews of Yasrib came and the Jews of Al-Medina claimed that he was the most learned of the people of his time, until he was raised to Umar. He said to him, 'O Umar! I have come to you intending Al-Islam, so if you were to inform me what I ask about, then you are the most learned of the companions of Muhammad^{saww}, with the Book and the Sunnah, and the entirety of what I want to ask about'.

قَالَ: فَقَالَ لَهُ عُمَرُ: إِنِّي لَسْتُ هُنَاكَ، لَكِنِّي أُرِيدُكَ إِلَى مَنْ هُوَ أَعْلَمُ أُمَّتِنَا بِالْكِتَابِ وَ السُّنَّةِ وَ جَمِيعِ مَا قَدْ تَسَأَلُ عَنْهُ، وَ هُوَ ذَاكَ، فَأَوْمَى إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ. فَقَالَ لَهُ الْيَهُودِيُّ: يَا عُمَرُ! إِنْ كَانَ هَذَا كَمَا تَقُولُ فَمَا لَكَ وَ لِيَبْعَةَ النَّاسِ، وَ إِنَّمَا ذَاكَ أَعْلَمُكُمْ، فَزَيَّرَهُ عُمَرُ.

He (the narrator) said, 'Umar said to him, 'I am not like that, but I shall point you to the one who is the most learned or our community with the Book and the Sunnah, and the entirety of what you want to ask about, and he^{asws} is like that' – and he gestured towards Ali^{asws}. The Jew said to him, 'O Umar! If this one is as you are saying, so what is the matter with you taking allegiance of the people, and rather that one is your most learned?' Umar rebuked him.

ثُمَّ إِنَّ الْيَهُودِيَّ قَامَ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ فَقَالَ: أَنْتَ كَمَا ذَكَرَ عُمَرُ؟. فَقَالَ: وَ مَا قَالَ عُمَرُ؟. فَأَخْبَرَهُ. قَالَ: فَإِنْ كُنْتُ كَمَا قَالَ، سَأَلْتُكَ عَنْ أَشْيَاءَ أُرِيدُ أَنْ أَعْلَمَ هَلْ يَعْزَمُ أَحَدٌ مِنْكُمْ فَأَعْلَمَ أَنْتُمْ فِي دَعْوَاكُمْ خَيْرَ الْأُمَّمِ وَ أَعْلَمَهَا صَادِقِينَ، وَ مَعَ ذَلِكَ أَدْخُلُ فِي دِينِكُمْ الْإِسْلَامَ.

¹⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 18 H 7

Then the Jew stood to Ali^{asws} and said, 'Are you as what Umar mentioned?' He^{asws} said: 'And what has Umar said?' He informed him^{asws}. He^{asws} said: 'Supposing I^{asws} am just as he has said?' He said, 'I shall ask you^{asws} about things. I want to know if anyone from you knows, then I would know that you are best of the communities in your call and most knowledgeable of them, truthful, and along with that, I shall enter into your Religion Al-Islam'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: نَعَمْ، أَنَا كَمَا ذَكَرَ لَكَ عُمَرُ، سَلْ عَمَّا بَدَأَ لَكَ أَخْبَرَكَ بِهِ إِنْ شَاءَ اللَّهُ تَعَالَى.

Amir Al-Momineen^{asws} said: 'Yes, I^{asws} am just as Umar mentioned to you. Ask about whatever comes to you, I^{as} shall inform you with it, if Allah^{azwj} so Desires'.

قَالَ: أَخْبِرْنِي عَنْ ثَلَاثٍ وَ ثَلَاثٍ وَ وَاحِدَةٍ. فَقَالَ لَهُ عَلِيُّ عَلَيْهِ السَّلَامُ: يَا يَهُودِيُّ! وَمَا لَمْ تَقُلْ أَخْبِرْنِي عَنْ سَبْعٍ؟ فَقَالَ لَهُ الْيَهُودِيُّ: إِنَّكَ إِنْ أَخْبَرْتَنِي بِالثَّلَاثِ، سَأَلْتُكَ عَنِ الْبَقِيَّةِ وَ إِلَّا كَفَفْتُ، فَإِنْ أَنْتَ أَجَبْتَنِي فِي هَذِهِ السَّبْعِ فَأَنْتَ أَعْلَمُ أَهْلَ الْأَرْضِ وَ أَفْضَلُهُمْ وَ أَوْلَى النَّاسِ بِالنَّاسِ.

He said, 'Inform me about three, and three and one'. Ali^{asws} said to him: 'O Jew! Why did you not say, 'Inform me about seven?' The Jew said to him, 'You^{asws}, if you^{asws} were to inform me with the three, I will ask you about the rest, or else I shall refrain. If you^{asws} inform me about these seven, then you^{asws} are the most knowledgeable of the people of the earth, and their superior, and foremost of the people with the people'.

فَقَالَ لَهُ: سَلْ عَمَّا بَدَأَ لَكَ أَخْبَرَكَ بِهِ إِنْ شَاءَ اللَّهُ تَعَالَى.

He^{asws} said to him: 'Ask about whatever comes to you, I^{asws} shall inform you with it, if Allah^{azwj} so Desires'.

قَالَ: أَخْبِرْنِي عَنْ أَوَّلِ حَجَرٍ وُضِعَ عَلَى وَجْهِ الْأَرْضِ؟ وَ أَوَّلِ شَجَرَةٍ غُرِسَتْ عَلَى وَجْهِ الْأَرْضِ؟ وَ أَوَّلِ عَيْنٍ نَبَعَتْ عَلَى وَجْهِ الْأَرْضِ؟ فَأَخْبَرَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ.

He said, 'Inform me about the first stone placed upon the surface of the earth? And the first tree planted upon the surface of the earth? And the first spring to burst forth upon the surface of the earth?' Amir Al-Momineen^{asws} informed him.

ثُمَّ قَالَ لَهُ الْيَهُودِيُّ: أَخْبِرْنِي عَنْ هَذِهِ الْأُمَّةِ كَمْ لَهَا مِنْ إِمَامٍ هُدَى؟ وَ أَخْبِرْنِي عَنْ نَبِيِّكُمْ مُحَمَّدٍ أَيْنَ مَنْزِلُهُ فِي الْجَنَّةِ؟ وَ أَخْبِرْنِي مَنْ مَعَهُ فِي الْجَنَّةِ؟

Then the Jew said to him, 'Inform me about this community, how many Imams^{asws} of guidance are there for it? And inform me about your Prophet^{saww} Muhammad^{saww}, where is his^{saww} house in the Paradise? And inform me for the ones who would be with him^{saww} in the Paradise?'

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِنَّ لِهَذِهِ الْأُمَّةِ اثْنَيْ عَشَرَ إِمَامًا هُدَى مِنْ دُرِّيَّةٍ نَبِيَّهَا وَ هُمْ مِنِّي. وَ أَمَّا مَنْزِلُ نَبِيِّنَا فِي الْجَنَّةِ فَعِي أَفْضَلُهَا وَ أَشْرَفُهَا: جَنَّةُ عَدْنٍ، وَ أَمَّا مَنْ مَعَهُ فِي مَنْزِلِهِ فِيهَا فَهَؤُلَاءِ الْإِثْنَا عَشَرَ مِنْ دُرِّيَّةِ، وَ أُمَّهُمُ وَ حَدَثُهُمْ أُمَّ أُمَّهُمُ وَ ذُرَارِيُّهُمْ لَا يَشْرِكُهُمْ فِيهَا أَحَدٌ.

Amir Al-Momineen^{asws} said to him: 'For this community there are twelve Imams^{asws} of guidance from the offspring of its Prophet^{saww}, and they^{asws} would be from me^{asws}. And as for the house of our Prophet^{saww} in the Paradise, it is in its superior and noblest, Garden of

Eden; and as for the ones who would be with him^{saww} in his^{saww} house, so these are the twelve (Imams^{asws}) from his^{saww} offspring, and their^{asws} mother^{asws}, and their^{asws} grandmother^{as}, mother^{as} of their^{asws} mother^{asws}, and their^{asws} offspring. No one (else) would participate in it with them^{asws}.¹⁶

9- كا: مُحَمَّدُ بْنُ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ زَكْرِيَّا الْمُؤْمِنِ، عَنِ ابْنِ مُسْكَانَ، عَنْ بَعْضِ أَصْحَابِنَا، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: إِنَّ رَجُلًا أَتَى بِامْرَأَتِهِ إِلَى عُمَرَ، فَقَالَ: إِنَّ امْرَأَتِي هَذِهِ سَوْدَاءُ وَ أَنَا أَسْوَدُ وَ إِنَّهَا وَلَدَتْ غُلَامًا أَبْيَضَ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al Hassan Bin Ali, from Zakariya Al Momin, from Ibn Muskan, from one of our companion,

'From Abu Abdullah^{asws} having said: 'A man came with his wife to Umar and said, 'This wife of mine is black, and I am black, and she has given birth to a white boy'.

فَقَالَ لِمَنْ بِحَضْرَتِهِ: مَا تَرَوْنَ؟. قَالُوا: نَرَى أَنَّ تَرْجُمُهَا فَإِنَّهَا سَوْدَاءُ وَ زَوْجُهَا أَسْوَدُ وَ وَلَدُهَا أَبْيَضُ.

He said to the ones present, 'What are your views?' They said, 'We view that she should be stoned to death, for she is black, and her husband is black, and her child is white'.

قَالَ: فَجَاءَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ قَدْ وُجِّهَ بِمَا لِيُرْجَمَ، فَقَالَ: مَا حَالُكُمَا؟. فَحَدَّثَاهُ. فَقَالَ لِأَسْوَدٍ: أَ تَنْتَهَمِ امْرَأَتَكَ؟! فَقَالَ: لَا.

He (the narrator) said, 'Amir Al-Momineen^{asws} came, and they had already taken her for the stoning to death. He^{asws} said: 'What is your situation?' They narrated to him^{asws}. He^{asws} said to the black man: 'Are you accusing your wife (of adultery)?!' He said, 'No'.

قَالَ: فَأَتَيْتَهَا وَ هِيَ طَائِبَةٌ؟. قَالَتْ: نَعَمْ، سَلُهُ، قَدْ حَرَّجْتُ عَلَيْهِ وَ أَبَيْتُ. قَالَ: فَانْطَلِقَا فَإِنَّهُ ابْنُكُمَا، وَ إِنَّمَا غَلَبَ الدَّمُ التُّطْفَةَ فَابْيَضَ، وَ لَوْ قَدْ تَحَرَّكَ اسْوَدٌ. فَلَمَّا أَيْقَعَ اسْوَدٌ.

He^{asws} said: 'And you went to her while she was menstruating?' She said, 'Yes, ask him. It had been prohibited until him and I had refused'. He^{asws} said: 'Free her for it is your child, and rather the sperm had overcome the blood, so he is white, and it had moved, (he would have been black)'. When he grew up, he was black'.¹⁷

10- مَشَارِقُ الْأَنْوَارِ: قَالَ: إِنَّ رَجُلًا حَضَرَ مَجْلِسَ أَبِي بَكْرٍ فَادَّعَى أَنَّهُ لَا يَخَافُ اللَّهَ، وَ لَا يَرْجُو الْجَنَّةَ، وَ لَا يَخْشَى النَّارَ، وَ لَا يَرْكَعُ وَ لَا يَسْجُدُ، وَ يَأْكُلُ الْمَيْتَةَ وَ الدَّمَ، وَ يَشْهَدُ بِمَا لَا يَرَى، وَ يُحِبُّ الْفِتْنَةَ، وَ يَكْرَهُ الْحَقَّ، وَ يُصَدِّقُ الْيَهُودَ وَ النَّصَارَى، وَ أَنَّ عِنْدَهُ مَا لَيْسَ عِنْدَ اللَّهِ، وَ لَهُ مَا لَيْسَ لِلَّهِ، وَ أَنِّي أَحْمَدُ النَّبِيِّ، وَ أَنِّي عَلِيٌّ وَ أَنَا رَبُّكُمْ،

(The book) 'Mashariq Al-Anwaar' – He said, 'A man presented in a gathering of Abu bakr and claimed that he neither feared Allah^{azwj}, nor hoped for the Paradise, nor feared the Fire, nor performed Ruku'u nor Sajdah', and eats the death, and the blood, and testified with what he had not seen, and loved the Fitna (strife), and disliked the truth, and ratified the Jews and the Christians, and that with him is what isn't with Allah^{azwj}, and for him is what isn't for Allah^{azwj}, and (said), 'I am Ahmad the Prophet^{saww}, and I am Ali, and I am your Lord'.

¹⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 18 H 8

¹⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 18 H 9

فَقَالَ لَهُ عُمَرُ: اِزْدَدْتَ كُفْرًا عَلَى كُفْرِكَ!؟.

Umar said to him, 'You are increasing Kufr upon your Kufr?!'

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: هَوَّنْ عَلَيْكَ يَا عُمَرُ! فَإِنَّ هَذَا رَجُلٌ مِنْ أَوْلِيَاءِ اللَّهِ لَا يَرْجُو الْجَنَّةَ وَ لَكِنَّ يَرْجُو اللَّهَ، وَ لَا يَخَافُ النَّارَ وَ لَكِنَّ يَخَافُ رَبَّهُ، وَ لَا يَخَافُ اللَّهَ مِنْ ظُلْمٍ وَ لَكِنَّ يَخَافُ عَدْلَهُ، لِأَنَّهُ حَكَمَ عَدْلًا،

Amir Al-Momineen^{asws} said to him: 'Be easy upon yourself, O Umar! This man is from the friends of Allah^{azwj}. He does not hope for the Paradise, but hopes for Allah^{azwj}, and he does not fear the Fire, but he fears his Lord^{azwj}, and he does not fear Allah^{azwj} from an injustice but he fears His^{azwj} Justice, because He^{azwj} is a Just Judge;

وَ لَا يَرْكَعُ وَ لَا يَسْجُدُ فِي صَلَاةِ الْجَنَازَةِ، وَ يَأْكُلُ الْجُرَادَ وَ السَّمَكَ، وَ يُحِبُّ الْأَهْلَ وَ الْوَلَدَ، وَ يَشْهَدُ بِالْحَقِّ وَ النَّارِ وَ لَمْ يَرَهُمَا، وَ يَكْرَهُ الْمَوْتَ وَ هُوَ الْحَقُّ، وَ يُصَدِّقُ الْيَهُودَ وَ النَّصَارَى فِي تَكْذِيبِ بَعْضِهِمَا بَعْضًا،

And he neither performs Ruku'u nor Sajdah in the funeral Salat, and he eats the locust and the fish, and loves the wife and the children, and testified with the Paradise and the Fire although he has not seen these, and he dislikes the death and it is the truth, and he ratifies the Jews and the Christians in their belying each other;

وَ لَهُ مَا لَيْسَ لِلَّهِ، لِأَنَّ لَهُ وَلَدًا وَ لَيْسَ لِلَّهِ وَلَدٌ، وَ عِنْدَهُ مَا لَيْسَ عِنْدَ اللَّهِ، فَإِنَّهُ يَظْلِمُ نَفْسَهُ وَ لَيْسَ عِنْدَ اللَّهِ ظُلْمٌ، وَ قَوْلُهُ أَنَا أَحْمَدُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ .. أَيُّ أَنَا أَحْمَدُهُ عَلَى تَبْلِيغِ الرِّسَالَةِ عَنْ رَبِّي،

And for him is what isn't for Allah^{azwj} because there is a son for him and there isn't any son for Allah^{azwj}, and with him is what isn't with Allah^{azwj}, so he is being unjust to himself and there isn't any injustice with Allah^{azwj}; and his words, 'I Ahmad the Prophet^{sawww}', i.e., 'I am praising him^{sawww} upon his^{sawww} delivering the Message on behalf of his^{sawww} Lord^{azwj}.'

وَ قَوْلُهُ: أَنَا عَلِيٌّ .. يَعْنِي عَلِيٌّ فِي قَوْلِي، وَ قَوْلُهُ: أَنَا رَبُّكُمْ .. أَيُّ رَبُّكُمْ بِمَعْنَى لِي كُمْ أَزْفَعُهَا وَ أَضْعُهَا،

And his words, 'I am Ali', meaning 'Exalted in my words', and his words, 'I am your Lord', i.e., 'lord of 'Kum', in the meaning that 'I am the lord (owner) of 'Kum' (a sleeve), I raise it and drop it'.

فَفَرِحَ عُمَرُ، وَ قَامَ وَ قَبَّلَ رَأْسَ أَمِيرِ الْمُؤْمِنِينَ، وَ قَالَ: لَا بَقِيثَ بَعْدَكَ يَا أَبَا الْحَسَنِ.

Umar was happy and stood up and kissed the head of Amir Al-Momineen^{asws}, and said, 'May I not remain (alive) after you^{asws}, O Abu Al-Hassan^{asws} .¹⁸

11- كُنز: مُحَمَّدُ بْنُ الْعَبَّاسِ، عَنْ أَحْمَدَ بْنِ هُوَزَةَ، عَنِ النَّهَائِنْدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ، عَنْ نَصْرِ بْنِ بَجِيٍّ، عَنِ الْمُغْتَبِسِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: كَانَ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَعَ عُمَرَ بْنِ الْخَطَّابِ فَأُرْسِلَهُ فِي جَيْشٍ فَعَابَ سِنَةَ أَشْهُرٍ ثُمَّ قَدِمَ، وَ كَانَ مَعَ أَهْلِهِ سِنَةَ أَشْهُرٍ فَعَلِقَتْ مِنْهُ فَعَاءَتْ بِوَلَدٍ لِسِنَةِ أَشْهُرٍ فَأَنْكَرَهُ،

¹⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 18 H 10

(The book) 'Taweel al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Howzat, from Al Nahawandi, from Abdullah Bin Hammad, from Nasr Bin Yahya, from Al Muqtabisi Bin Abdul Rahman, from his father, from his grandfather who said,

'There was a man from the companions of Rasool-Allah^{saww} with Umar Bin Al-Khattab. He sent him in an army, and he was absent for six months, then arrived, and he had been with his wife for six months. She conceived from him and came with a child of six months. He denied it (the child being his).

فَجَاءَ بِهَا إِلَى عُمَرَ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! كُنْتُ فِي الْبُعْثِ الَّذِي وَجَّهْتَنِي فِيهِ، وَتَعَلَّمْتُ أَيْ قَدِمْتُ سِتَّةَ أَشْهُرٍ، وَكُنْتُ مَعَ أَهْلِي وَ قَدْ جَاءَتْ بِعَلَامٍ وَ هُوَ ذَا، وَ تَزْعُمُ أَنَّهُ مِنِّي؟.

He came with her to Umar and said, 'O commander of the faithful! I was in the regiment you had sent me in, and you know I have arrived after six months, and I was with my wife and she has come with a boy, and here he is, and she claims he is from me?'

فَقَالَ لَهَا عُمَرُ: مَاذَا تَقُولِينَ أَيُّهَا الْمَرْأَةُ؟. فَقَالَتْ: وَاللَّهِ مَا غَشِيَنِي رَجُلٌ غَيْرُهُ، وَ مَا فَجَرْتُ، وَ إِنَّهُ لَابْنُهُ، وَ كَانَ اسْمُ الرَّجُلِ: الْهَيْتَمُ. فَقَالَ لَهَا عُمَرُ: أ حَقٌّ مَا يَقُولُ زَوْجُكَ؟. قَالَتْ: قَدْ صَدَقَ يَا أَمِيرَ الْمُؤْمِنِينَ!

Umar said to him, 'What is that you are saying, O woman?' She said, 'By Allah^{azwj}! No man has overcome me apart from him, and I have not been immoral, and he is his son' – and the name of the man was Al-Haysam. Umar said to her, 'Is it true what your husband is saying?' She said, 'He speaks the truth, O commander of the faithful!'

فَأَمَرَ بِهَا عُمَرُ أَنْ تُرْحَمَ، فَحَمَرَ لَهَا حَفِيرَةً ثُمَّ أَدْخَلَهَا فِيهِ، فَبَلَغَ ذَلِكَ عَلِيًّا عَلَيْهِ السَّلَامُ، فَجَاءَ مُسْرِعًا حَتَّى أَدْرَكَهَا وَ أَخَذَ بِيَدَيْهَا فَسَأَلَهَا مِنَ الْحَفِيرَةِ.

Umar ordered with her to be stoned to death, and a pit was dug up for her, then she was entered into it. (News of) that reached Ali^{asws}, and he^{asws} came over hurriedly until he joined up with her and grabbed her by her hand and extracted her from the pit.

ثُمَّ قَالَ لِعُمَرَ: ازْبَعِ عَلَيَّ نَفْسِكَ إِنَّهَا قَدْ صَدَقَتْ، إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ: حَمْلُهُ وَ فِصَالُهُ ثَلَاثُونَ شَهْرًا، وَ قَالَ فِي الرِّضَاعِ: وَ الْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ، فَالْحَمْلُ وَ الرِّضَاعُ ثَلَاثُونَ شَهْرًا، وَ هَذَا الْحُسَيْنُ وُلِدَ لِسِتَّةِ أَشْهُرٍ.

Then he^{asws} said to Umar, 'Be kind upon yourself, she had spoken the truth. Allah^{azwj} Mighty and Majestic is Saying in His^{azwj} Book: **and his bearing and his weaning is of thirty months; [46:15];** and Said regarding the breast-feeding: **And the mothers should breastfeed their children for two years complete, [2:233].** Thus, the bearing and the breast-feeding is for thirty months, and this is Al-Husayn^{asws}, a son^{asws} of six months (bearing).'

فَعِنْدَهَا قَالَ عُمَرُ: لَوْ لَا عَلَيُّ لَهْلَكَ عُمَرُ.

At that, Umar said, 'Had it not been for Ali^{asws}, Umar would have been destroyed!'¹⁹

¹⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 18 H 11

12- ما المُنْفِيْدُ، عَنْ عَلِيٍّ بْنِ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ صَالِحٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ تَسْنِيمٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الْمُثَنَّبِيِّ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ زُفَيْرَةَ بْنِ مَصْقَلَةَ بْنِ عَبْدِ اللَّهِ بْنِ حُوَيْبَةَ الْعُبَيْدِيِّ، عَنْ أَبِيهِ، عَنْ خَدَّو، قَالَ: أَتَى عُمَرَ بْنَ الْخَطَّابِ رَجُلَانِ يَسْأَلَانِ عَنْ طَلَاقِ الْأُمَّةِ، فَأَلْتَفَتَ إِلَى خَلْفِهِ فَنَظَرَ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، فَقَالَ: يَا أَصْلَعُ! مَا تَرَى فِي طَلَاقِ الْأُمَّةِ؟.

(The book) 'Amaali' of sheykh Al Tusi – From Ali Bin Khalid, from Muhammad Bin Al Husayn Bin Salih, from Muhammad Bin Ali Bin Zayd, from Muhammad Bin Tasneem, from Ja'far Bin Muhammad Al Khas'amy, from Ibrahim Bin Abdul Hameed, from Ruqaiyya Bin Masqala Bin Abdullah Bin Juweyya Al Abdy, from his grandfather who said,

'Two men came to Umar Bin Al-Khattab asking about divorce of the community. He turned to behind him and looked at Ali^{asws} Bin Abu Talib^{asws} and said, 'O short-haired one! What do you^{asws} view regarding divorce of the community?'

فَقَالَ بِأَصْبَعَيْهِ .. هَكَذَا، وَ أَشَارَ بِالسَّبَابَةِ وَ الَّتِي تَلِيهَا، فَأَلْتَفَتَ إِلَيْهِمَا عُمَرُ وَ قَالَ: ثِنْتَانِ.

He^{asws} said by his^{asws} fingers, like this, and gestured with the index finger and that which follows it. Umar turned towards them both and said, 'Two'.

فَقَالَ: سُبْحَانَ اللَّهِ! جَنَّاتِكَ وَ أَنْتَ أَمِيرُ الْمُؤْمِنِينَ فَسَأَلْنَاكَ فَجِئْتَ إِلَى رَجُلٍ سَأَلْتَهُ، وَ اللَّهُ مَا كَلَّمَكَ. فَقَالَ عُمَرُ: تَدْرِيَانِ مَنْ هَذَا؟. قَالَا: لَا.

He said, 'Glory be to Allah^{azwj}! We came to you and you are commander of the faithful, and we asked you, and you go to a (another) man to ask him^{asws}. By Allah^{azwj}! I will not speak to you'. Umar said, 'Do you two know who this is?' They said, 'No'.

قَالَ: هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: لَوْ أَنَّ السَّمَاوَاتِ السَّبْعَ وَ الْأَرْضِينَ السَّبْعَ وَضَعْنَا فِي كِفَّةٍ وَ وَضِعَ إِيْمَانُ عَلِيٍّ فِي كِفَّةٍ لَرَجَحَ إِيْمَانُ عَلِيٍّ (ع).

He said, 'This is Ali^{asws} Bin Abu Talib^{asws}. I heard Rasool-Allah^{saww} saying: 'If the seven skies and the seven earths were to be placed in a hand (of a scale), and the Eman of Ali^{asws} is placed in the other hand (of the scale), the Eman of Ali^{asws} would outweigh".²⁰

13- عدة: رَوَى الْحَكَمُ بْنُ مَرْوَانَ، عَنْ جُبَيْرِ بْنِ حَبِيبٍ، قَالَ: نَزَلَ بِعُمَرَ بْنِ الْخَطَّابِ نَارِلَةٌ قَامَ لَهَا وَ قَعَدَ، وَ تَرْتَجَحُ لَهَا وَ تَقَطَّرُ. ثُمَّ قَالَ: يَا مَعْشَرَ الْمُهَاجِرِينَ! مَا عِنْدَكُمْ فِيهَا؟.

(The book) 'Iddat Al Dai'e – It is reported by Al Hakam Bin Marwan, from Jubeur Bin Habeeb who said,

'A disaster (illness) befell with Umar Bin Al-Khattab. He was standing for it and sitting down, and wavering to it and (his seminal fluid was) dribbling. Then he said, 'O community of the Emigrants! What (cure) is there with you regarding it?'

قَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ! أَنْتَ الْمَفْرُغُ وَ الْمَنْزُوعُ، فَغَضِبَ، ثُمَّ قَالَ: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ قُولُوا قَوْلًا سَدِيدًا أَمَا وَ اللَّهُ أَنَا وَ إِيَّاكُمْ لَنَعْرِفُ ابْنَ بَجْدَتِهَا، وَ الْحَبِيرَ بِهَا.

²⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 18 H 12

They said, 'O commander of the faithful! You are the one panicked to and the one aimed to'. He got angry, then said, **O you those who believe! Fear Allah and speak the correct speech [33:70]**. But, by Allah^{azwj}! I and you recognise, we recognise the one recognising its cause and the one learned with it'.

قَالُوا: كَأَنَّكَ أَرَدْتَ ابْنَ أَبِي طَالِبٍ؟ قَالَ: وَ أَنَّى يُعَدَّلُ بِي عَنْهُ، وَ هَلْ طَفَحَتْ خِرَّةٌ بِمِثْلِهِ. قَالُوا: فَلَوْ بَعَثْتَ إِلَيْهِ.

They said, 'It is as if you mean the son^{asws} of Abu Talib^{asws}?' He said, 'I have abstained myself being away from him^{asws}, and have you seen a jar more overflowing (knowledgeable) like him^{asws}?' They said, 'If you could send a message to him^{asws}'.

قَالَ: هَيْهَاتَ! هُنَاكَ شِمَخٌ مِنْ هَاشِمٍ وَ حُمَةٌ مِنَ الرَّسُولِ (ص)، وَ أُتْرَةٌ مِنْ عِلْمٍ يُؤْتَى لَهَا وَ لَا تَأْتِي، امضُوا إِلَيْهِ

He said, 'Far be it! Over there is a lofty tower from (clan of) Hashim^{as}, and flesh from the Rasool^{saww}, and the choice of knowledge being come to it, and he^{asws} does not come. (Let us all) go to him^{asws}'.

فَأَقْصِبُوا نَحْوَهُ، وَ أَفْضُوا إِلَيْهِ، وَ هُوَ بِي حَائِطٍ لَهُ وَ عَلَيْهِ تُبَانٌ يَتَرَكُلُ عَلَى مَسْحَاتِهِ وَ هُوَ يَقُولُ: أَمْحَسَبُ الْإِنْسَانَ أَنْ يُتْرَكَ سُدًى أَمْ لَمْ يَكُنْ تُطْفَعَةً مِنْ مَجِيءِي يُعْنَى ثُمَّ كَانَ عَاقِبَةً فَخَلَقَ فَسَوَى وَ دُمُوعُهُ تَهْمِي عَلَى خَدَّيْهِ،

They crowded around him^{asws} and flooded to him^{asws}, and he^{asws} was in a garden of his^{asws} and upon him^{asws} was some straw threshing upon it by kicking it, and he^{asws} was saying: **'Does the human being reckon that he would be left in vain? [75:36] Was he not a sperm seminal fluid gushing out? [75:37] Then he was a clot, so he was Created and Completed [75:38]**, and his^{asws} tears were flowing upon his^{asws} cheeks.

فَأَجْهَشَ الْقَوْمُ لِيكَايِهِ، ثُمَّ سَكَنَ وَ سَكَنُوا، وَ سَأَلَهُ عُمَرُ عَنْ مَسْأَلَتِهِ فَأَصْدَرَ إِلَيْهِ جَوَابَهَا، فَلَوَى عُمَرُ يَدَيْهِ. ثُمَّ قَالَ: أَمَا وَ اللَّهُ لَقَدْ أَرَادَكَ الْحَقُّ وَ لَكِنْ أَبِي قَوْمِكَ!.

The group thronged to cry to him^{asws}, then he (Umar) calmed down, and they calmed down, and Umar asked him^{asws} about his issue, and he^{asws} issued his^{asws} answer to him. Umar wringed his hands, then said, 'But, by Allah^{azwj}! You^{asws} wanted the truth but your^{asws} people had refused!'

فَقَالَ عَلَيْهِ السَّلَامُ لَهُ: يَا أَبَا حَفْصٍ! حَفِظْ عَلَيْكَ مِنْ هُنَا وَ مِنْ هُنَا إِنَّ يَوْمَ الْفُصْلِ كَانَ مِيقَاتًا.

He^{asws} said to him: 'O Abu Hafs! You are being lowered over here and will be lowered over there. **Surely, the Day of Decision is (a Day) of appointment [78:17]**.

فَانصَرَفَ وَ قَدْ أَظْلَمَ وَجْهُهُ وَ كَأَنَّمَا يَنْظُرُ مِنْ لَيْلٍ.

He left and his face had darkened, and it was as if one was looking at night".²¹

²¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 18 H 13

CHAPTER 19 – WHAT REGRET WAS MANIFESTED BY ABU BAKR AND UMAR

1- قَالَ أَبُو الصَّلَاحِ قَدَسَ اللَّهُ رُوحَهُ فِي تَقْرِيبِ الْمَعَارِفِ: لَمَّا طُعِنَ عُمَرُ جَمَعَ بَنِي عَبْدِ الْمُطَّلِبِ وَ قَالَ: يَا بَنِي عَبْدِ الْمُطَّلِبِ! أَرَا ضُونَ أَنْتُمْ عَنِّي؟ فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ: وَ مَنْ ذَا الَّذِي يَسْخَطُ عَلَيْكَ؟ .. فَأَعَادَ الْكَلَامَ ثَلَاثَ مَرَّاتٍ، فَأَجَابَهُ رَجُلٌ بِمِثْلِ جَوَابِهِ،

Abu Salih said in (the book) ‘Taqreeb Al-Ma’arif’ – ‘When Umar was stabbed, he gathered the Clan of Abdul Muttalib^{asws} and said, ‘O Clan of Abdul Muttalib^{asws}! Are you all pleased from me?’ A man from his companions said, ‘And who is that who would be angered upon you?’ He repeated the speech three times, and the man answered him with similar to his answer.

فَأَنْتَهَرَ عُمَرُ وَ قَالَ: نَحْنُ أَعْلَمُ بِمَا أَشْعَرْنَا قُلُوبَنَا، إِنَّا وَ اللَّهُ أَشْعَرْنَا قُلُوبَنَا مَا .. نَسْأَلُ اللَّهَ أَنْ يَكْفِينَا شَرَّهُ، وَ إِنَّ بَيْعَةَ أَبِي بَكْرٍ كَانَتْ فَاتِنَةً نَسْأَلُ اللَّهَ أَنْ يَكْفِينَا شَرَّهَا.

Umar scolded him and said, ‘We are more knowing with what our hearts are aware of. We, by Allah^{azwj} are aware of our hearts. We ask Allah^{azwj} to Suffice us from its evil, and that the allegiance to Abu Bakr was an error, we ask Allah^{azwj} to Suffice us from its evil’.

وَ قَالَ لِابْنِهِ عَبْدِ اللَّهِ- وَ هُوَ مُسْنِدُهُ إِلَى صَدْرِهِ-: وَجْحُكَ! ضَعْ رَأْسِي بِالْأَرْضِ، فَأَخَذَتْهُ الْعَشِيَّةُ، قَالَ: فَوَجَدْتُ مِنْ ذَلِكَ، فَقَالَ: وَجْحُكَ! ضَعْ رَأْسِي بِالْأَرْضِ، فَأَخَذَتْهُ الْعَشِيَّةُ، قَالَ: فَوَجَدْتُ مِنْ ذَلِكَ، فَقَالَ: وَجْحُكَ! ضَعْ رَأْسِي بِالْأَرْضِ،

And he said to his son Abdullah – and he reclining upon his chest, ‘Woe be unto you! Place my head on the ground’. The fainting seized him. He woke up from that and said, ‘Woe be unto you! Place my head on the ground!’ The fainting seized him. He woke up from that and said, ‘Woe be unto you! Place my head on the ground’.

فَوَضَعْتُ رَأْسَهُ بِالْأَرْضِ فَعَفَّرَ بِالرُّبَابِ، ثُمَّ قَالَ: وَيْلٌ لِعُمَرَ! وَ وَيْلٌ لِأُمِّهِ! إِنْ لَمْ يَغْفِرِ اللَّهُ لَهُ.

He placed his head on the ground. He covered himself with the dust, then said, ‘Doom is for Umar! And doom is for his mother! If Allah^{azwj} does not Forgive (his sins) for him’.

وَ قَالَ- أَيْضًا- حِينَ حَضَرَتْهُ الْمَوْتُ: أَتُوبُ إِلَى اللَّهِ مِنْ ثَلَاثٍ: مِنْ اغْتِصَابِي هَذَا الْأَمْرَ أَنَا وَ أَبُو بَكْرٍ مِنْ دُونِ النَّاسِ، وَ مِنْ اسْتِخْلَافِي عَلَيْهِمْ، وَ مِنْ تَفْضِيلِي الْمُسْلِمِينَ بَعْضَهُمْ عَلَى بَعْضٍ.

And he said as well when the death presented, ‘I repent to Allah^{azwj} from three (things) – From my usurping this command, I and Abu Bakr from besides the people, and from my being a caliph upon them, and from my preferring the Muslims, some above the others’.

وَ قَالَ- أَيْضًا-: أَتُوبُ إِلَى اللَّهِ مِنْ ثَلَاثٍ: مِنْ رَدِّي رَيْبِقَى الْبِمَنِ، وَ مِنْ رُجُوعِي عَنْ حَيْشِ أَسَامَةَ بَعْدَ أَنْ أَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] عَلَيْنَا، وَ مِنْ تَعَاثُرِنَا عَلَى أَهْلِ الْبَيْتِ إِنْ فُيِضَ رَسُولُ اللَّهِ أَنْ لَا نُؤَيِّ مِنْهُمْ أَحَدًا.

And he said as well, 'I repent to Allah^{azwj} from three – from my repelling the slaves of Al-Yemen, and from my returning from the army of Usama after Rasool-Allah^{saww} had ordered it upon us, and from our pact against People^{asws} of the Household, 'If Rasool-Allah^{saww} passes away, we will not let anyone from them^{asws} rule'.

وَرَوَى عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادِ بْنِ الْهَادِ، قَالَ: كُنْتُ عِنْدَ عُمَرَ - وَهُوَ يَمُوتُ فَجَعَلَ يَجْرَعُ، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَبَشِّرْ بِرُوحِ اللَّهِ وَكَرَامَتِهِ،

And it is reported from Abdullah Bin Shaddad Bin Al-Haad who said, 'I was in the presence of Umar, and he was dying. He kept panicking, so I said, 'O commander of the faithful! Receive glad tidings of the rest from Allah^{azwj} and His^{azwj} prestige'.

فَجَعَلْتُ كُلَّمَا رَأَيْتُ جَزَعَهُ قُلْتُ هَذَا، فَتَنَظَّرَ إِلَيَّ فَقَالَ: وَجْهَكَ! فَكَيْفَ بِالْمَمَالَةِ عَلَى أَهْلِ بَيْتِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]. انْتَهَى مَا أَخْرَجْنَاهُ مِنَ التَّقْرِيبِ.

Every time he went on to panic, I said this. He looked at me and said, 'Woe be unto you! How would it be with the prejudice against People^{asws} of the Household of the Prophet^{saww}. What we brought out has approximately ended'.

وَقَالَ الرَّحْمَنِيُّ فِي رَبِيعِ الْأَبْرَارِ: لَمَّا حَضَرَتْ عُمَرَ بْنِ الْخَطَّابِ الْوَفَاةُ قَالَ لِنَبِيِّهِ وَمَنْ حَوْلَهُ: لَوْ أَنَّ لِي مِلَّةَ الْأَرْضِ مِنْ صَفْرَاءَ أَوْ بَيْضَاءَ لَأَفْتَدَيْتُ بِهِ مِنْ أَهْوَالِ مَا أَرَى.

And Al-Zamakhshari said in (the book) 'Rabie Al-Abraar' – When the death presented to Umar Bin Al-Khattab, he said to his son and the ones around him, 'If only there was the earth for me being full of yellow (gold) or white (silver), I would ransom myself with it from the horrors what I see"²².

2- ل: الْمُظَنَّرُ الْعَلَوِيُّ، عَنِ ابْنِ الْعَبَّاسِيِّ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ حَاتِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ وَ سُلَيْمَانَ بْنِ مَعْبُدٍ، هُمَا عَنْ عَبْدِ اللَّهِ بْنِ صَالِحٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ غُلَوَانَ بْنِ دَاوُدَ بْنِ صَالِحٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، قَالَ: قَالَ أَبُو بَكْرٍ فِي مَرَضِهِ الَّذِي قُبِضَ فِيهِ: أَمَا إِنِّي لَا أَسَى مِنَ الدُّنْيَا إِلَّا عَلَى ثَلَاثٍ فَعَلْتُهَا، وَ وَدِدْتُ أَنِّي تَرَكْتُهَا، وَ ثَلَاثٍ تَرَكْتُهَا وَدِدْتُ أَنِّي فَعَلْتُهَا، وَ ثَلَاثٍ وَدِدْتُ أَنِّي كُنْتُ سَأَلْتُ عَنْهُنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ أَلِهِ،

(The book) 'Al Khisaal' of sheykh Al Sadouq – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Muhammad Bin Hatim, from Abdullah Bin Hammad, and Suleyman Bin Ma'bad, both of them from Abdullah Bin Salih, from Al Lays Bin Sa'ad, from Ulwan Bin Dawood Bin Salih, from Salih Bin Kaysan, from Abdul Rahman Bin Humejd Bin Abdul Rahman Bin Awf, from his father who said,

'Abu Bakr said during his illness in which he dies, 'But I am not remorseful from the world except upon three (thing) I have done, and I would have loved to have left it, and there are three (things) which I left, I would have loved to have done these, and three (things) I would have loved to have asked Rasool-Allah^{saww} about these.

أَمَا الَّذِي وَدِدْتُ أَنِّي تَرَكْتُهَا، فَوَدِدْتُ أَنِّي لَمْ أَكُنْ كَشَفْتُ بَيْتَ فَاطِمَةَ وَ إِنْ كَانَ عُقَّقَ عَلَيَّ الْحَرْبِ، وَ وَدِدْتُ أَنِّي لَمْ أَكُنْ حَرَّثْتُ الْفُجَاءَةَ وَ أَنِّي قَتَلْتُهُ سَرِيحاً أَوْ أَطْلَقْتُهُ بَجِيحاً، وَ وَدِدْتُ أَنِّي يَوْمَ سَقِيَمَةِ نَبِيِّ سَاعِدَةَ كُنْتُ قَدَدْتُ الْأَمْرَ فِي عُنُقِ أَحَدِ الرَّحْلَيْنِ - عُمَرَ أَوْ أَبِي عُبَيْدَةَ - فَكَانَ أَمِيراً وَ كُنْتُ وَزيراً.

²² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 1

As for those which I would have to have left these, I would have loved not to have exposed the house of (Syeda) Fatima^{asws} and if I would have been cast upon the war; and I would have loved not to have burnt it suddenly, and I killed him (Mohsin^{asws}) on the spot, or she^{asws} lost him^{asws}; and I would have loved it if on the day of Saaqeefa of the clan of Saaida I would have thrown the command to be in the necks of one of the two men – Umar or Ubeyda, and they would have been rulers and I would have been a minister.

وَأَمَّا الَّتِي تَرَكْتُهَا: فَوَدِدْتُ أَنِّي يَوْمَ أُتَيْتُ بِالْأَشْعَثِ أَسِيرًا كُنْتُ صَرَبْتُ عُنُقَهُ، فَإِنَّهُ يُجَيِّلُ إِلَيَّ أَنَّهُ لَمْ يَرِ صَاحِبَ شَرٍّ إِلَّا أَعَانَهُ، وَوَدِدْتُ أَنِّي حِينَ سَرَرْتُ خَالِدًا إِلَى أَهْلِ الرَّدَّةِ كُنْتُ قَدِمْتُ إِلَى قُرْبِهِ فَإِنْ ظَفِرَ الْمُسْلِمُونَ ظَفَرُوا وَإِنْ هُزِمُوا كُنْتُ بِصَدَدٍ لِقَاءٍ أَوْ مَدَدٍ، وَوَدِدْتُ أَنِّي كُنْتُ إِذْ وَجَّهْتُ خَالِدًا إِلَى الشَّامِ قَدَفْتُ الْمَشْرِقَ بِعَمْرِ بْنِ الْخَطَّابِ، فَكُنْتُ بَسَطْتُ يَدَيَّ - يَمِينِي وَشِمَالِي - فِي سَبِيلِ اللَّهِ.

And for those which I left – I was brought Al-Ash'as as a captive, I should have struck off his neck, for a thought had come to me that he would not see any evil person except he would support him; and I would have loved it, when I sent Khalid to the apostate people to have arrived to his nearness, so if the Muslims had won, they would have won, and if they were defeated, I could have met or helped; and I would have loved it, when I sent Khalid to Syria, to have thrown Umar Bin Al-Khattab to the east, and I would have extended my hands, left and right, in the Way of Allah^{azwj}.

وَأَمَّا الَّتِي وَدِدْتُ أَنِّي كُنْتُ سَأَلْتُ عَنْهُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: فَوَدِدْتُ أَنِّي كُنْتُ سَأَلْتُهُ فِيمَنْ هَذَا الْأَمْرُ فَلَمْ تُنَارِعْهُ أَهْلُهُ، وَوَدِدْتُ أَنِّي كُنْتُ سَأَلْتُهُ هَلْ لِلْأَنْصَارِ فِي هَذَا الْأَمْرِ نَصِيبٌ، وَوَدِدْتُ أَنِّي كُنْتُ سَأَلْتُهُ عَنْ مِيرَاثِ الْأَخِ وَالْعَمِّ، فَإِنَّ فِي نَفْسِي مِنْهَا حَاجَةٌ.

And as for those which I would have loved to have asked Rasool-Allah^{saww} about these – I would have loved to have asked him^{asws}, 'Regarding who is this command?', so I would not have disputed its rightful one; and I would have loved to have asked him^{saww}, 'Is there any share for the Helpers in this command?'; and I would have loved to have asked him^{asws} about the inheritance of the brother^{asws} (Ali^{asws}) and the uncle (Al-Abbas), for there is a need within myself from it''.

قَالَ الصَّدُوقُ رَضِيَ اللَّهُ عَنْهُ: إِنَّ يَوْمَ غَدِيرِ حُمٍّ لَمْ يَدَعْ لِأَحَدٍ عُدْرًا، هَكَذَا قَالَتْ سَيِّدَةُ النَّسَوَانِ فَاطِمَةُ عَلَيْهَا السَّلَامُ لَمَّا مِيعَتْ مِنْ فَدَكٍ وَخَاطَبَتْ الْأَنْصَارَ فَقَالُوا: يَا بِنْتَ مُحَمَّدٍ! لَوْ سَمِعْنَا هَذَا الْكَلَامَ مِنْكَ قَبْلَ بَيْعَتِنَا لِأَبِي بَكْرٍ مَا عَدَلْنَا بِعَلِيِّ أَحَدًا. فَقَالَتْ: وَ هَلْ تَرَكَ أَبِي يَوْمَ غَدِيرِ حُمٍّ لِأَحَدٍ عُدْرًا؟!.

Al-Sadouq said, 'The day of Ghadeer Khum did not leave any excuse for anyone, that is how the chieftess of the women (Syeda) Fatima^{asws} said it when she^{asws} was prevented from Fadak, and she^{asws} addressed the Helpers. They said, 'O daughter^{asws} of Muhammad^{saww}! Had we heard this speech from you^{asws} before our allegiances to Abu Bakr, we would not have equated anyone with Ali^{asws}'. She^{asws} said: 'And did my^{saww} father^{saww}, on the day of Ghadeer Khum leave any excuse?!'²³

3- ل: أَبِي، عَنِ الْمُؤَدَّبِ، عَنْ أَحْمَدَ الْأَصْبَهَائِيِّ، عَنِ الثَّقَفِيِّ، عَنْ يَحْيَى بْنِ الْحُسَيْنِ بْنِ الْفَرَاتِ، عَنْ هَارُونَ بْنِ عُبَيْدَةَ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِمَا السَّلَامُ قَالَ: قَالَ عُمَرُ حِينَ حَضَرَهُ الْمَوْتُ: أَتُوبُ إِلَى اللَّهِ مِنْ ثَلَاثٍ: اغْتِصَابِي هَذَا الْأَمْرَ أَنَا وَ أَبُو بَكْرٍ مِنْ دُونِ النَّاسِ، وَ اسْتِخْلَافِي عَلَيْهِمْ، وَ تَفْضِيلِي الْمُسْلِمِينَ بَعْضَهُمْ عَلَى بَعْضٍ.

²³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 2

(The book) 'Al Khisaal' – My father, from Al Muaddab, from Ahmad al Asbahani, from Al Saqafi, from Yahya Bin Al Hassan Bin Al Furaat, from Haroun Bin Ubeyda, from Yahya Bin Abdullah,

'Son of Al-Hassan Bin Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} having said: 'Umar said when the death presented to him, 'I repent to Allah^{azwj} from three – my usurping this command, I and Abu Bakr from besides the people, and my being a caliph upon them, and my preferring the Muslims, some of them over the others'.²⁴

4- ل: بِإِسْنَادٍ إِلَى التَّقْفِيِّ، عَنِ الْمَسْعُودِيِّ، عَنِ الْحَسَنِ بْنِ حَمَّادِ الطَّائِيِّ، عَنِ زِيَادِ بْنِ الْمُنْدَرِ، عَنِ عَطِيَّةٍ - فِيمَا يَظُنُّ -، عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: شَهِدْتُ عُمَرَ عِنْدَ مَوْتِهِ يَقُولُ: أَتُوبُ إِلَى اللَّهِ مِنْ ثَلَاثٍ: مِنْ رَدِّي رَقِيقَ الْيَمَنِ، وَ مِنْ رُجُوعِي عَنْ جَيْشِ أُسَامَةَ بَعْدَ أَنْ أَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَيْهِ، وَ مِنْ تَعَاقُدِنَا عَلَى أَهْلِ هَذَا الْبَيْتِ إِنْ قَبِضَ اللَّهُ رَسُولَهُ لَا نُؤَلِّي مِنْهُمْ أَحَدًا.

(The book) 'Al Khisaal' – By the chain to Al Saqafi, from Al Masoudi, from Al Hassan Bin Hammad Al Taie, from Ziyad Bin Al Munzir, from Atiyya, in what I guess, from Jabir Bin Abdullah who said,

'I witnessed Umar say during his death, 'I repent to Allah^{azwj} from three – From my repelling the slaves of Al-Yemen, and from my returning from the army of Usama after Rasool-Allah^{saww} had ordered it upon us, and from our pact against People^{asws} of this Household, 'If Rasool-Allah^{saww} passes away, we will not let anyone from them rule'.²⁵

5- ل: بِإِسْنَادٍ إِلَى التَّقْفِيِّ، عَنِ مُحَمَّدِ بْنِ عَلِيٍّ، عَنِ الْحُسَيْنِ بْنِ سَفِيَّانَ، عَنِ أَبِيهِ، عَنِ فَضْلِ بْنِ الرَّبِيعِ، عَنِ أَبِي عُيَيْدَةَ الْحَدَّاءِ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: لَمَّا حَضَرَ عُمَرَ الْمَوْتُ قَالَ: أَتُوبُ إِلَى اللَّهِ مِنْ رُجُوعِي مِنْ جَيْشِ أُسَامَةَ، وَ أَتُوبُ إِلَى اللَّهِ مِنْ عِتْقِي سَيِّئِ الْيَمَنِ، وَ أَتُوبُ إِلَى اللَّهِ مِنْ شَيْءٍ كُنَّا أَشْعَرْنَاهُ قُلُوبِنَا نَسْأَلُ اللَّهَ أَنْ يَكْفِينَا صَرَّهُ، وَ أَنْ يَبْعَةَ أَبِي بَكْرٍ كَانَتْ فُلْتَةً.

(The book) 'Al Khisaal' – By the chain to Al Saqafi, from Muhammad Bin Ali, from Al Husayn Bin Sufyan, from his father, from Fazl Bin Al Zubeyr, from Abu Ubeyda Al Haza'a who said,

'I heard Abu Ja'far^{asws} saying: 'When the death presented to Umar, he said, 'I repent to Allah^{azwj} from my returning from the army of Usama, and I repent to Allah^{azwj} from my freeing the captives of Al-Yemen, and I repent to Allah^{azwj} from something our hearts were aware of. We ask Allah^{azwj} to Suffice us from its evil, and that the allegiance to Abu Bakr was an error'.

قال في النهاية في حديث عمر: «إِنَّ بَيْعَةَ أَبِي بَكْرٍ كَانَتْ فُلْتَةً وَقَى اللَّهُ شَرَّهَا».

He said in (the book) 'Al-Nihaya' in a hadeeth of Umar, 'The allegiance to Abu Bakr was an error. May Allah^{azwj} Save us from its evil'.²⁶

6- جا: الْجَعَابِيُّ، عَنِ الْعَبَّاسِ بْنِ الْمُعْبِرَةِ، عَنِ أَحْمَدَ بْنِ مَنْصُورٍ، عَنِ سُلَيْمَانَ بْنِ حَرْبٍ، عَنِ حَمَّادِ بْنِ بُرَيْدٍ، عَنِ يَحْيَى بْنِ سَعِيدٍ، عَنِ عَاصِمِ، عَنِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَانَ بْنِ عُثْمَانَ، عَنِ أَبِيهِ، عَنِ عُثْمَانَ بْنِ عَفَّانَ، قَالَ: كُنْتُ أَحْرَجَ النَّاسَ عَهْدًا بِعُمَرَ بْنِ الْخَطَّابِ، دَخَلْتُ عَلَيْهِ وَ رَأْسُهُ فِي حِجْرِ أَبِيهِ عَبْدِ اللَّهِ وَ هُوَ يُؤَلِّو، فَقَالَ لَهُ: صَعَّ خَدِّي بِالْأَرْضِ، فَأَبَى عَبْدُ اللَّهِ، فَقَالَ لَهُ: صَعَّ خَدِّي بِالْأَرْضِ لَا أُمَّ لَكَ، فَوَضَعَ خَدَّهُ عَلَى الْأَرْضِ،

²⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 3

²⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 4

²⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 5

(The book) 'Majaalis' of sheykh Al Mufeed – From Al Abbas Bin Al Mugheira, from Ahmad Bin Mansour, from Suleyman Bin Harb, from Hammad Bin Bureyd, from Yahya Bin Saeed, from Aasim, from Ubeydullah Bin Abdul Rahman Bin Aban Bin Usman, from his father, from Usman Bin Affan who said,

'I was the last of the people with Umar Bin Al-Khattab. I entered to see him and his head was in a lap of his son Abdullah, and he was whining. He said to him, 'Place my cheek on the ground'. Abdullah refused. He said to him, 'Place by cheek on the ground, may there be no mother for you!' He placed his cheek on the ground.

فَجَعَلَ يَقُولُ: وَيْلَ أُمِّي! وَيْلَ أُمِّي! إِنَّ لَمْ تَغْفِرْ لِي.. فَلَمْ يَزَلْ يَقُولُهَا حَتَّى خَرَجَتْ نَفْسُهُ.

He went on to say, 'Woe be on my mother! Woe be on my mother, if there is no Forgiveness for me!' He did not cease saying it until his soul came out".²⁷

7- إِرْشَادُ الْقُلُوبِ:- بِحَذْفِ الْإِسْنَادِ- مَرْفُوعاً إِلَى عَبْدِ الرَّحْمَنِ بْنِ عَنَمٍ الْأَزْدِيِّ- حَتَّى مُعَاذِ بْنِ جَبَلٍ- وَ حِينَ مَاتَ كَانَتْ ابْنَتُهُ تَحْتِ مُعَاذِ بْنِ جَبَلٍ، وَ كَانَ أَفْقَهُ أَهْلِ الشَّامِ وَ أَشَدَّهُمْ اجْتِهَاداً، قَالَ: مَاتَ مُعَاذُ بْنُ جَبَلٍ بِالطَّاعُونَ، فَشَهِدْتُ يَوْمَ مَاتَ- وَ النَّاسُ مُتَشَاغِلُونَ بِالطَّاعُونَ-، قَالَ: وَ سَمِعْتُهُ حِينَ اخْتَضِرَ وَ لَيْسَ فِي النَّبْتِ غَيْرِي- وَ ذَلِكَ فِي خِلَافَةِ عُمَرَ بْنِ الْخَطَّابِ-، فَسَمِعْتُهُ يَقُولُ: وَيْلَ لِي! وَيْلَ لِي!.

(The book) 'Irshad Al Quloob' – by a deleted chain, raising it to Abdul Rahman Bin Ghanam Al Azdy, an in law of Muaz Bin jabal, and when he die, his daughter was married to Muaz Bin Jabal, and he was a jurist of the people of Syria and their most intense of them of struggle. He said,

'Muaz Bin Jabal died of plague, and I witnessed on the day he died, and the people were pre-occupied with the plague, he said, and I heard him when I presented, and there wasn't anyone in the house apart from me, and that was during the caliphate of Umar Bin Al-Khattab. I heard him saying, 'Woe be unto me! Woe be unto me!'

فَقُلْتُ فِي نَفْسِي: أَصْحَابُ الطَّاعُونَ يَهْدُونَ وَ يَقُولُونَ الْأَعَاجِيبَ. فَقُلْتُ لَهُ: أَ تَهْذِي؟. قَالَ: لَا، رَحِمَكَ اللَّهُ. قُلْتُ: فَلِمَ تَدْعُو بِالْوَيْلِ وَ التُّبُورِ؟. قَالَ: لِمُؤَلَاتِي عَدُوِّ اللَّهِ عَلَى وَبِيٍّ اللَّهِ. فَقُلْتُ لَهُ: مَنْ هُمْ؟.

I said within myself, 'The people afflicted by plague tend to be delirious and say the strange things'. I said to him, 'Are you being delirious?' He said, 'No, may Allah^{azwj} have Mercy on you'. I said, 'Then why are you calling for the doom and the destruction?' He said, 'Due to my befriending the enemies of Allah^{sawww} against the friends of Allah^{azwj}'. I said to him, 'Who are they?'

قَالَ: مُؤَلَاتِي عَيْبِقاً وَ [زُمَع] عَلَى خَلِيفَةِ رَسُولِ اللَّهِ وَ وَصِيِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ. فَقُلْتُ: إِنَّكَ لَتَهْجُرُ!. فَقَالَ: يَا ابْنَ عَنَمٍ!

He said, 'My befriending Ateeq (Abu Bakr) and Ruma'u (Umar) being against the caliph of Rasool-Allah^{sawww} Ali^{asws} Bin Abu Talib^{asws}'. I said, 'You have lost your mind!'

وَ اللَّهُ مَا أَهْجُرُ، هَذَا، رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ يَقُولَانِ لِي: يَا مُعَاذُ! أَبَشِّرُ بِالنَّارِ أَنْتَ وَ أَصْحَابِكَ. أ فَلَيْسَ قُلْتُمْ إِنَّ مَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَوْ قُتِلَ زَوْجِنَا الْخِلَافَةَ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ (ع) فَلَنْ تَصِلَ إِلَيْهِ، فَاجْتَمَعْتُ أَنَا وَ [عَيْبِق] وَ أَبُو عَيْبِدَةَ وَ سَائِرُ،

²⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 6

He said, 'O Ibn Ghanam! By Allah^{azwj}, I have not lost my mind. Here are the two, Rasool-Allah^{sawww} and Ali^{asws} Bin Abu Talib^{asws} saying to me: 'O Muaz! Receive news of the Fire for you and your companions. Didn't you all say, 'When Rasool-Allah^{sawww} dies or is killed, we will impede the caliphate from Ali^{asws} Bin Abu Talib^{asws}, so it will never arrive to him^{asws}?' I, and Ateeq and Ruma'u, and Abu Ubeyda, and Salim had gathered'.

قَالَ: قُلْتُ: مَتَى يَا مُعَاذُ؟ قَالَ: فِي حَجَّةِ الْوَدَاعِ، قُلْنَا: نَتَّظَاهِرُ عَلَى عَلِيِّ (ع) فَلَا يَبَالُ الْخِلَافَةَ مَا حَيَيْنَا، فَلَمَّا فُيِّضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قُلْتُ لَهُمْ: أَنَا أَحْفِيكُمْ قَوْمِي الْأَنْصَارَ فَاتَّكُمُونِي فُرُشًا، ثُمَّ دَعَوْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى هَذَا الَّذِي تَعَاهَدْنَا عَلَيْهِ بِشَرِّ بَنِ سَعِيدٍ وَ أُسَيْدِ بْنِ حُصَيْنٍ فَبَايَعَانِي عَلَى ذَلِكَ،

He (the narrator) said, 'I said, 'When, O Muaz?' He said, 'During the farewell Hajj. We said, 'We shall back each other against Ali^{asws}, so he^{asws} cannot attain the caliphate for as long as we are alive'. When Rasool-Allah^{sawww} passed away, I said to them, 'I shall suffice for my people, the Helpers, so suffice me with Quraysh'. Then Bishr Bin Saeed and Useyd Bin Husayn, called upon a pact against Rasool-Allah^{azwj} to this which we had agreed upon, and took my pledge upon that'.

فَقُلْتُ: يَا مُعَاذُ! إِنَّكَ لَتَهْجُرُ، فَأَلْصَقَ خَدَّهُ بِالْأَرْضِ فَلَمَّا زَالَ يَدْعُو بِالْوَيْلِ وَ التُّبُورِ حَتَّى مَاتَ.

I said, 'O Muaz! You have lost your mind'. He adhered his cheek with the ground, and did not cease to call for the doom and the destruction until he died.

فَقَالَ ابْنُ عَنَمٍ: مَا حَدَّثْتُ بِحَدَا الْحَدِيثِ يَا ابْنَ قَيْسِ بْنِ هِلَالٍ أَحَدًا إِلَّا ابْنَتِي امْرَأَةً مُعَاذٍ وَ رَجُلًا آخَرَ، فَإِنِّي فَرِعْتُ بِمَا رَأَيْتُ وَ سَمِعْتُ مِنْ مُعَاذٍ.

Ibn Ghanam said, 'I did not narrate this narration to anyone, O Ibn Qays Bin Hilali, except my daughter and another man, for I was alarmed from what I had seen and heard from Muaz'.

قَالَ: فَحَجَجْتُ وَ لَقِيتُ الَّذِي عَمَّضَ أَبَا عُبَيْدَةَ وَ سَالِمًا فَأَخْبَرَانِي أَنَّهُ حَصَلَ لَهُمَا ذَلِكَ عِنْدَ مَوْتِهِمَا، لَمْ يَزِدْ فِيهِ حَرْفًا وَ لَمْ يَنْقُصْ حَرْفًا، كَأَنَّهُمَا قَالَا مِثْلَ مَا قَالَ مُعَاذُ بْنُ جَبَلٍ، فَقُلْتُ: أَوْ لَمْ يُقْتَلْ سَالِمٌ يَوْمَ التَّهَامَةِ؟ قَالَ: بَلَى، وَ لَكِنَّا احْتَمَلْنَاهُ وَ بِهِ رَمَقٌ.

He said, 'I went to Hajj and met the ones who were obscured, Abu Ubeyda and Saalim, and they informed me that it had arrived to them both at their death, not increasing a phrase, nor reducing a phrase, as if they had both said similar to what Muaz Bin jabal had said. I said, 'Wasn't Saalim killed on the day of Al-Tahama?' He said, 'Yes, but they had carried him and there was still breath left in him'.

قَالَ سُلَيْمٌ: فَحَدَّثْتُ بِحَدِيثِ ابْنِ عَنَمٍ هَذَا كَلِمَةَ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، فَقَالَ لِي: أَكُنْتُمْ عَلَيَّ وَ اشْهَدُ أَنَّ أَبِي قَدْ قَالَ عِنْدَ مَوْتِهِ مِثْلَ مَقَالَتِهِمْ، فَقَالَتْ عَائِشَةُ: إِنَّ أَبِي يَهْجُرُ.

Suleym said, 'I narrated the narration of Ibn Ghanam, all of it to Muhammad Bin Abu Bakr. He said to me, 'Conceal upon me^{asws}, and I testify that my father had said during his death, similar to their words'. Ayesha said, 'My father had lost his mind'.

قَالَ مُحَمَّدٌ: فَلَقِيتُ عَبْدَ اللَّهِ بْنَ عَمَرَ فِي خِلَافَةِ عُثْمَانَ وَ حَدَّثْتُهُ بِمَا سَمِعْتُ مِنْ أَبِي عِنْدَ مَوْتِهِ فَأَخَذْتُ عَلَيْهِ الْعَهْدَ وَ الْمِيثَاقَ أَلَّا يَكْتُمَ عَلَيَّ.

Muhammad said, 'I met Abdullah Bin Umar during the caliphate of Usman and narrated to him with what I had heard from my father during his death, and took an oath upon him and the covenant that he should conceal upon me'.

فَقَالَ لِي ابْنُ عُمَرَ: احْتُمَّ عَلَيَّ، فَوَ اللَّهُ لَعَدُ قَالَ أَبِي مِثْلَ مَا قَالَ أَبُوكَ وَ مَا زَادَ وَ لَا نَقَصَ، ثُمَّ تَدَارَكَهَا ابْنُ عُمَرَ بَعْدُ وَ تَحَوَّفَ أَنْ أُخْبِرَ بِذَلِكَ عَلَيَّ بِنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ لِمَا عَلِمَ مِنْ حَيِّي لَهُ وَ انْتِطَاعِي إِلَيْهِ، فَقَالَ: إِنَّمَا كَانَ يَهْجُرُ.

Ibn Umar said to me, 'Conceal upon me, for by Allah^{azwj}, my father had said similar to that your father had said, and he neither added nor reduced'. Then they both met ibn Umar afterwards and feared to inform Ali^{asws} Bin Abu Talib^{asws} with that when they knew of my love for him^{asws} and my cutting off (from others) to him^{asws}. He said, 'But rather, he had lost his mind'.

فَأْتَيْتُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَأَخْبَرْتُهُ بِمَا سَمِعْتُهُ مِنْ أَبِي وَ مَا حَدَّثَنِي بِهِ ابْنُ عُمَرَ. فَقَالَ عَلَيٌّ (ع): قَدْ حَدَّثَنِي بِذَلِكَ عَنْ أَبِيكَ وَ عَنْ أَبِيهِ وَ عَنْ أَبِي عُبَيْدَةَ وَ سَالِمٍ وَ عَنْ مُعَاذٍ مَنْ هُوَ أَصْدَقُ مِنْكَ وَ مِنْ ابْنِ عُمَرَ.

I went to Amir Al-Momineen^{asws} and informed him^{asws} with what I had heard from my father and what Ibn Umar had narrated to me with. Ali^{asws} said: 'It has already been narrated to me^{asws} with that from your father, and from his father, and from Abu Ubeyda, and Saalim, and from Muaz, by one who is more truthful than you and Ibn Umar'.

فَقُلْتُ: وَ مَنْ ذَاكَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ فَقَالَ: بَعْضُ مَنْ حَدَّثَنِي. فَعَرَفْتُ مَا عَنِي، فَقُلْتُ: صَدَقْتَ، إِنَّمَا ظَنَنْتُ إِنْسَانًا حَدَّثَكَ، وَ مَا شَهِدَ أَبِي - وَ هُوَ يَقُولُ ذَلِكَ - غَيْرِي.

I said, 'And who is that, O Amir Al-Momineen^{asws}? He^{asws} said: 'Someone who narrated to me^{asws}. I realised what he^{asws} meant. I said, 'You^{asws} speak the truth, but rather I thought a human being had narrated to you^{asws}, and no one had witnessed my father saying that apart from me'.

قَالَ سَالِمٌ: قُلْتُ لِابْنِ عَنَمٍ: مَا مَعَاذُ بِالطَّاعُونَ فِيمَا مَاتَ أَبُو عُبَيْدَةَ؟ قَالَ: مَاتَ بِالذُّبَيْلَةِ،

Suleym said, 'I said to Ibn Ghanam, 'Muaz died of plague, so what did Abu Ubeyda die of?' He said, 'He died of emphysema (collection of pus in the internal organs)'.

فَلَقَيْتُ مُحَمَّدَ بْنَ أَبِي بَكْرٍ فَقُلْتُ: هَلْ شَهِدَ مَوْتَ أَبِيكَ غَيْرُكَ وَ أَحَبِيكَ عَبْدَ الرَّحْمَنِ وَ عَائِشَةَ وَ عُمَرَ؟ قَالَ: لَا. قُلْتُ: وَ هَلْ سَمِعُوا مِنْهُ مَا سَمِعْتَ؟ قَالَ: سَمِعُوا مِنْهُ طَرَفًا فَبَكَوْا. وَ قَالَ [قَالُوا]: هُوَ يَهْجُرُ، فَأَمَّا كُلُّ مَا سَمِعْتُ أَنَا فَلَا، قُلْتُ: فَأَلَّذِي سَمِعُوا مَا هُوَ؟

I met Muhammad Bin Abu Bakr and said, 'Did anyone witness the death of your father apart from you and your brother Abdul Rahman, and Ayesha and Umar?' He said, 'No'. I said, 'And did they hear from him what you heard?' He said, 'They did hear partly and they cried, and they said, 'He has lost his mind'. As for all what I heard, so no'. I said, 'That which they heard, what was it?'

قَالَ: دَعَا بِالْوَيْلِ وَ النَّبُورِ، فَقَالَ لَهُ عُمَرُ: يَا خَلِيفَةَ رَسُولِ اللَّهِ! لِمَ تَدْعُو بِالْوَيْلِ وَ النَّبُورِ؟! قَالَ: هَذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ مَعَهُ عَلِيٌّ بْنُ أَبِي طَالِبٍ يُبَشِّرَانِي بِالنَّارِ، وَ مَعَهُ الصَّحِيفَةُ الَّتِي تَعَاهَدْنَا عَلَيْهَا فِي الْكَعْبَةِ، وَ هُوَ يَقُولُ: قَدْ وَفَّيْتَ بِهَا وَ طَاهَرْتَ عَلَيَّ وَ لِيِ اللَّهِ فَابْتَشِرْ أَنْتَ وَ صَاحِبُكَ بِالنَّارِ فِي أَسْفَلِ السَّافِلِينَ،

He said, 'He called for the doom and destruction. Umar said to him, 'O caliph of Rasool-Allah^{sawww}! Why are you calling for the doom and destruction?!' He said, 'Here is Rasool-Allah^{sawww} and with him^{sawww} is Ali^{asws} Bin Abu Talib^{asws}, giving me news of the Fire, and with him^{sawww} is the agreement which we had agreed upon in the Kabah, and he^{sawww} is saying: 'You have been loyal with it and prevailed over a Guardian^{asws} of Allah^{azwj}'. So, receive the (bad) news, you and your companions, of the Fire to in the lowest of the levels'.

فَلَمَّا سَمِعَهَا عُمَرُ خَرَجَ وَ هُوَ يَقُولُ: إِنَّهُ لَيَهْجُرُ! قَالَ: لَا وَ اللَّهُ لَا أَهْجُرُ أَيَّنْ تَذْهَبُ؟. قَالَ عُمَرُ: كَيْفَ لَا تَهْجُرُ وَ أَنْتَ ثَابِتُ النَّبِيِّ إِذْ هُمَا فِي الْغَارِ؟!

When Umar heard it, he went out and he was saying, 'He has lost his mind!' He said, 'No, by Allah^{azwj}! I haven't lost my mind, where are you going?' Umar said, 'How could you not have lost your mind and you were second of the two when you were both in the cave?!'

قَالَ: الْآنَ أَيْضًا! أَوْ لَمْ أَحَدُثْكَ أَنَّ مُحَمَّدًا- وَ لَمْ يَقُلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ- قَالَ لِي وَ أَنَا مَعَهُ فِي الْغَارِ: إِنِّي أَرَى سَفِينَةَ جَعْفَرٍ وَ أَصْحَابِهِ تَعُومُ فِي الْبَحْرِ، فَقُلْتُ: أَرَيْتَهَا، فَمَسَحَ يَدَهُ عَلَى وَجْهِهِ فَتَنَظَّرْتُ إِلَيْهَا، وَ أَضْمَرْتُ عِنْدَ ذَلِكَ أَنَّهُ سَاحِرٌ، وَ ذَكَرْتُ لَكَ ذَلِكَ بِالْمَدِينَةِ، فَأَجْمَعَ رَأْيِي وَ رَأْيُكَ أَنَّهُ سَاحِرٌ،

He said, 'Now as well! Or did I not narrate to you that Muhammad^{sawww} – and he did not say 'Rasool-Allah^{sawww}' – 'Had said to me, and I was with him^{sawww} in the cave: 'I^{sawww} see the ship of Ja'far^{as} and his^{as} companions, tossing in the sea'. I said, 'Show me'. He^{sawww} wiped his^{sawww} hand and I looked at it, and I made up my mind during that, that he^{sawww} is a sorcerer, and I mentioned that to you at Al-Medina, and my view and your view was untitled upon that he^{sawww} is a sorcerer'.

فَقَالَ عُمَرُ: يَا هَوْلًا! إِنَّ أَبَاكُمْ يَهْجُرُ فَانْكُتُمُوا مَا تَسْمَعُونَ عَنْهُ لِقَلَّ يَشْمَتُ بِكُمْ أَهْلُ هَذَا النَّبِيِّ، ثُمَّ خَرَجَ وَ خَرَجَ أَجِي وَ خَرَجَتْ عَائِشَةُ لِيَتَوَضَّعُوا لِلصَّلَاةِ، فَأَسْمَعَنِي مِنْ قَوْلِهِ مَا لَمْ يَسْمَعُوا، فَقُلْتُ لَهُ- لِمَا خَلَوْتُ بِهِ: يَا أَبَتِ! قُلْ: لَا إِلَهَ إِلَّا اللَّهُ، قَالَ: لَا أَقُولُهَا وَ لَا أَقْدِرُ عَلَيْهَا أَبَدًا حَتَّى أَرِدَ النَّارَ فَأَدْخُلُ النَّابُوتَ،

Umar said, 'O you all! Your father has lost his mind, therefore conceal what you are hearing from him, lest the people of this Household gloat with you'. Then my brother and Ayesha went out to perform Wudu'u for the Salat, and I heard from his words what they did not hear. I said to him when I was alone with him, 'O father! Say, 'There is no god except Allah^{azwj}'. He said, 'I will not say it, nor will I be able upon it, ever, until I enter the Fire and enter the coffin'.

فَلَمَّا ذَكَرَ النَّابُوتَ ظَنَنْتُ أَنَّهُ يَهْجُرُ، فَقُلْتُ لَهُ: أَيُّ نَابُوتٍ؟. فَقَالَ: نَابُوتٌ مِنْ نَارٍ مُقْفَلٌ بِقِفْلِ مِنْ نَارٍ فِيهِ اثْنَا عَشَرَ رَجُلًا، أَنَا وَ صَاحِبِي هَذَا، قُلْتُ: عُمَرُ؟. قَالَ: نَعَمْ، وَ عَشْرَةٌ فِي حُبِّ مِنْ جَهَنَّمَ عَلَيْهِ صَخْرَةٌ إِذَا أَرَادَ اللَّهُ أَنْ يُسَعِّرَ جَهَنَّمَ رَفَعَ الصَّخْرَةَ.

When he mentioned the coffin, I thought that he had lost his mind, so I said to him, 'Which coffin?' He said, 'A coffin of fire locked by locks of fire, wherein would be twelve (of us), I

and this companion of mine'. I said, 'Umar?' He said, 'Yes, and ten from a pit of Hell, having a rock upon it. Whenever Allah^{azwj} Wants to Inflamm Hell, the rock would be raised'.

فُلْتُ: أ تَهْدِي؟. قَالَ: لَا وَاللَّهِ مَا أَهْدِي، وَ لَعَنَ اللَّهُ ابْنَ صُهَيْك هُوَ الَّذِي أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ حَاءَنِي فَيْسَسَ الْقَرِينُ، أَلَصِقْتُ خَدِّي بِالْأَرْضِ، فَأَلْصَقْتُ خَدَّهُ بِالْأَرْضِ، فَمَا زَالَ يَدْعُو بِالْوَيْلِ وَالْبُيُورِ حَتَّى غَمَّضْتُهُ،

I said, 'Are you being delirious?' He said, 'No, by Allah^{azwj}, I am not being delirious, and may Allah^{azwj} Curse Ibn Suhaak (Umar), he is the one, he is the one who strayed me away from Al-Zikr after it had come to me, so evil is he as the pair. Place my cheek on the ground'. I placed his cheek on the ground, and he did not cease to call for the doom and the destruction until I closed his eyes.

ثُمَّ دَخَلَ عُمَرُ عَلَيَّ، فَقَالَ: هَلْ قَالَ بَعْدَنَا شَيْئاً؟ فَحَدَّثْتُهُ. فَقَالَ: يَرْحَمُ اللَّهُ خَلِيفَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، أَكُنْتُمْ! هَذَا كُلُّهُ هَدْيَانُ، وَ أَنْتُمْ أَهْلُ بَيْتٍ يُعْرَفُ لَكُمْ الْهَدْيَانُ فِي مَوْتِكُمْ؟. قَالَتْ عَائِشَةُ: صَدَقْتَ،

Then Umar entered to see me, and he said, 'Did he say anything after us?' I narrated it to him. He said, 'May Allah^{azwj} have Mercy on the Caliph of Rasool-Allah^{saww}! Conceal this, all of it is delirium, and you are members of a household well known for the delirium during your death'. Ayesha said, 'You speak the truth'.

ثُمَّ قَالَ لِي عُمَرُ: إِيَّاكَ أَنْ يَخْرُجَ مِنْكَ شَيْءٌ مِمَّا سَمِعْتَ بِهِ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ (ع) وَ أَهْلِ بَيْتِهِ.

Then Umar said to me, 'Beware of anything from what you have heard with going out to Ali^{asws} Bin Abu Talib^{asws} and People^{asws} of his Household'.

قَالَ: قَالَ سُلَيْمٌ: فُلْتُ لِمُحَمَّدٍ: مَنْ تَرَاهُ خَدَّتْ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَنْ هَذِهِ الْخَمْسَةِ بِمَا قَالُوا، فَقَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، إِنَّهُ يَرَاهُ فِي كُلِّ لَيْلَةٍ فِي الْمَنَامِ وَ حَدِيثُهُ إِيَّاهُ فِي الْمَنَامِ مِثْلُ حَدِيثِهِ إِيَّاهُ فِي الْبَيْقَظَةِ وَ الْحَيَاةِ،

He (the narrator) said, 'Suleym said, 'I said to Muhammad, 'Who do you see to have narrated to Amir Al-Momineen^{asws} about these five, with what they had said?' He said, 'Rasool-Allah^{saww}. He^{asws} sees him^{saww} in the dream during every night and he^{saww} narrated to him^{asws} similar to his narration to him^{asws} during the wakefulness and the life.

وَ قَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى فِي الْبَيْقَظَةِ وَ لَا يَأْخُذُ مِنْ أَوْصِيَائِي إِلَى يَوْمِ الْقِيَامَةِ.

And Rasool-Allah^{saww} had said: 'One who sees me^{saww} during the sleep, so he has indeed seen me^{saww}, for the Satan^{la} cannot resemble me^{saww}, neither during sleep nor wakefulness, nor with anyone from my^{saww} successors^{asws} up to the Day of Qiyamah'.

قَالَ سُلَيْمٌ: فُلْتُ لِمُحَمَّدٍ: فَمَنْ خَدَّتْكَ بِهَذَا؟. قَالَ: عَلِيٌّ. فُلْتُ: قَدْ سَمِعْتُ أَنَا أَيْضاً مِنْهُ كَمَا سَمِعْتَ أَنْتَ، فُلْتُ لِمُحَمَّدٍ: فَلَعَلَّ مَلَكاً مِنَ الْمَلَائِكَةِ خَدَّتُهُ. قَالَ: أَوْ ذَلِكَ؟ فُلْتُ: فَهَلْ تُحَدِّثُ الْمَلَائِكَةُ إِلَّا الْأَنْبِيَاءَ؟. قَالَ: أَمَا تَقْرَأُ كِتَابَ اللَّهِ: وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَ لَا نَبِيٍّ وَ لَا مُحَدِّثٍ.

Suleym said, 'I said to Muhammad, 'Who narrated to you with this?' He said, 'Ali^{asws}'. I said, 'I have heard it from him^{asws} as well just as you have heard'. I said to Muhammad, 'Perhaps

an Angel from the Angels narrated to him^{asws}. He said, 'Or that?' I said, 'But, do the Angels narrated except to the Prophets^{as}?' He said, 'Do you not read the Book of Allah^{azwj} **And We did not Send a Rasool or a Prophet, or a Muhaddith before you [22:52]**'.

قُلْتُ أَنَا: أَمِيرُ الْمُؤْمِنِينَ مُحَمَّدٌ. قَالَ: نَعَمْ، وَ فَاطِمَةُ مُحَمَّدَتُهُ، وَ لَمْ تُكُنْ نَبِيَّةً، وَ مَرْيَمُ مُحَمَّدَتُهُ وَ لَمْ تُكُنْ نَبِيَّةً، وَ أُمُّ مُوسَى مُحَمَّدَتُهُ وَ لَمْ تُكُنْ نَبِيَّةً، وَ سَارَةُ امْرَأَةُ إِبْرَاهِيمَ قَدْ عَايَنَتِ الْمَلَائِكَةَ وَ لَمْ تُكُنْ نَبِيَّةً، فَبَشَّرُوهَا بِإِسْحَاقَ وَ مِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ

I said, 'Amir Al-Momineen^{asws} is a Muhaddith (one being narrated to/updated)?' He said, 'Yes, and (Syeda) Fatima^{asws} was a Muhaddith and she^{asws} did not happen to be a Prophet^{as}, and Maryam^{as} was a Muhaddith, and mother^{as} of Musa^{as} was a Muhaddith and she^{as} did not happen to be a Prophet^{as}, and Sarah^{as}, wife^{as} of Ibrahim^{as} had seen the Angels and did not happen to be a Prophet^{as}, so they gave her^{as} the glad tidings: **so We Gave her the glad tidings of Is'haq and after Is'haq of Yaqoub [11:71]**.

قَالَ سُلَيْمٌ: فَلَمَّا قُتِلَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ بِمِصْرَ وَ عَزَّيْنَا أَمِيرَ الْمُؤْمِنِينَ، جِئْتُ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ خَلَوْتُ بِهِ فَحَدَّثْتُهُ بِمَا أَخْبَرَنِي بِهِ مُحَمَّدُ بْنُ أَبِي بَكْرٍ وَ بِمَا حَدَّثَنِي بِهِ ابْنُ عَنَمٍ.

Suleym said, 'When Muhammad Bin Abu Bakr was killed in Egypt and we consoled Amir Al-Momineen^{asws}, I came to Amir Al-Momineen^{asws} and was along with him^{asws} and narrated to him with what Muhammad Bin Abu Bakr had informed me, and with what Ibn Ghanam had narrated to me.

قَالَ: صَدَقَ مُحَمَّدٌ رَحِمَهُ اللَّهُ، أَمَا إِنَّهُ شَهِيدٌ حَيٌّ مَرْزُوقٌ، يَا سُلَيْمُ! إِنِّي وَ أَوْصِيَائِي أَحَدَ عَشَرَ رَجُلًا مِنْ وُلْدِي أَيْمَةً هُدَى مَهْدِيُونَ مُحَمَّدُونَ. قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! وَ مَنْ هُمْ؟

He^{asws} said: 'Muhammad spoke the truth, may Allah^{azwj} have Mercy on him. But, he is a martyr, alive, being sustained. O Suleym! I^{asws} and my^{asws} successors^{asws}, eleven men from my^{asws} sons^{asws}, are Imams^{asws} of guidance, guided, Muhaddith (being narrated to)'. I said, 'O Amir Al-Momineen^{asws}! And who are they^{asws}?'

قَالَ: ابْنِي [ابْنَيْ] الْحَسَنِ وَ الْحُسَيْنِ، ثُمَّ ابْنِي هَذَا- وَ أَخَذَ يَبْدِي عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمُ السَّلَامُ وَ هُوَ رَضِيْعٌ- ثُمَّ ثَمَانِيَّةٌ مِنْ وُلْدِهِ وَاحِدًا بَعْدَ وَاحِدٍ، وَ هُمْ الَّذِينَ أَقْسَمَ اللَّهُ بِهِمْ فَقَالَ: وَ وَالِدٍ وَ مَا وَكَلَدَ، فَالْوَالِدُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ أَنَا، وَ مَا وَكَلَدَ يَعْنِي هَؤُلَاءِ الْأَحَدَ عَشَرَ وَصِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

He^{asws} said: 'My^{asws} two sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}, then this son^{asws} of mine^{asws} – and he^{asws} grabbed a hand of Ali^{asws} Bin Al-Husayn^{asws}, and he^{asws} was a baby – 'Then eight from his^{asws} sons^{asws}, one^{asws} after one^{asws}, and they^{asws} are those Allah^{azwj} Swore by them^{asws}, **And (I Swear by) a father and what he begot [90:3]**. The father is Rasool-Allah^{saww} and I^{asws}, and what he^{saww} begot, meaning those eleven successors^{asws}.

قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! يَجْتَمِعُ إِمَامَانِ؟ قَالَ: لَا، إِلَّا وَ أَحَدُهُمَا صَامِتٌ لَا يَنْطِقُ حَتَّى يَهْلِكَ الْأَوَّلُ.

I said, 'O Amir Al-Momineen^{asws}! Can to Imams^{asws} be together?' He^{asws} said: 'No, except and one^{asws} of the two would be silent, not speaking until the first one^{asws} passes away'.²⁸

8 أقول: - وَجَدْتُ الْحَبْرَ فِي كِتَابِ سُلَيْمٍ عَنْ أَبِي بَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَنَمٍ .. وَ ذَكَرَ الْحَدِيثَ مِثْلَهُ سَوَاءً.

I (Majlisi) am saying, 'I found the Hadeeth in the book of Suleym from Aban, from Suleym, from Abdul Rahman Bin Ghanam, - and he mentioned the Hadeeth similar to it, same'.²⁹

9- وَقَالَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ نَهْجِ الْبَلَاغَةِ: الْمُبْرَدُ فِي الْكَامِلِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، قَالَ: دَخَلْتُ عَلَى أَبِي بَكْرٍ أَعُوذُهُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، فَسَلَّمْتُ وَ سَأَلْتُهُ فَاسْتَوَى جَالِساً، فَقُلْتُ: لَقَدْ أَصْبَحْتَ بِحَمْدِ اللَّهِ بَارِئاً.

And Ibn Abi Al Hadeed said in commentary of (the book) Nahj Al Balagah, from Abdul Rahman Bin Al Awf who said,

'I entered to see Abu Bakr to console him during his illness in which he died. I greeted and asked him, and he sat up straight. I said, 'You had accompanied Muhammad^{saww} devotedly'.

فَقَالَ: أَمَا إِنِّي عَلَى مَا تَرَى لَوْجَعٌ، وَ جَعَلْتُمْ لِي - مَعْشَرَ الْمُهَاجِرِينَ - شِعْلاً مَعَ وَجَعِي، جَعَلْتُمْ لَكُمْ عَهْداً مِنْ بَعْدِي، وَ اخْتَرْتُمْ لَكُمْ خَيْرَكُمْ فِي نَفْسِي، فَكُلُّكُمْ وَرِمَ لِذَلِكَ أَنْفُهُ رِجَاءً أَنْ يَكُونَ الْأَمْرُ لَهُ، وَ رَأَيْتُمْ الدُّنْيَا قَدْ أَقْبَلَتْ،

He said, 'But I am upon a pain what you can see, and you, community of Emigrants, have made a pre-occupation to be for me along with my pain. I shall make a pact for you all from after me, and choose for you the best of you within myself, and all of you have a sore more for him hoping that the command would be for him, and you are viewing the world to have come.

وَ اللَّهُ لَتَتَّخِذَنَّ سُورَ الْحَرِيرِ وَ نَضَائِدَ الدِّيَابِجِ، وَ تَأْتُمُونَ صَحَائِعَ الصُّوفِ الْأَزْدِيِّ، كَأَنَّ أَحَدَكُمْ عَلَى حَسَكِ السُّعْدَانِ، وَ اللَّهُ لَأَنْ يُقَدَّمَ أَحَدُكُمْ فَيُضْرَبَ عُنُقُهُ فِي غَيْرِ حَدٍّ لَخَيْرٌ لَهُ مِنْ أَنْ يَسْبَحَ فِي غَمْرَةِ الدُّنْيَا، وَ إِنَّكُمْ غَدَاً لِأَوَّلِ صَالٍ بِالنَّارِ، يَجُودُونَ عَنِ الطَّرِيقِ يَمِيناً وَ شِمَالاً، يَا هَادِي الطَّرِيقِ جُرْت، إِنَّمَا هُوَ الْبَحْرُ أَوْ الْقَصْرُ.

By Allah^{azwj}! You have taken to silk curtains and pillows of brocade, and you are spinning the wool of Al-Azary, it is as if one of you is upon chicken spines. By Allah^{azwj}! If I were to bring one of you forward for his neck to be struck off, it would be better for him than for him to swim in the waters of the world, and tomorrow you all will be the first ones to fall into the Fire, running away from the path, right and left. Oh the way of guidance has flowed, but rather shrewd or the mighty matter'.

فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: لَا تُكْثِرْ عَلَيَّ مَا بَكَ فَيَهِيضَكَ، وَ اللَّهُ مَا أَرَدْتَ إِلَّا الْخَيْرَ، وَ أَنَا صَاحِبُكَ لَدُوْ خَيْرٍ، وَ مَا النَّاسُ إِلَّا رَحْلَانِ، رَجُلٌ رَأَى مَا رَأَيْتَ فَلَا خِلَافَ عَلَيْكَ مِنْهُ، وَ رَجُلٌ رَأَى غَيْرَ ذَلِكَ، وَ إِنَّمَا يُشِيرُ عَلَيْكَ بِرَأْيِهِ، فَسَكَنْ وَ سَكَتَ هُنَيْئَةً،

Abdul Rahman said to him, 'Do not frequent upon what is with you, for it will break you. By Allah^{azwj}, I do not want except the good, and I am your companions to be with good, and what are the people except two (types of) men – a man viewing what you view, so there will

²⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 7

²⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 8

be no opposition against you from him, and a man viewing other than that; and rather he will consult upon you with his view. So, calm down and be quiet for a while’.

فَقَالَ عَبْدُ الرَّحْمَنِ: مَا أَرَى بِكَ بِأَسَأَ، وَ الْحَمْدُ لِلَّهِ، فَلَا تَأْسَ عَلَى الدُّنْيَا، فَوَ اللَّهُ إِنَّ عَلِمْنَاكَ إِلَّا صَالِحاً مُصْلِحاً.

Abdul Rahman said, ‘I do not see any problems with you, and the Praise is for Allah^{azwj}, so do not give up on the world, for by Allah^{azwj}, we do not know you except as righteous, reconciler’.

فَقَالَ: أَمَا إِنِّي لَا آسَى إِلَّا عَلَى ثَلَاثٍ فَعَلْتُهُنَّ وَوَدِدْتُ أَنِّي لَمْ أَفْعَلْهُنَّ، وَ ثَلَاثٍ لَمْ أَفْعَلْهُنَّ وَوَدِدْتُ أَنِّي فَعَلْتُهُنَّ، وَ ثَلَاثٍ وَوَدِدْتُ أَنِّي سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَنْهُنَّ.

He said, ‘But I am not despairing except upon three (things) I had done, and I would love it if I had not done these, and three (things) I did not do, and I would have loved to have done these, and three (things) I would have loved to have asked Rasool-Allah^{saww} about these.

فَأَمَّا الثَّلَاثُ الَّتِي فَعَلْتُهُنَّ وَوَدِدْتُ أَنِّي لَمْ أَفْعَلْهُنَّ، فَوَدِدْتُ أَنِّي لَمْ أَكُنْ كَشَفْتُ عَنْ بَيْتِ فَاطِمَةَ (ع) وَ تَرَكْتُهُ وَ لَوْ أُغْلِقَ عَلَى حَرْبٍ، وَ وَدِدْتُ أَنِّي يَوْمَ سَقِيفَةِ بَنِي سَاعِدَةَ كُنْتُ فَدَفْتُ الْأَمْرَ فِي عُنُقِ أَحَدِ الرَّجُلَيْنِ، عُمَرَ أَوْ أَبِي عُيَيْدَةَ، فَكَانَ أَمِيرًا وَ كُنْتُ وَزِيرًا، وَ وَدِدْتُ أَنِّي إِذْ أُتَيْتُ بِالْفُجَاءَةِ لَمْ أَكُنْ أَخْرَفْتُهُ.

As for the three which I did and loved not to have done these – I would have loved it if I had not exposed from the house of (Syeda) Fatima^{asws} and had left it alone and even if I had been cast upon war; and I would have loved it if on the day of Saqeefa of the clan of Saaida, I would have thrown the command into the necks of one of the two men, Umar or Abu Ubeyda, and they would have been the rulers, and I would have been a minister; and I would have loved it, when I came with suddenness, I would not have burnt it (the door).

وَ أَمَّا الثَّلَاثُ الَّتِي لَمْ أَفْعَلْهَا وَ وَدِدْتُ أَنِّي فَعَلْتُهُنَّ، فَوَدِدْتُ أَنِّي يَوْمَ أُتَيْتُ بِالْأَشْعَثِ أُسِيرًا كُنْتُ صَرِيحًا عَنْهُمْ، فَإِنَّهُ يُحِيلُ إِلَيَّ أَنَّهُ لَا يَرَى شَرًّا إِلَّا أَعَانَ عَلَيْهِ، وَ وَدِدْتُ أَنِّي حَيْثُ وَجَّهْتُ خَالِدًا إِلَى أَهْلِ الرَّدَّةِ أَقْمْتُ بِبَيْتِ الْقَيْصَةِ، فَإِنْ ظَلَمَ الْمُسْلِمُونَ وَ إِلَّا كُنْتُ رِذَاءً لَهُمْ، وَ وَدِدْتُ حَيْثُ وَجَّهْتُ خَالِدًا إِلَى الشَّامِ كُنْتُ وَجَّهْتُ عُمَرَ إِلَى الْعِرَاقِ، فَأَكُونُ قَدْ بَسَطْتُ كِلْتَا يَدَيْ- اليمِينِ وَ الشَّمَالِ- فِي سَبِيلِ اللَّهِ.

And for the three which I did not do these and loved to have done these – I would have loved that I, when they came with Al-Ash’as as a captive, I should have struck off his neck, for the thought had come to me that he will not see any evil except he would support it; and I would have loved it if I, when I sent Khalid to the apostate people, and stood at Zi Al-Qissah, so if the Muslims had won (fine), or else I would have been a cloak for them; and I would have loved it, when I sent Khalid to Syria, I should have sent Umar to Al-Iraq, and I would have become to have spread out both my hands – the right and the left- in the Way of Allah^{azwj}.

وَ أَمَّا الثَّلَاثُ اللَّوَاتِي وَوَدِدْتُ أَنِّي كُنْتُ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ [وَ آلِهِ] عَنْهُنَّ، فَوَدِدْتُ أَنِّي سَأَلْتُهُ فِيمَنْ هَذَا الْأَمْرُ، فَكُنَّا لَا نُنَازِعُهُ أَهْلَهُ؟ وَ وَوَدِدْتُ أَنِّي سَأَلْتُهُ هَلْ لِلْأَنْصَارِ فِي هَذَا الْأَمْرِ نَصِيبٌ؟ وَ وَوَدِدْتُ أَنِّي سَأَلْتُهُ عَنْ مِيرَاثِ الْعَمَةِ وَ ابْنَةِ الْأَخِ فَإِنَّ فِي نَفْسِي مِنْهُمَا حَاجَةٌ.

And as for the three, those I would have loved to has asked Rasool-Allah^{saww} about these – I would have loved to has asked, ‘Regarding whom is the command (caliphate), so we do not

become disputing its rightful one?’ And I would have loved to ask him^{saww}, ‘Is there any share for the Helpers regarding this command?’ And I would have loved to ask him^{saww} about the inheritance of the general public, and daughter of the brother, for there was a need for me within myself”.³⁰

10- كِتَابُ الْإِسْتِدْرَاكِ: قَالَ: ذَكَرَ عَيْسَى بْنُ مِهْرَانَ فِي كِتَابِ الْوَفَاةِ، بِإِسْنَادِهِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ الْعُرَيْبِيِّ، قَالَ: حَدَّثَنَا مُصَبِّحُ الْعِجْلِيِّ، عَنْ أَبِي عَوَانَةَ، عَنِ الْأَعْمَشِيِّ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ، قَالَ: لَمَّا نُفِلَ أَبِي أُزْسَلَنِي إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ فَدَعَوْتُهُ، فَأَتَاهُ، فَقَالَ: يَا أَبَا الْحُسَيْنِ! إِنِّي كُنْتُ مِمَّنْ شَعَبَ عَلَيْكَ، وَ أَنَا كُنْتُ أَوْلَهُمْ، وَ أَنَا صَاحِبُكَ، فَأُحِبُّ أَنْ تَجْعَلَنِي فِي جِلٍّ.

The book ‘Al Istidrak’- he said, ‘It is mentioned by Isa Bin Mihran in the book ‘A; Wafa’, by his chain from Al Hassan Bin Al Husay Al Urny who said, ‘It is narrated to us by Musabbih Al Ijaly, from Abu Awana, from Al Amsh, from Mujahid, from Ibn Umar who said,

‘When my father (Umar) was became heavy (with illness), he sent me to Ali^{asws} Bin Abu Talib^{asws} to call him^{asws}. He^{asws} came to him. He said, ‘O Abu Al-Hassan^{asws}! I was from the ones who made trouble upon you^{asws}, and I was the first of them, and I am your^{asws} companions, so I would love if it you could make me to be in a release (forgive)’.

فَقَالَ: نَعَمْ، عَلَى أَنْ تُدْخِلَ عَلَيْكَ رَجُلَيْنِ فَمُشْهِدَهُمَا عَلَى ذَلِكَ.

He^{asws} said: ‘Yes, upon (a condition) that you will enter two men to witness (testify) upon that’.

قَالَ: فَحَوَّلَ وَجْهَهُ إِلَى الْحَائِطِ، فَمَكَثَ طَوِيلًا ثُمَّ قَالَ: يَا أَبَا الْحُسَيْنِ! مَا تَقُولُ؟. قَالَ: هُوَ مَا أَقُولُ لَكَ. قَالَ: فَحَوَّلَ وَجْهَهُ .. فَمَكَثَ طَوِيلًا ثُمَّ قَامَ فَخَرَجَ.

He (the narrator) said, ‘He (Umar) turned his face towards the wall and remained (like that) for a long time, then said, ‘O Abu Al-Hassan^{asws}! What are you^{asws} saying?’ He^{asws} said: ‘It is what I^{asws} have (already) said to you’. He turned his face, and remained for a long time. Then he^{asws} stood up and went out.

قَالَ: قُلْتُ: يَا أَبَتِ! فَمَا أَنْصَفَكَ، مَا عَلَيْكَ لَوْ أَشْهَدْتَ لَهُ رَجُلَيْنِ!. قَالَ: يَا بُيِّئَ إِنَّمَا أَرَادَ أَنْ لَا يَسْتَعْفِرَ لِي رَجُلَانِ مِنْ بَعْدِي.

He (the narrator) said, ‘O father! He^{asws} had been just to you. What was against you, if only two men could have been witnesses to it?’ He said, ‘O my son! But rather he^{asws} wanted two men not to forgive me from after me”.³¹

11- الْكَافِيَةُ فِي إِبْطَالِ تَوْبَةِ الْخَاطِئَةِ: عَنْ سُلَيْمٍ، عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، قَالَ: لَمَّا حَضَرَ أَبَا بَكْرٍ أَمْرُهُ جَعَلَ يَدْعُو بِالْوَيْلِ وَ الشُّبُورِ، وَ كَانَ عُمَرُ عِنْدَهُ، فَقَالَ لَنَا: ائْتُمُوا هَذَا الْأَمْرَ عَلَى أَبِيكُمْ، فَإِنَّهُ يَهْدِي، وَ أَنْتُمْ قَوْمٌ مَعْرُوفُونَ لَكُمْ عِنْدَ الْوَجْعِ الْهَدْيَانُ.

(The book) ‘Al Kafiya Fi Ibtal Tawbah Al Khatiya’ – From Suleym, from Muhammad Bin Abu Bakr who said,

‘When there presented to Abu Bakr his matter (death), he went on to call for the doom and destruction, and Umar was in his presence. He said to us, ‘Conceal this matter upon your

³⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 9

³¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 10

father, for he is delirious, and you are a people well-known for the delirium for you during the pain’.

فَقَالَتْ عَائِشَةُ: صَدَقْتَ، فَخَرَجَ عُمَرُ فُقِبِضَ أَبُو بَكْرٍ.

Ayesha said, ‘You speak the truth’. Umar went out and Abu Bakr died”³².

12- وَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: قِيلَ لِعُمَرَ: أَلَا تَسْتَخْلِفُ؟ فَقَالَ: إِنْ اسْتَخْلِفْتُ فَقَدْ اسْتَخْلَفْتُ مَنْ هُوَ خَيْرٌ مِنِّي، أَبُو بَكْرٍ، وَإِنْ أَتْرَكَ فَقَدْ تَرَكَ مَنْ هُوَ خَيْرٌ مِنِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَأَتَيْنَا عَلَيْهِ، فَقَالَ- رَاغِباً رَاهِباً-: وَدِدْتُ أَنِّي كَفَافاً لَأَعْلَى وَ لَا لِي.

And from Hisham Bin Urwah, from Abdullah Bin Umar who said,

‘It was said to Umar, ‘Will you not choose a caliph?’ He said, ‘If I were to choose a caliph, so the one who is better than me, Abu Bakr, had chosen a caliph (me); and if I neglect it, so the one who is better than me, Rasool-Allah^{sawww} had neglected it’. He praised upon him^{sawww} and he said, desiring, hoping, ‘I would love to be on the edge, neither against me nor for me’³³.

13- وَ عَنْ شُعْبَةَ، عَنْ عَاصِمِ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسِ بْنِ رَبِيعَةَ، قَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ أَخَذَ تَبْنَةً مِنَ الْأَرْضِ، فَقَالَ: لَيْتَنِي كُنْتُ نَسِيماً مَنْسِيماً، لَيْتَ أُمِّي لَمْ تَلِدْنِي.

And from Sho’ba, from Aasim Bin Abdullah Bin Abbas Bin Rabie who said,

‘I saw Umar Bin Al-Khattab take some straw from the ground and he said, **‘I wish I had died before this, and was completely forgotten!’ [19:23]**. I wish my mother had not given birth to me”³⁴.

14- وَ عَنْ سُفْيَانَ، عَنْ عَاصِمِ، قَالَ: حَدَّثَنِي أَبَانُ بْنُ عُثْمَانَ، قَالَ: آجُرَ كَلِمَةً قَالَهَا عُمَرُ حَتَّى قَضَى: وَيْلُ أُمِّي إِنْ لَمْ يَغْفِرْ لِي رَبِّي! وَيْلُ أُمِّي إِنْ لَمْ يَغْفِرْ لِي رَبِّي!.

And from Sufyan, from Aasim who said, ‘It is narrated to me by Aban Bin Usman who said,

‘The last sentence which Umar spoke before he dies, ‘Woe be upon my mother, if my Lord^{azwj} does not Forgive me! Woe be unto my mother if my Lord^{azwj} does not Forgive for me!’³⁵

5- وَ عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ يَحْيَى بْنِ حَعَدَةَ، قَالَ: قَالَ عُمَرُ حِينَ حَضَرَهُ الْمَوْتُ-: لَوْ أَنَّ لِي الدُّنْيَا وَمَا فِيهَا لَأَفْتَدَيْتُ بِهَا مِنَ النَّارِ.

And from Amro Bin Dinar, from Yahya Bin Ja’dah who said,

‘Umar said when the death presented, ‘If only there was for me the (whole) world and whatever is in it, so I could have ransomed myself with it from the Fire’³⁶.

³² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 11

³³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 12

³⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 13

³⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 14

³⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 15

16- وَ عَنْ شُعْبَةَ، عَنْ سَمَّاكِ الْيَمَانِيِّ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: أَتَيْتُ عَلَى عُمَرَ فَقَالَ: وَدِدْتُ أَنِّي أَنْجُو مِنْهَا كَفَافًا لَا أَجْرَ وَلَا وَزْرَ.

And from Sho'ba, from Sammak Al Yamani, from Ibn Abbas who said,

'I came to Umar and he said, 'I would have loved it if I could rescue myself from it as neutral, neither any recompense nor burden (of sin)'.³⁷

17- وَ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عُمَرَ بْنِ مَيْمُونٍ، قَالَ: جَاءَ شَابٌّ إِلَى عُمَرَ فَقَالَ: أَبَشِّرْ يَا أَمِيرَ الْمُؤْمِنِينَ بِبُشْرَى اللَّهِ لَكَ مِنَ الْقَدَمِ فِي الْإِسْلَامِ وَ صُحْبَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَا قَدْ عَلِمْتَ، ثُمَّ وُلِّيتَ فَعَدَلْتَ، ثُمَّ شَهِدْتَ.

And from Huseyn Bin Abdul Rahman, from Umar Bin Maymoun who said,

'A youth came to Umar who said, 'Receive glad tidings, O commander of the faithful! Allah^{azwj} Gives you glad tidings to you due to your preceding in Al-Islam, and accompaniment of Rasool-Allah^{sawww} what you have known, then you became ruler and were just, then (now) are a martyr'.

فَقَالَ: يَا ابْنَ أُجَيٍّ! وَدِدْتُ أَنَّ ذَلِكَ كَفَافًا لَا عَلَيَّ وَ لَا لِي.

He said, 'O son of my brother! I would have loved it that as being neutral, neither (any sins) against me nor any (rewards) for me'.³⁸

18- وَ عَنِ ابْنِ أَبِي إِیَّاسٍ، عَنْ سُلَيْمَانَ بْنِ حَنَّانٍ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: دَخَلْتُ عَلَى عُمَرَ - جِئْتُ طُعْنًا -، فَقُلْتُ: أَبَشِّرْ يَا أَمِيرَ الْمُؤْمِنِينَ! أَسَلَّمْتَ جِئْتُ كَفَرَ النَّاسِ، وَ قُبِضَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ هُوَ عِنَّا رَاضٍ، وَ لَمْ يُخْتَلَفْ فِي جَلَاتِكَ، وَ قُتِلْتَ شَهِيدًا.

And from Ibn Abu Iyas, from Suleyman Bin Haman, from Dawood Bin Abu Hind, from Al Shaby, from Ibn Abbas who said,

'I entered to see Umar, when he had been stabbed, and I said, 'Receive glad tidings, O commander of the faithful! You became a Muslim when the people disbelieved, and he^{sawww} passed away and he^{sawww} was pleased from you, and you did not choose a caliph regarding your caliphate, and have been killed a martyr'.

فَقَالَ عُمَرُ: أَعِدْ عَلَيَّ قَوْلَكَ .. فَأَعَدُّهُ عَلَيْهِ.

Umar said, 'Repeat your words to me'. So, he repeated it to him.

فَقَالَ: إِنَّ الْمَغْرُورَ مَنْ عَزَزْتُمُوهُ، وَ الَّذِي لَا إِلَهَ غَيْرُهُ لَوْ كَانَ لِي مَا عَلَى الْأَرْضِ مِنْ صَفْرَاءَ وَ بَيْضَاءَ لَأَفْتَدَيْتُ بِهِ مِنْ هَوْلِ الْمُطَّلَعِ.

He said, 'The deceived is the one you are deceiving him. By the One^{azwj} Who, there is no god apart from Him^{azwj}! If there was for me whatever is upon the earth, from yellow (gold) and white (silver), I would ransom myself with it from the emerging horror'.³⁹

³⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 16

³⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 17

³⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 19 H 18

CHAPTER 20 – (SO AND SO, AND SO AND SO)

1- ير: أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ مُحَمَّدِ بْنِ الْفَضْلِ، عَنِ الثَّمَالِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ، قَالَ: قُلْتُ لَهُ: أَسْأَلُكَ عَنْ فُلَانٍ وَ فُلَانٍ؟ قَالَ: فَعَلَيْهِمَا لَعْنَةُ اللَّهِ بِلَعْنَاتِهِ كُلِّهَا، مَا تَأْتِي - وَاللَّهِ كَافِرِينَ مُشْرِكِينَ بِاللَّهِ الْعَظِيمِ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Al Fuzeyl, from Al-Sumali,

From Ali^{asws} Bin Al-Husayn^{asws}, he (the narrator) said, 'I said to him^{asws}, 'I asked about so and so and so and so (Abu Bakr and Umar)?' He^{asws} said: 'Upon them both be the Curse of Allah^{azwj}, with all the Curses. By Allah^{azwj}! They both died as Kafirs, associating with Allah^{azwj} the Magnificent''⁴⁰.

2- فس: أَبِي، عَنْ حَنَّانِ بْنِ سَدِيرٍ، عَنْ أَبِيهِ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: إِنَّ صَفِيَّةَ بِنْتَ عَبْدِ الْمُطَّلِبِ مَاتَ ابْنٌ لَهَا فَأَقْبَلْتُ، فَقَالَ لَهَا عُمَرُ: عَطِي فُرْطَاكَ، فَإِنَّ قَرَابَتِكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَا تَنْفَعُكَ شَيْئاً، فَقَالَتْ لَهُ: هَلْ رَأَيْتَ لِي فُرْطاً يَا ابْنَ اللَّحْنَاءِ؟!

Tafseer Al Qummi – My father, from Hannan Bin Sadeyr, from his father,

'From Abu Ja'far^{asws}: 'Safiyya daughter of Abdul Muttalib^{asws}, a son of hers died, and she came. Umar said to her, 'Cover your ear rings, for your kinship from Rasool-Allah^{saww} will not benefit you of anything'. She said to him, 'Have you seen any ear rings being for me, O son of the uncircumcised one?!'

ثُمَّ دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَأَخْبَرْتُهُ بِذَلِكَ فَبَكَتْ، فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَنَادَى الصَّلَاةَ جَامِعَةً، فَاجْتَمَعَ النَّاسُ. فَقَالَ: مَا بَالُ أَقْوَامٍ يَزْعُمُونَ أَنَّ قَرَابَتِي لَا تَنْفَعُ؟! لَوْ قَدْ فُتِمْتُ الْمَقَامَ الْمَحْمُودَ لَشَفَعْتُ فِي غُلُوجِكُمْ، لَا يَسْأَلُنِي الْيَوْمَ أَحَدٌ مِنْ أَبْوَاهِ .. إِلَّا أَخْبَرْتُهُ،

Then she entered to see Rasool-Allah^{saww} and informed him^{saww} with that, and she cried. Rasool-Allah^{saww} came out and called for the congregational Salat. The people gathered. He^{saww} said: 'What is the people's (problem) - as some people claiming that my^{saww} kinship will not benefit? If I^{saww} stand upon the Praiseworthy position (Maqam Al-Mahmoud), I^{saww} shall intercede regarding your neediest ones. No one will ask me about his parents except I^{saww} shall inform him'.

فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: مَنْ أَبِي يَا رَسُولَ اللَّهِ؟. فَقَالَ: أَبُوكَ عَزِيْرُ الَّذِي تُدْعَى لَهُ، أَبُوكَ فُلَانُ بْنُ فُلَانٍ،

A man stood up to him and said, 'Who is my father, O Rasool-Allah^{saww}?' He^{saww} said: 'Your father is other than the one you are claiming to. Your (actual) father is so and so, son of so and so'.

فَقَامَ آخَرَ فَقَالَ: مَنْ أَبِي يَا رَسُولَ اللَّهِ؟. قَالَ: أَبُوكَ الَّذِي تُدْعَى لَهُ.

⁴⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 1

Another one stood up and said, 'Who is my father, O Rasool-Allah^{saww}?' He^{saww} said: 'Your father is the one you are claiming to him'.

ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا بَأْسَ الَّذِي يَزْعُمُ أَنَّ قَرَاتِي لَا تَنْفَعُ، لَا يَسْأَلُنِي عَنْ أَبِيهِ؟! فَقَامَ إِلَيْهِ عُمَرُ فَقَالَ: أَعُوذُ بِاللَّهِ يَا رَسُولَ اللَّهِ مِنْ غَضَبِ اللَّهِ وَغَضَبِ رَسُولِهِ، اعْفُ عَنِّي عَفَا اللَّهُ عَنْكَ،

Then Rasool-Allah^{saww} said: 'What is the matter with the one who claims that my^{saww} kinship will not benefit, he is not asking me^{saww} about his father?!' Umar stood up to him^{saww} and said, 'I seek Refuge with Allah^{azwj}, O Rasool-Allah^{saww}, from the Wrath of Allah^{azwj} and anger of His^{azwj} Rasool^{saww}. Pardon me, may Allah^{azwj} Pardon you^{saww}.

فَأَنْزَلَ اللَّهُ: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ... - إِلَى قَوْلِهِ- ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ.

Thus, Allah^{azwj} Revealed **O you who believe! Do not ask about things, if it is declared to you it would offend you [5:101]** - up to His^{azwj} Words **then they became Kafirs due to it [5:102]**"⁴¹.

3- فس: اسْتَغْفِرَ لَهُمْ أَوْ لَا تَسْتَغْفِرَ لَهُمْ إِنْ تَسْتَغْفِرَ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ. قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ: إِنَّهَا نَزَلَتْ لَمَّا رَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى الْمَدِينَةِ وَ مَرَضَ عَبْدُ اللَّهِ بْنُ أَبِي- وَ كَانَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ مُؤْمِنًا فَجَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ- وَ أَبُوهُ يُجُودُ بِنَفْسِهِ-

(The book) 'Tafseer Al-Qummi' - **Whether you seek Forgiveness for them or do not seek Forgiveness for them; even if you seek Forgiveness for them seventy times, Allah will never Forgive them; [9:80]**. Ali Bin Ibrahim said, 'It was Revealed when Rasool-Allah^{saww} returned to Al-Medina and Abdullah Bin Ubayy fell ill, and his son Abdullah Bin Abdullah was a Momin, he came to the Prophet^{saww}, and his father was feeling good with himself.

فَقَالَ: يَا رَسُولَ اللَّهِ! يَا أَبِي أَنْتَ وَ أُمِّي إِنَّكَ إِنْ لَمْ تَأْتِ أَبِي كَانَ ذَلِكَ عَارًا عَلَيْنَا، فَدَخَلَ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ- وَ الْمُنَافِقُونَ عِنْدَهُ- فَقَالَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: يَا رَسُولَ اللَّهِ! اسْتَغْفِرْ لَهُ، فَاسْتَغْفَرَ لَهُ،

He said, 'O Rasool-Allah^{saww}! By my father and my mother be (sacrificed) for you! I did not bring my father, and that would have been a shame upon us'. Rasool-Allah^{saww} entered to see him, and the hypocrites were in his presence. His son Abdullah Bin Abdullah said, 'O Rasool-Allah^{saww}! Seek Forgiveness for him'. So, he^{saww} sought Forgiveness for him.

فَقَالَ عُمَرُ: أَمْ لَمْ يَنْهَكَ اللَّهُ يَا رَسُولَ اللَّهِ أَنْ تُصَلِّيَ عَلَيْهِمْ أَوْ تَسْتَغْفِرَ لَهُمْ؟! فَأَعْرَضَ عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَ أَعَادَ عَلَيْهِ.

Umar said, 'Hasn't Allah^{azwj} Forbidden you^{saww}, O Rasool-Allah^{azwj}, to pray Salat upon them or seeking Forgiveness for them?!' Rasool-Allah^{saww} turned his^{saww} face away from them, and he repeated unto him^{saww}.

فَقَالَ لَهُ: وَتِلْكَ! إِيَّيْ خَيْرٌ فَاحْتَرْتُ، إِنَّ اللَّهَ يُسْأَلُ: اسْتَغْفِرَ لَهُمْ أَوْ لَا تَسْتَغْفِرَ لَهُمْ إِنْ تَسْتَغْفِرَ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

⁴¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 2

He^{saww} said to him: ‘Woe be unto you! I^{saww} was Given a choice, so I^{saww} chose. Allah^{azwj} Said: **Whether you seek Forgiveness for them or do not seek Forgiveness for them; even if you seek Forgiveness for them seventy times, Allah will never Forgive them; [9:80]**’.

فَلَمَّا مَاتَ عَبْدُ اللَّهِ جَاءَ ابْنُهُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ رَأَيْتَ أَنْ تَحْضُرَ حَنَازَتَهُ،

When Abdullah died, his son came to Rasool-Allah^{saww} and said, ‘By my father and my mother (be sacrificed) for you^{saww}, O Rasool-Allah^{saww}! If you^{saww} deem appropriate if you^{saww} could attend his funeral’.

فَحَضَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ قَامَ عَلَى قَبْرِهِ، فَقَالَ لَهُ عُمَرُ: يَا رَسُولَ اللَّهِ! أَلَمْ يَنْهَكَ اللَّهُ أَنْ تُصَلِّيَ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا؟! وَ أَنْ تَقُومَ عَلَى قَبْرِهِ؟

Rasool-Allah^{saww} attended it and stood at his grave. Umar said to him^{saww}, ‘O Rasool-Allah^{saww}! Hasn’t Allah^{azwj} Forbidden you^{saww} from praying Salat upon anyone of them when he dies, ever?! And from standing at his grave?’

فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: وَنَيْلِكَ! وَ هَلْ تَدْرِي مَا قُلْتُ! إِنَّمَا قُلْتُ: اللَّهُمَّ احْشُرْ قَبْرَهُ نَارًا، وَ حَوْفَهُ نَارًا، وَ أَصْلِهِ النَّارَ، فَبَدَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَا لَمْ يَكُنْ يُحِبُّ.

Rasool-Allah^{saww} said: ‘Woe be unto you! And do you know what I^{saww} said: ‘But rather, I^{saww} said: ‘O Allah^{azwj}! Fill his grave with fire, and his interior with fire, and his root with Fire’. It appeared from Rasool-Allah^{saww} what he^{saww} did not happen to like’.⁴²

4- فس: قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ: لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَ مِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ قَالَ:-- يَعْني يَحْمِلُونَ آثَامَهُمْ بِغَيْرِ الَّذِينَ غَضَبُوا أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ آثَامَ كُلِّ مَنْ اقْتَدَى بِهِمْ،

Tafseer Al-Qummi – Ali Bin Ibrahim said regarding His^{azwj} Words: **They would be bearing their burdens entirely on the Day of Judgment, and from the burdens of those whom they are straying without knowledge. Indeed! Evil is what they are bearing [16:25]**. They would be carrying their sins, meaning those who usurped Amir Al-Momineen^{asws}, and sins of everyone who had followed them.

وَ هُوَ قَوْلُ الصَّادِقِ صَلَوَاتُ اللَّهِ عَلَيْهِ: وَ اللَّهُ مَا أَهْرَيْتُ مِحْمَلَةً مِنْ دَمٍ، وَ لَا فُرِعَتْ عَصَا بَعْصًا، وَ لَا عُصْبَ فَرَجٍ حَرَامٍ، وَ لَا أُحْدَدَ مَالٌ مِنْ غَيْرِ جِلْهِ، إِلَّا وَ وُزِدَ ذَلِكَ فِي أَعْنَاقِهِمَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِ الْعَالَمِينَ شَيْءٌ.

And it is the word of Al-Sadiq^{asws}: ‘By Allah^{azwj}! There is neither spilt a scoop of blood, nor a hitting by a stick, nor usurpation of a Prohibited private part, nor any wealth found from other than its (lawful) means, except and the burden of that is in the necks of both of them (Abu Bakr and Umar), from without there being a reduction from the burdens of the worlds by a thing’.⁴³

⁴² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 3

⁴³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 4

5- فس: وَ يَوْمَ يَعِضُ الظَّالِمُ عَلَى يَدَيْهِ. قَالَ: الْأَوَّلُ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ عَلِيًّا: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ عَلِيًّا:

Tafseer Al Qummi - **And on the Day, the unjust one would bite upon his hand** – he said, ‘The first (Abu Bakr), **saying, ‘O I wish I had taken Sabeel along with the Rasool!’ [25:27].** Abu Ja’far^{asws} said: ‘O I wish I had taken Ali^{asws} with the Rasool^{saww}’.

يَا وَيْلَى لَيْتَنِي لَمْ اتَّخِذْ فَلَانًا خَلِيلًا يَعْنِي الثَّانِي: لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي يَعْنِي الْوَلَايَةَ وَ كَانَ الشَّيْطَانُ وَ هُوَ الثَّانِي لِلْإِنْسَانِ خَدُورًا.

Oh! I wish I had not taken so and so as a friend! [25:28] – meaning the second (Umar). **He strayed me away from the Zikr after when it had come to me;** - the Wilayah, **and the Satan** and it is the second one (Umar), **has always abandoned the human being! [25:29]**’⁴⁴.

6- فس: الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنِ الْمُعَلَّى، عَنِ بَشْطَامَ بْنِ مُرَّةَ، عَنِ إِسْحَاقَ بْنِ حَسَّانَ، عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ، عَنِ عَلِيِّ بْنِ الْحُسَيْنِ الْعُبَيْدِيِّ، عَنِ سَعْدِ الْإِسْكَافِ، عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ، أَنَّهُ سَأَلَ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ: أَنْ اشْكُرْ لِي وَ لِيُؤَدِّكَ إِلَيَّ الْمَصِيرُ، فَقَالَ: الْوَالِدَانِ اللَّذَانِ أُوجِبَ اللَّهُ لَهُمَا الشُّكْرَ هُمَا اللَّذَانِ وَ لَدَا الْعِلْمِ، وَ وَرَثَا الْحُكْمِ، وَ أَمْرًا [أَمْرًا] النَّاسِ بِطَاعَتِهِمَا.

Tafseer Al Qummi – Al Husayn Bin Muhammad, from Al Moalla, from Bistam Bin Murrah, from Is’haq Bin Hassan, from Al Haysam Bin Waqid, from Ali Bin Al Husayn Al Abday, from Da’ad Al Iskaf, from Al Asbagh Bin Nubata,

‘He asked Amir Al-Momineen^{asws} about Words of Allah^{azwj}: **“Be thankful to Me and to your parents! To Me is the destination” [31:14].** He^{asws} said: ‘The parents are those Allah^{azwj} has Obligated the thanks for them. They are those who have given birth to the knowledge, and inherited the wisdom, and the people have been Commanded with obeying them.

ثُمَّ قَالَ: «إِلَى الْمَصِيرِ»، فَصَبْرُ الْعِبَادِ إِلَى اللَّهِ، وَ الدَّلِيلُ عَلَى ذَلِكَ الْوَالِدَانِ،

Then Said: **To Me is the destination” [31:14].** So, the destination of the servants is to Allah^{azwj}, and the pointers upon that are the parents.

ثُمَّ عَطَفَ الْقَوْلَ عَلَى ابْنِ حَنْتَمَةَ وَ صَاحِبِهِ، فَقَالَ فِي الْخَاصِّ: وَ إِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي. يَقُولُ فِي الْوَصِيَّةِ وَ تَعْدِلَ عَمَّنْ أَمَرْتُ بِطَاعَتِهِ فَلَا تُطِيعُهُمَا وَ لَا تَسْمَعْ قَوْلَهُمَا،

Then He^{azwj} Turned the Words upon Ibn Hantama and his companions, so He^{azwj} Said regarding the specials ones (Shias) and the general ones (Non-Shias): **And if they both strive against you upon that you should associate with Me, [31:15],** regarding the successor-ship (of the Imams^{asws}) and equate (others) with the ones whom you have been Commanded with his^{asws} obedience, **then do not obey them,** and do not listen to their words’.

ثُمَّ عَطَفَ الْقَوْلَ عَلَى الْوَالِدَيْنِ وَ قَالَ: وَ صَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا يَقُولُ: عَرَّفَ النَّاسَ فَضْلَهُمَا وَ ادْعُ إِلَى سَبِيلِهِمَا، وَ ذَلِكَ قَوْلُهُ: وَ اتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ

⁴⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 5

Then He^{azwj} Turned the Words upon the two parents, so He^{azwj} Said: **and accompany kindly in the world.** He^{azwj} is Saying to introduce the people to their^{asws} merits and call to their^{asws} ways, and that is in His^{azwj} Words: **and follow the way of one who is penitent to Me, then to Me would be your Return.**

فَقَالَ: إِلَى اللَّهِ نُمُّ إِلَيْنَا، فَاتَّقُوا اللَّهَ وَ لَا تَعْصُوا الْوَالِدَيْنِ، فَإِنَّ رِضَاهُمَا رِضَا اللَّهِ، وَ سَخَطُهُمَا سَخَطُ اللَّهِ.

He^{asws} said: 'To Allah^{azwj}, then to us^{asws}, therefore fear Allah^{azwj} and do not disobey the two (spiritual) parents (Muhammad^{saww} and Ali^{asws}), for their^{asws} pleasure is the Pleasure of Allah^{azwj}, and their^{asws} anger is the Anger of Allah^{azwj}'.⁴⁵

7- فس: قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ: يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ فَإِنَّهَا كِنَايَةٌ عَنِ الَّذِينَ عَصَبُوا آلَ مُحَمَّدٍ حَقَّهُمْ: يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَ أَطَعْنَا الرَّسُولَ يَعْنِي فِي أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ:

Tafseer Al-Qummi – Ali Ibn Ibrahim said regarding His^{azwj} Words: **On the Day their faces would be turned back towards the Fire**, - it is a metaphor about those who usurped Progeny^{asws} of Muhammad^{saww} of their^{asws} rights, **they would be saying, 'Oh, if only we have obeyed Allah and obeyed the Rasool!' [33:66]** – meaning regarding Amir Al-Momineen^{asws}.

وَ قَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَ كُبْرَاءَنَا فَأَضَلُّونَا السَّبِيلًا. وَ هُمَا رِجَالَانِ، وَ السَّادَةُ وَ الْكُبْرَاءُ هُمَا أَوَّلُ مَنْ بَدَأَ يَظْلِمُهُمْ وَ عَصَبَهُمْ. قَوْلُهُ: فَأَضَلُّونَا السَّبِيلًا. أَيَّ طَرِيقِ الْجَنَّةِ، وَ السَّبِيلُ: أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ.

And they shall say: 'Our Lord! We obeyed our chiefs and our great ones, so they strayed us from the Way' [33:67], and they are two men, and the chiefs and the great ones, these two are the first one who began with oppressing them^{asws} and usurping them^{asws}. His^{azwj} Words: **so they strayed us from the Way' [33:67]** – i.e., path of the Paradise, and the way is Amir Al-Momineen^{asws}.

ثُمَّ يَقُولُونَ: رَبَّنَا آتِنَا ضِعْفَيْنِ مِنَ الْعَذَابِ وَ الْعَنْتُمْ لَعْنًا كَبِيرًا.

Then they would be saying, **Our Lord! Give them double of the Punishment and Curse them with a great Curse [33:68]**".⁴⁶ (Not a Hadeeth)

8- فس: أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ سَيْفِ بْنِ عَمِيرَةَ، عَنْ حَسَّانَ، عَنْ هَاشِمِ بْنِ عَمَّارٍ يَرْفَعُهُ فِي قَوْلِهِ: أَلَمْ نَرِ لَكَ شَوْءَ عَمَلِهِ فَرَأَهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَ يَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبُ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ قَالَ: نَزَلَتْ فِي زُرَيْقٍ وَ حَبْتَرٍ.

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Aameyra, from Hassan, from Hashim Bin Ammar raising it,

'What! So the one, the evil of his deed is adorned for him is so much, that he sees it as good? Allah Lets to stray the one He so Desires to, and Guides the one He so Desires to,

⁴⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 6

⁴⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 7

therefore your soul should not go to regret upon them. Surely, Allah is a Knower of what they are doing [35:8]. He said, 'It was Revealed regarding Zareeq (Abu Bakr) and Hibter (Umar)".⁴⁷ (Not a Hadeeth)

9- فس: وَ أَقْبَلُ بَعْضُهُمْ عَلَى بَعْضٍ يَسْتَأْذِنُونَ قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ يَعْني فُلَاناً وَ فُلَاناً، قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ.

Tafseer Al Qummi - **And some of them would advance towards others, questioning [37:27] They would say, 'You used to come to us from the right' [37:28]** – meaning so and so, and so and so (Abu Bakr and Umar), **They would say, 'But you did not become Momineen [37:29]'**.⁴⁸ (Not a Hadeeth)

10- فس: وَ إِنَّ لِلطَّاغِيْنَ لَشَرَّ مَا بٍ وَ هُمُ الْأَوْلَانِ وَ بَنُو أُمَيَّةٍ .. ثُمَّ ذَكَرَ مَنْ كَانَ مِنْ بَعْدِهِمْ مِمَّنْ عَصَبَ آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَقَّهُمْ،

Tafseer Al-Qummi - **This (shall be so). And surely for the tyrants is an evil resort [38:55]** – and they are the first two (Abu Bakr and Umar), and clan of Umayya. Then He^{azwj} Mentioned the ones who were from after them, from the ones who usurped Progeny^{asws} of Muhammad^{saww} of their^{asws} rights.

فَقَالَ: وَ آخِرُ مِنْ شَكْلِهِ أَرْوَاحٌ هَذَا قَوْجٌ مُتَّحِمٌ مَعَكُمْ وَ هُمْ بَنُو السَّبَاعِ فَيَقُولُونَ بَنُو أُمَيَّةٍ: لَا مَرْحَباً بِكُمْ إِنَّهُمْ صَالُوا النَّارِ

He^{saww} Said: **And other (Punishments) of its type, paired [38:58] This is a multitude rushing blindly with you.** – and they are the clan of predators (Al Abbas). They would be saying for clan of Umayya, **There would be no welcome for them. They would be arriving to the Fire [38:59].**

فَيَقُولُونَ بَنُو فُلَانٍ: بَلْ أَنْتُمْ لَا مَرْحَباً بِكُمْ أَنْتُمْ قَدَّمْتُمُوهُ لَنَا وَ بَدَأْتُمْ بِظُلْمِ آلِ مُحَمَّدٍ فَبَيْسَ الْقَرَارِ

The clan of Umayya would say, **They (the misled) will say, 'But there is no welcome for you. You brought it upon us,** and they had begun the injustices on Progeny^{asws} of Muhammad^{saww}, **so evil is the settlement' [38:60].**

ثُمَّ يَقُولُ بَنُو أُمَيَّةٍ: رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَاباً ضِعْفاً فِي النَّارِ يَعْثُونَ الْأَوْلِيْنَ،

Then the clan of Umayya would say, **They (misled) will say, 'Our Lord! The ones who brought this upon us, increase for him additional punishment in the Fire [38:61]** – meaning the first two (Abu Bakr and Umar).

ثُمَّ يَقُولُ أَعْدَاءُ آلِ مُحَمَّدٍ فِي النَّارِ: مَا لَنَا لَا نَرَى رِجَالاً كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ فِي الدُّنْيَا، وَ هُمْ شِيعَةُ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَخَذْنَا هُمْ بِسِحْرِيٍّ أَمْ زَاعَتْ عَنْهُمْ الْأَبْصَارُ

Then the enemies of Progeny^{asws} of Muhammad^{saww} would say in the Fire, **And they will say, 'What is the matter with us, we do not see men whom we used to count as being from the**

⁴⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 8

⁴⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 9

evil ones?’ [38:62], in the world, and they are Shias of Amir Al-Momineen^{asws}. *Did we take them in scorn or are the visions turned away from them? [38:63].*

ثُمَّ قَالَ: إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ فِيمَا بَيْنَهُمْ، وَ ذَلِكَ قَوْلُ الصَّادِقِ عَلَيْهِ السَّلَامُ: وَ اللَّهُ إِنَّا لَفِي الْجَنَّةِ مُتَجَبِّونَ، وَ فِي النَّارِ تُطَلَّبُونَ.

Then He^{azwj} Said: **Indeed, that is the Truth – wrangling of the inhabitants of the Fire [38:64] – regarding what is between them, and that is the word of Al-Sadiq^{asws}: ‘By Allah^{azwj}! You (Shias) would be in the Paradise being joyful, and in the Fire you will be sought’.**⁴⁹ (Not a Hadeeth)

11- فس: ثَلَامَ تَمَّتْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ نَزَلْتَ فِي أَبِي فُلَانٍ.

Tafseer Al-Qummi - **Say: ‘Enjoy with your Kufr for a little while! You will be from the inmates of the Fire’ [39:8] – it was Revealed regarding Abu so and so (Bakr)’.**⁵⁰ (Not a Hadeeth)

12- فس: إِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْتَمَزَتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ نَزَلَتْ فِي فُلَانٍ وَ فُلَانٍ.

Tafseer Al-Qummi - **And when Allah Alone is mentioned, the hearts of those who do not believe in the Hereafter shrink, [39:45] – it was Revealed regarding so and so, and so and so (Abu Bakr and Umar)’.**⁵¹ (Not a Hadeeth)

13- فس: وَ قَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنِّ وَ الْإِنْسِ قَالَ الْعَالِمُ عَلَيْهِ السَّلَامُ: مِنَ الْجِنِّ، إِبْلِيسُ الَّذِي أَشَارَ عَلَى قَتْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي دَارِ التَّنَادُوءِ، وَ أَضَلَّ النَّاسَ بِالْمَعَاصِي، وَ جَاءَ بَعْدَ وَقَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِلَى أَبِي بَكْرٍ فَبَايَعَهُ،

Tafseer Al-Qummi - **And those who committed Kufr would be saying, ‘Our Lord! Show us those who strayed us, from the Jinn and the humans, [41:29].** The scholar^{asws} said: ‘From the Jinn is Iblees^{la}, the one^{la} who indicated upon killing Rasool-Allah^{saww} in the house of consultation, and strayed the people with the acts of disobedience, and came to Abu Bakr after the passing away of Rasool-Allah^{saww} and pledged allegiance to him.

وَ مِنَ الْإِنْسِ، فُلَانٌ جَعَلَهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ.

And from the humans it was so and so (Umar), **so we can make them to be under our feet for them to be from the lowest ones’ [41:29]**.⁵²

14- فس: جَعَفَرُ بْنُ أَحْمَدَ، عَنْ عَبْدِ الْكَرِيمِ بْنِ عَبْدِ الرَّحِيمِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ، عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: نَزَلَتْ هَاتَانِ الْآيَتَانِ هَكَذَا، قَوْلُ اللَّهِ: حَتَّى إِذَا جَاءَنَا- يَعْنِي فُلَانًا وَ فُلَانًا- يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ حِينَ يَرَاهُ: يَا لَيْتَ بَنِي وَ بَيْتِكَ بَعْدَ الْمَشْرِقَيْنِ فَيَنْسُ الْقَرِينُ

Tafseer Al Qummi – Ja’far Bin Ahmad, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Abu Hamza Al Sumali,

⁴⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 10

⁵⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 11

⁵¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 12

⁵² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 13

'From Abu Ja'far^{asws} having said: 'These two Verses were Revealed like this. The Words of Allah^{azwj}: **Until when he comes to Us [43:38]** - Meaning so and so, and so and so (Abu Bakr and Umar), **he will say**, one of them to his companion when he sees him, **'Oh! If only between me and you was the distance of the east and the west!'** **So evil is the associate [43:38]**.

فَقَالَ اللَّهُ لِنَبِيِّهِ: قُلْ لِفُلَانٍ وَ فُلَانٍ وَ أَتْبَاعِهِمَا: لَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ آلَ مُحَمَّدٍ حَقَّهُمْ أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ،

Allah^{azwj} Said to His^{azwj} Prophet^{sawww}: Say to so and so, and so and so (Abu Bakr and Umar) and the followers of these two: **And it will never profit you today, since you were unjust** - to the Progeny^{asws} of Muhammad^{sawww} of their^{asws} rights, **You are (now) sharers in the Punishment [43:39]**.

قُلْ قَالَ اللَّهُ لِنَبِيِّهِ: أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تُهْدِي الْعُمْيَ وَ مَنْ كَانَ فِي ضَلَالٍ مُبِينٍ فِيمَا نَذَهَبْنَا بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ يَعْنِي مِنْ فُلَانٍ وَ فُلَانٍ،

Then He^{azwj} Said to His^{azwj} Prophet^{sawww}: **So, can you make the deaf to hear, or guide the blind and the one who was in clear straying? [43:40]** **So, if We were to Take you away, We would still Take Revenge from them [43:41]**, Meaning from so and so, and so and so (Abu Bakr and Umar).

قُلْ أَوْحَى اللَّهُ إِلَى نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ فِي عَلِيٍّ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ يَعْنِي إِنَّكَ عَلَى وَلايَةِ عَلِيٍّ، وَ عَلِيٌّ هُوَ الصِّرَاطُ الْمُسْتَقِيمُ.

Then Allah^{azwj} Revealed to His^{azwj} Prophet^{sawww}: **Therefore adhere with that which is Revealed unto you [43:43]** - regarding Ali^{asws}, **surely you are upon a Straight Path [43:43]** - Meaning, you^{sawww} are upon the Wilayah of Ali^{asws}, and Ali^{asws}, he^{asws} is the Straight Path".⁵³

15- فس: وَ لَا يَصُدَّنْكُمْ الشَّيْطَانُ يَعْنِي النَّابِيَّ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ.

Tafseer Al-Qummi - **And do not let the Satan hinder you.** – meaning the second (Umar), (hindering) from Amir Al Momineen^{asws}, **He is an open enemy to you all [43:62]**".⁵⁴ **(Not a Hadeeth)**

16- فس: الَّذِينَ كَفَرُوا وَ صَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ نَزَلَتْ فِي أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الَّذِينَ ارْتَدُّوا بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ غَضَبُوا أَهْلَ بَيْتِهِ حَقَّهُمْ وَ صَدُّوا عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَلايَةِ الْأَيْمَةِ أَضَلَّ أَعْمَالَهُمْ .. أَيَّ أَبْطَلَ مَا كَانَ تَقَدَّمَ مِنْهُمْ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِنَ الْجَهَادِ وَ النَّصْرَةِ.

Tafseer Al-Qummi - **Those who commit Kufr and hinder from the Way of Allah, their deeds would be lost [47:1]**. It was Revealed regarding companions of Rasool-Allah^{sawww}, those who became apostates after Rasool-Allah^{sawww} and usurped People^{asws} of the Household of their^{asws} rights, and hindered from Amir Al-Momineen^{asws}, Wilayah of the Imams^{asws}, **their**

⁵³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 14

⁵⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 15

deeds would be lost [47:1] – i.e. nullified, whatever had preceded from them being with Rasool-Allah^{saww}, of the Jihad and the help”⁵⁵ (Not a Hadeeth)

17- فس: وَ قَالَ قَرِينُهُ أَيُّ شَيْطَانُهُ وَ هُوَ الثَّانِي هَذَا مَا لَدَيْ عَتِيدٍ.

Tafseer Al-Qummi - **And his paired one shall say**, – i.e. his satan^{la}, and he^{la} is the second (Umar), **‘This is (a record) what is ready with me!’ [50:23]**”⁵⁶ (Not a Hadeeth)

18- فس: مَنَاعٍ لِلْخَيْرِ: قَالَ: الْمَنَاعُ: الثَّانِي، وَ الْحَيْرُ: وَ لَاتِيَهُ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ حُفُوقُ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ، وَ لَمَّا كَتَبَ الْأَوَّلُ كِتَابَ فَدَاكٍ يَرْدُهَا عَلَى فَاطِمَةَ عَلَيْهَا السَّلَامُ مَنَعَهُ الثَّانِي، فَهُوَ مُعْتَدٍ مُرِيبٍ، الَّذِي جَعَلَ مَعَ اللَّهِ إِيَّاهُ آخَرَ قَالَ: هُوَ مَا قَالُوا نَحْنُ كَافِرُونَ بِمَنْ جَعَلَ نَكْمَ الْإِمَامَةِ وَ الْخُمْسَ.

Tafseer Al-Qummi - **A Preventer of the good, [50:25]**, ‘The second (Umar) and ‘the good’ is the Wilayah of Amir Al-Momineen^{asws} and rights of Progeny^{asws} of Muhammad^{asws}. And when the first one (Abu Bakr) write Fadak to be returned unto Fatima^{asws}, the second (Umar) prevented it, so he is, **a transgressor, a doubter [50:25] The one who Makes another god to be with Allah, [50:26]**. It is what they said, ‘We are disbelievers with the one who made the Imamate and the Khums to be for you^{asws}’.

قَوْلُهُ: قَالَ قَرِينُهُ .. أَيُّ شَيْطَانُهُ وَ هُوَ الثَّانِي: رَبَّنَا مَا أَطْعَمْتُهُ يَعْنِي الْأَوَّلُ وَ لَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ فَيَقُولُ اللَّهُ لَهُمَا: لَا تَخْتَصِمُوا لَدَيْي وَ قَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ مَا يُبَدَّلُ الْقَوْلُ لَدَيْي .. أَيُّ مَا فَعَلْتُمْ لَا تُبَدَّلُ حَسَنَاتٍ، مَا وَعَدْتُهُ لَا أُخْلِفُهُ.

His^{azwj} Words: **And his paired one will say, [50:27]** – i.e. his satan^{la}, and he^{la} is the second (Umar), **‘Our Lord! I did not make him transgress**, - meaning the first one (Abu Bakr) , **but he was in a far straying’ [50:27]**. Allah^{azwj} would Say to them: **He will Say: “Do not quarrel in My Presence, and I had Sent the Threat forward to you [50:28] My Word will not change in My Presence, [50:29]** – i.e. What you did cannot be replaced by good deeds. Whatever I^{azwj} have Promised will not be broken”⁵⁷ (Not a Hadeeth)

19- فس: قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ تَعَالَى: أَمْ لَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَالَ: نَزَلَتْ فِي الثَّانِي، لِأَنَّهُ مَرَّ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ هُوَ جَالِسٌ عِنْدَ رَجُلٍ مِنَ الْيَهُودِ يَكْتُمُ خَبَرَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

Tafseer Al-Qummi – Ali Bin Ibrahim said regarding Words of the Exalted: **Have you not seen those who befriend a people whom Allah is Wrathful upon? [58:14]**. He said, ‘It was Revealed regarding the second (Umar), because Rasool-Allah^{saww} passed by him and he was seated in the presence of a man from the Jews, writing the Hadeeth of Rasool-Allah^{saww}.

فَأَنْزَلَ اللَّهُ جَاءَ تَنَادُهُ: أَمْ لَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَ لَا مِنْهُمْ فَجَاءَ الثَّانِي إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: رَأَيْتَكَ تَكْتُمُ عَنِ الْيَهُودِ، وَ قَدْ نَهَى اللَّهُ عَنْ ذَلِكَ؟.

Allah^{azwj}, Majestic is His^{azwj} Praise, Revealed: **Have you not seen those who befriend a people whom Allah is Wrathful upon? They are neither from you nor from them, [58:14]**.

⁵⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 16

⁵⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 17

⁵⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 18

The second (Umar) came to the Prophet^{saww} and Rasool-Allah^{saww} said to him: 'I^{saww} saw you writing from the Jews, and Allah^{azwj} has Forbidden from that?'

فَقَالَ: يَا رَسُولَ اللَّهِ! كَتَبْتُ عَنْهُ مَا فِي التَّوْرَةِ مِنْ صِفَتِكَ، وَ أَقْبَلَ يَقْرَأُ ذَلِكَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ هُوَ غَضَبَانُ، فَقَالَ لَهُ رَجُلٌ مِنْ الْأَنْصَارِ: وَئَيْلِكَ! أَمَا تَرَى غَضَبَ النَّبِيِّ عَلَيْكَ.

He said, 'O Rasool-Allah^{saww}! I wrote from him what is in the Torah of your^{saww} description', and he went on to read that out to Rasool-Allah^{saww}, and he^{saww} was angry. A man from the Helpers said, 'Woe be unto you! Can't you see the anger of the Prophet^{saww} upon you?'

فَقَالَ: أَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَ غَضَبِ رَسُولِهِ، إِنِّي إِنَّمَا كَتَبْتُ ذَلِكَ لِمَا وَجَدْتُ فِيهِ مِنْ خَبْرِكَ!.

He said, 'I seek Refuge with Allah^{azwj} from the Wrath of Allah^{azwj} and anger of His^{azwj} Rasool^{saww}. But rather, I wrote that due to what I found in it of your^{saww} news!'

فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: يَا فُلَانُ! لَوْ أَنَّ مُوسَى بْنَ عِمْرَانَ فِيهِمْ قَائِمًا ثُمَّ أَتَيْتَهُ رَغْبَةً عَمَّا جِئْتُ بِهِ لَكُنْتَ كَافِرًا بِمَا جِئْتُ بِهِ، وَ هُوَ قَوْلُهُ: اتَّخَذُوا أَيْمَانَهُمْ حُجَّةً.. أَيَّ حِجَابًا بَيْنَهُمْ وَ بَيْنَ الْكُفَّارِ، وَ أَيْمَانَهُمْ إِفْرَارًا بِاللِّسَانِ فَرَعًا مِنَ السِّيفِ وَ دَفْعَ الْجَزِيَّةِ.

Rasool-Allah^{saww} said: 'O so and so! Even if Musa^{as} Bin Imran^{as} had been standing among them, then you went to him^{as} describing about what he^{as} had come with, you would be a Kafir with what I^{saww} have come with, and it is His^{azwj} Word: **They are taking their oaths as a shield [58:16]** – i.e., a barrier between them and the Kafirs, and their oaths of the acceptance with the tongues, panicking from the sword and to repel the taxation"⁵⁸.

20- فس: مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ خَالِدٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْحِزَّازِ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِي الْعَبَّاسِ الْمَكِّيِّ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: إِنَّ عُمَرَ لَقِيَ عَلِيًّا عَلَيْهِ السَّلَامُ فَقَالَ: أَنْتَ الَّذِي تَقْرَأُ هَذِهِ الْآيَةَ: يَا أَيُّكُمُ الْمَشْتُونُ تُعْرَضُ لِي وَ بِصَاحِبِي،

Tafseer al Qummi – Muhammad Bin Ja'far, from Abdullah Bin Muhammad Bin Khalid, from Al Hassan Bin Al Al Khazzaz, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah, from Abu Al Abbas Al Makky who said,

'I heard Abu Ja'far^{asws} saying: 'Umar met Ali^{asws} and said, 'Are you^{asws} the one^{asws} who is reciting this Verse: **Which one of you is bewitched [68:6]**, applying it to me and my companion (Abu Bakr)?'

قَالَ: أَمْ لَا أَخْبَرَكَ بِآيَةٍ نَزَلَتْ فِي بَنِي أُمَيَّةَ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطَّعُوا أَرْحَامَكُمْ

He^{asws} said: 'Shall I^{asws} inform you with a Verse Revealed regarding clan of Umayya? **So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22]**'.

فَقَالَ عُمَرُ: بَنُو أُمَيَّةَ أَوْصَلَ لِلرَّحِمِ مِنْكَ!، وَ لَكِنَّكَ أَبَيْتَ إِلَّا عَدَاوَةً لِبَنِي أُمَيَّةَ وَ بَنِي عَدِيٍّ وَ بَنِي تَيْمٍ!.

⁵⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 19

Umar said, 'Clan of Umayya are more maintainers of the relationships than you^{asws} are! But you^{asws} refused, except for the enmity to the clan of Adayy (Umar's clan) and the clan of Taym (Abu Bakr's clan)!'⁵⁹

21- كا: الحُسَيْنُ بْنُ مُحَمَّدٍ، عَنِ الْمُعَلِيِّ، عَنِ الْوَشَاءِ، عَنِ أَبَانَ .. مِثْلُهُ.

(The book) 'Al Kafi' – Al Husayn Bin Muhammad, from al Moalla, from al Washa, from Aban – similar to it'.⁶⁰

22- فس: مُحَمَّدُ بْنُ الْقَاسِمِ بْنِ عُبَيْدِ الْكِنْدِيِّ، عَنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْقَارِسِ، عَنِ مُحَمَّدِ بْنِ عَلِيٍّ، عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ: إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ عَنِ الْإِيمَانِ يَتْرَكُهُمْ وَلَايَةَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: الشَّيْطَانُ سَوَّلَ لَهُمْ يَعْني الثَّانِي.

Tafseer Al Qummi – Muhammad Bin Al Qasim Bin Ubeydu Al Kindy, from Abdullah Bin Abdul Farsi, from Muhammad Bin Ali,

'From Abu Abdullah^{asws} regarding His^{azwj} Words: **'Surely, those who turned back upon their back [47:25], away from the Eman by their neglecting the Wilayah of Amir Al-Momineen^{asws}, the Satan had enticed for them and dictated to them [47:25] – meaning the second (Umar had enticed)'**.

وَ قَوْلُهُ: ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ هُوَ مَا افْتَرَضَ اللَّهُ عَلَىٰ خَلْقِهِ مِنْ وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ

And His^{azwj} Words: **That is because they said to those who abhorred what Allah Revealed, he^{asws} said: 'It is what Allah^{azwj} had Necessitated His^{azwj} creatures the Wilayah of Amir Al-Momineen^{asws}, 'We shall obey you in some of the matters', [47:26]'**.

قَالَ: دَعُّوا بَنِي أُمَيَّةَ إِلَىٰ مِيثَاقِهِمْ أَنْ لَا يُصَيِّرُوا لَنَا الْأَمْرَ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ لَا يُعْطُونَا مِنَ الْخُمْسِ شَيْئًا، وَ قَالُوا: إِنْ أُعْطِينَاهُمْ الْخُمْسَ اسْتَعْنَوْا بِهِ، فَقَالُوا: سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ لَا نُعْطُوهُمْ مِنَ الْخُمْسِ شَيْئًا،

He^{asws} said: 'The clan of Umayya called to their covenant that they would not let the command come to us^{asws} after the Prophet^{saww}, nor would they give us^{asws} anything from the Khums, and they said, 'If we were to give them^{asws} the Khums, they^{asws} would become needless by it, so they said, **'We shall obey you in some of the matters', [47:26], we will not give them^{asws} anything from the Khums.**

فَأَنْزَلَ اللَّهُ عَلَىٰ نَبِيِّهِ: أَمْ أَلْبِسُوا أَمْرًا فَإِنَّا مُزْمِعُونَ أَمْ لَا نَسْمَعُ سِرَّهُمْ وَ نَجْوَاهُمْ بَلَىٰ وَ رُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ.

Allah^{azwj} Revealed unto His^{azwj} Prophet^{saww}: **Or are they (trying to) conclude a matter? But We are the Concluders [43:79] Or are they reckoning that We cannot Hear their secrets and their whisperings? Yes! And our Messengers (who are) with them, are recording [43:80]'**. (p.s – Hadeeth ends here)

⁵⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 20

⁶⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 21

وَقَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ: إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ نَزَلَتْ فِي الَّذِينَ نَقَضُوا عَهْدَ اللَّهِ فِي أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ الشَّيْطَانُ سَوَّلَ لَهُمْ .. أَيُّ هَيْئَةٍ هُمْ، وَهُوَ فُلَانٌ، وَ أَمَلَىٰ لَهُمْ .. أَيُّ بَسَطَ لَهُمْ أَنْ لَا يَكُونَ جَمًّا قَالَ مُحَمَّدٌ شَيْئاً

And Ali Bin Ibrahim said regarding His^{azwj} Words: **'Surely, those who turned back upon their back from after the Guidance having become clarified to them,** - it was Revealed regarding those who broke the Pact of Allah^{azwj} regarding Amir Al-Momineen^{asws}, **the Satan had enticed for them** – i.e., eased it for them, and he is so and so (Umar), **and dictated to them [47:25]** – i.e. extended it for them that nothing should take place, from what Muhammad^{sawww} had said.

ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ يَغْنِي فِي أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ يَغْنِي فِي الْخُمْسِ أَنْ لَا يَرُدُّوهُ فِي بَنِي هَاشِمٍ: وَ اللَّهُ يَعْلَمُ إِسْرَارَهُمْ

That is because they said to those who abhorred what Allah Revealed, - meaning regarding Amir Al-Momineen^{asws}, **'We shall obey you in some of the matters'**, - meaning regarding the Khums that they will not return it to be among the Clan of Hashim^{as}, **and Allah Knows their secrets [47:26].**

قَالَ اللَّهُ: فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهُهُمْ وَ أَدْبَارَهُمْ بِنُكْثِهِمْ وَ بَعْثِهِمْ وَ إِمْسَاكِهِمْ الْأَمْرَ بَعْدَ أَنْ أُبْرِمَ عَلَيْهِمْ إِتْرَامًا، يَقُولُ: إِذَا مَاتُوا سَأَفْتُهُمُ الْمَلَائِكَةُ إِلَى النَّارِ فَيَضْرِبُونَهُمْ مِنْ خَلْفِهِمْ وَ مِنْ قُدَامِهِمْ

Allah^{azwj} Said: **'But how would it be when the Angels cause them to die, striking their faces and their backs? [47:27]**, due to their breaking (the covenant), and their rebelling and withholding the command after it had been concluded upon them with a conclusion. He^{azwj} Said, 'When they died, the Angels would usher them to the Fire and strike them from behind them and from their front.

ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ يَغْنِي مُوَالَاةَ فُلَانٍ وَ فُلَانٍ وَ ظَالِمِي أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَأَحْبَطَ أَعْمَالَهُمْ يَغْنِي الَّذِي عَمِلُوهَا مِنَ الْحَيْثُ: إِنَّ الَّذِينَ كَفَرُوا وَ صَدَّوْا عَنْ سَبِيلِ اللَّهِ، قَالَ: عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: وَ شَاقُّوا الرَّسُولَ .. أَيُّ قَطَعُوهُ فِي أَهْلِ بَيْتِهِ بَعْدَ أَخْذِهِ الْمِيثَاقَ عَلَيْهِمْ لَهُ.

That is because they follow what Angers Allah [47:28] – meaning governance of so and so, and so and so (Abu Bakr and Umar) and oppressors of Amir Al Momineen^{asws}, **therefore He Nullified their deeds [47:28]** - i.e. they cut it, regarding People^{asws} of the Household after the Covenant had been Taken upon them for it".⁶¹ (P.s. – This portion is not a Hadeeth)

23- فس: فَسْتَبْصِرُ وَ يُبْصِرُونَ بِأَيْكُمْ الْمُفْتُونُ بِأَيْكُمْ تُفْتَنُونَ .. هَكَذَا نَزَلَتْ فِي بَنِي أُمَيَّةَ بِأَيْكُمْ بِأَيْ حَضْرٍ وَ زُفَرٍ وَ غُفَالٍ.

Tafseer Al-Qummi - **So you shall be seeing, and they (too) shall be seeing [68:5] Which one of you is bewitched [68:6]** – By which one of you, you are being bewitched, that is how it was Revealed regarding clan of Umayya, by which one of you, by Abu Hafr, and Zufer, and Ghufal.

⁶¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 22

وَ قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: لَقِيَ عُمَرُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، فَقَالَ: يَا عَلِيُّ! بَلَغَنِي أَنَّكَ تَتَأَوَّلُ هَذِهِ الْآيَةَ فِيَّ وَ فِي صَاحِبِي فَسْتَبْصِرُ وَ يُبْصِرُونَ بِأَيْكُمُ الْمُتَنُونُ.

And Al-Sadiq^{asws} said: ‘Umar met Amir Al-Momineen^{asws} and said, ‘O Ali^{asws}! It has reached me that you^{asws} are interpreting this Verse regarding me and my companion (Abu Bakr), **Which one of you is bewitched [68:6]**’.

قَالَ أَمِيرُ الْمُؤْمِنِينَ: أَمَا أَخْبِرُكَ يَا أَبَا حَفْصٍ! مَا نَزَلَ فِي بَنِي أُمَيَّةَ وَ الشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ؟. قَالَ عُمَرُ: كَذَبْتَ يَا عَلِيُّ! بَنُو أُمَيَّةَ خَيْرٌ مِنْكَ وَ أَوْصَلُ لِلرَّحِمِ.

Amir Al-Momineen^{asws} said, ‘Shall I^{asws} inform you, O Abu Hafs, what is Revealed regarding clan of Umayya? **and the Accursed tree in the Quran; [17:60]**?’ Umar said, ‘You^{asws} are lying, O Ali^{asws}! Clan of Umayya are better than you^{asws} are in maintaining relationship’.

قَوْلُهُ: فَلَا تُطِيعِ الْمُكَذِّبِينَ قَالَ: فِي عَلِيٍّ عَلَيْهِ السَّلَامُ: وَدُؤَا لَوْ تُدْهِنُ فَيُدْهِنُونَ .. أَيُّ أَحْبَبُوا أَنْ تُعَشَّ فِي عَلِيٍّ عَلَيْهِ السَّلَامُ فَيَعُشُونَ مَعَكَ

His^{azwj} Words: **So do not heed the beliers [68:8]**, he^{asws} said: ‘Regarding Ali^{asws}, **They wish that you should be pliant so they (too) would be pliant [68:9]** – i.e., they would love it if you^{saww} were to be pliant (impressionable) regarding Ali^{asws}, so they would be pliant with you^{saww}’.

وَ لَا تُطِيعِ كُلَّ خَلَافٍ مَهِينٍ. قَالَ: الْخَلَافُ الثَّانِي، حَلَفَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَّهُ لَا يَنْكُثُ عَهْدًا.

And do not heed a despicable oath-monger [68:10], he^{asws} said: ‘Oath-monger is the second (Umar). He swore an oath to Rasool-Allah^{saww} that he will not break the pact’.

هَمَّازٍ مَشَاءٍ يَنْمِيهِمْ قَالَ: كَانَ يَنْمُو رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ يَهْمُزُ بَيْنَ أَصْحَابِهِ.

A defamer, malicious slanderer [68:11], he^{asws} said: ‘He used to slander Rasool-Allah^{saww} and backbite between his companions’.

قَوْلُهُ: مَنَاعٍ لِلْخَيْرِ قَالَ: الْحَيْرُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ.

His^{azwj} Words: **Preventer of the good [68:12]**, he^{asws} said: ‘The ‘good’ is Amir Al-Momineen^{asws}’.

مُعْتَدٍ .. أَيُّ قَالَ، اخْتَدَى عَلَيْهِ.

An excessive sinner [68:12], he^{asws} said: ‘Yes, exceedingly upon it’.

قَوْلُهُ: عُتْلٌ بَعْدَ ذَلِكَ زَيْمٌ قَالَ: الْعُتْلُ: عَظِيمُ الْكُفْرِ، وَ الزَّيْمُ: الدَّعِيُّ.

His^{azwj} Words: **Callous, after (all) that, ignoble [68:13]**, he^{asws} said: ‘The ‘callous’, mighty of Kufr and the ‘ignoble’, a bastard’.

كَمَا زِيدَ فِي عَرَضِ الْأَكْبَارِ

وَ قَالَ الشَّاعِرُ: زَيْمٌ تَدَاعَاهُ الرَّجَالُ تَدَاعِيًا

And the poet said, 'Ignoble, is the calling of the bastard men, just as it has been an addition in display of the wickedness'.

قَوْلُهُ: إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا قَالَ: كَتَى عَنِ النَّبِيِّ، آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ .. أَي: أَكَاذِيبُ الْأَوَّلِينَ:

His^{azwj} Words: **When Our Verses are recited to him, he says, 'Stories of the former ones' [68:15]**, he^{asws} said: 'A metaphor of the second one (Umar). Our^{asws} Signs (are shown), **he says, 'Stories of the former ones' [68:15]**, i.e., they are lies of the former ones.

سَنَسِمُهُ عَلَى الْخُرْطُومِ قَالَ: فِي الرَّجْعَةِ إِذَا رَجَعَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامَ وَ يَرْجِعُ أَعْدَاؤُهُ فَيَسِمُهُمْ بِمِيسَمٍ مَعَهُ كَمَا تُوسَمُ الْبَهَائِمُ عَلَى الْخُرْطُومِ الْأَنْفِ وَ الشَّفَتَانِ.

We will soon mark him on the nose [68:16], he^{asws} said: 'During the Return (Raj'at), when Amir Al-Momineen^{asws} returned, and his^{asws} enemies return, and he^{asws} would be branding them with a branding iron being with him^{asws}, just as the animals tend to get branded upon their noses, the nose and the lips'.⁶²

24- فس: أَبُو الْعَبَّاسِ، عَنْ يَحْيَى بْنِ زَكَرِيَّا، عَنْ عَلِيِّ بْنِ حَسَّانَ، عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ: ذَرِينِي وَ مَنْ خَلَقْتُ وَحِيدًا، قَالَ: الْوَحِيدُ: وَلَدُ الزَّوْنِ، وَ هُوَ زُفْرٌ،

Tafseer Al Qummi – Abu Al Abbas, from Yahya Bin Zakariyya, from Ali Bin Hassan, from his uncle Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{asws} regarding His^{azwj} Words: **Leave Me and the one I Created as Al-Waheed [74:11]**, said: 'Al-Waheed is one of adulterous birth, and he is Zufer (Umar).

وَ جَعَلْتُ لَهُ مَالًا مُمْدُودًا قَالَ: أَحْلًا إِلَى مُدَّةٍ

And Made extensive wealth to be for him [74:12] - said: '(For) an extended term up to a certain time'.

وَ بَيَّنَّ شُهُودًا قَالَ: أَصْحَابُهُ الَّذِينَ شَهِدُوا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَا يُورَثُ

And boys as witnesses [74:13] - His companions who bore witness that Rasool-Allah^{saww} did not bequeath (left behind the estate of Fadak as an inheritance).

وَ مَهَّدْتُ لَهُ مَهْدًا مَلِكُهُ الَّذِي مَلَكَ مَهَّدْتُ لَهُ

And the way was paved for him [74:14] - His reign that he possessed – was paved for him.

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا قَالَ: لَوْلَايَةِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ حَاجِدًا، عَانِدًا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِيهَا

⁶² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 23

Then he covets that I should increase? [74:15] Never! Surely he was stubborn to Our Signs [74:16]. He^{asws} said: ‘Opposed to the Wilayah of Amir Al-Momineen^{asws}, and he was insolent to Rasool-Allah^{saww}’.

سَأَرَهُمْ صُغُودًا إِنَّهُ فَكَّرَ وَ قَدَّرَ فَكَّرَ فِيمَا أَمَرَ بِهِ مِنَ الْوَلَايَةِ، وَ قَدَّرَ إِنْ مَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنْ لَا يُسَلِّمَ لِأَمِيرِ الْمُؤْمِنِينَ (ع) النَّبِيَّةَ الَّتِي بَايَعَهُ بِهَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

Soon I will Overtake him with an ever-increasing Punishment [74:17] He pondered and plotted [74:18]. He pondered regarding what he had been ordered with, from (accepting) the Wilayah, and he plotted that when Rasool-Allah^{saww} passes away, that he will not be submitting the allegiance to Amir Al-Momineen^{asws} which he had pledged with during the era of the Rasool-Allah^{saww}.

فَقُتِلَ كَيْفَ قَدَّرَ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ قَالَ: عَذَابٌ بَعْدَ عَذَابٍ يُعَذِّبُهُ الْقَائِمُ عَلَيْهِ السَّلَامُ،

So he would be killed, how (much) he plotted! [74:19] Then, he would be killed, how (much) he plotted! [74:20]. Punishment after punishment. Al-Qaim^{asws} would punish him.

ثُمَّ نَظَرَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَ عَبَسَ وَ بَسَرَ مِمَّا أَمَرَ بِهِ ثُمَّ أَدْبَرَ وَ اسْتَكْبَرَ فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ قَالَ زُفَرٌ: إِنَّ النَّبِيَّ سَحَرَ النَّاسَ لِعَلِيٍّ، إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ .. أَي لَيْسَ هُوَ وَحْيٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ

Then he looked [74:21] - at Rasool-Allah^{saww} and Amir Al-Momineen^{asws}, Then he frowned and scowled [74:22] Then he turned back and was arrogant [74:23] Then he said, ‘This is only an effect of sorcery [74:24]. He^{asws} said: ‘Zafar (Umar) said, ‘The Prophet^{saww} has cast a spell on the people with Ali^{asws}, Surely these are only words of the human’ [74:25] - i.e., not a Revelation from Allah^{azwj} Mighty and Majestic.

سَأَصْلِيهِ سَعَرَ إِلَى آخِرِ الْآيَةِ نَزَلَتْ فِيهِ.

I will Make him arrive to Saqar (Inferno) [74:26] — up to the last Verse, was Revealed regarding him (Umar)”.
عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ أَنَّ الْوَجِيدَ وَ لَدَّ الرَّثَاءَ،

From Abu Ja’far^{asws} and Abu Abdullah^{asws}: ‘The ‘Waheed’ is a child of adultery (bastard)’.

قَالَ زُرَّارَةُ ذَكَرَ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ أَحَدِ بَنِي هَاشِمٍ أَنَّهُ قَالَ فِي خُطْبَتِهِ: أَنَا ابْنُ الْوَجِيدِ. فَقَالَ: وَيْلَهُ! لَوْ عَلِمَ مَا الْوَجِيدُ مَا فَخَرَ بِهَا. فُقُلْنَا لَهُ: وَ مَا هُوَ؟ قَالَ: مَنْ لَا يُعْرَفُ لَهُ أَبٌ.

Zurara said, ‘It was mentioned to Abu Ja’far^{asws} about one of the Clan of Hashim^{as} having said in his sermon, ‘I am a son of Al-Waheed’. He^{asws} said: ‘Woe be unto him! If he knew what Al-Waheed is, he would not pride with it’. We said to him^{asws}, ‘And what is it?’ He^{asws} said: ‘One for whom is father is not known’’.⁶³

⁶³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 24

25- فس: فَيَوْمِئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ وَلَا يُوثِقُ وِثْقَهُ أَحَدٌ قَالَ: هُوَ الثَّانِي.

Tafseer Al Qummi - ***So, on that Day, no one will Punish (like) His Punishment [89:25] And no one will bind (like) His Binding [89:26].*** He said, 'It is the second (Umar)'.⁶⁴ (Not a Hadeeth)

26- فس: إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ: قَالَ: الْعَدْلُ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ الْإِحْسَانُ، أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، وَ الْفَحْشَاءُ وَ الْمُنْكَرُ وَ الْبَغْيُ، فَلَانَ وَ فُلَانَ وَ فُلَانَ.

Tafseer Al-Qummi - ***Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, and Forbids from the immoralities, and the evil, and the tyranny. [16:90].*** He said, 'The justice is the testimony that there is no god except Allah^{azwj} and that Muhammad^{saww} is Rasool-Allah^{saww}, and the kindness is Amir Al-Momineen^{asws}, and the immoralities and the evil and the tyranny, are so and so, and so and so, and so and so (Abu Bakr and Umar and Usman)'.⁶⁵ (Not a Hadeeth)

27- فس: فَبَلَدِكَ بِيُوتِهِمْ حَاوِيَةً بِمَا ظَلَمُوا قَالَ: لَا تَكُونُ الْخِلَافَةُ فِي آلِ فُلَانٍ وَ لَا آلِ فُلَانٍ وَ لَا آلِ فُلَانٍ وَ لَا آلِ طَلْحَةَ وَ لَا آلِ الزُّبَيْرِ.

Tafseer Al-Qummi - ***So, those were their houses, having fallen down due to their injustices. [27:52].*** He said, 'The caliphate will not happen to be in the progeny of so and so (Abu Bakr), nor progeny of so and so (Umar), nor progeny of so and so (Usman), nor progeny of Talha, nor progeny of Al-Zubeyr'.⁶⁶ (Not a Hadeeth)

28- فس: مُحَمَّدٌ بْنُ جَعْفَرٍ، عَنْ يَحْيَىٰ بْنِ زَكَرِيَّا، عَنْ عَلِيِّ بْنِ حَسَّانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ: حَبَّبَ إِلَيْكُمْ الْإِيمَانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ بَعْثِي أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ كَرِهَ إِلَيْكُمْ الْكُفْرَ وَ الْفُسُوقَ وَ الْعِصْيَانَ الْأَوَّلَ وَ الثَّانِي وَ الثَّلَاثَ.

Tafseer Al Qummi – Muhammad Bin Ja'far, from Yahya Bin Zakariya, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{asws} regarding His^{azwj} Words: ***Endeared the Eman to you and Adorned it in your hearts [49:7]:*** 'It means Amir Al-Momineen^{asws}'; ***and Caused you to dislike the Kufr, and the transgression, and the disobedience [49:7]*** – the first (Abu Bakr), and the second (Umar) and the third (Usman)'.⁶⁷

29- فس: أَبِي، عَنْ ابْنِ أَبِي عُمَيْرٍ، عَنْ ابْنِ سِنَانٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ- فِي قَوْلِهِ تَعَالَى: إِذَا دُعُوا إِلَى اللَّهِ وَ رَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ- قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ فِي أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ عُلَمَانِ، وَ ذَلِكَ أَنَّهُ كَانَ بَيْنَهُمَا مَنَازَعَةٌ فِي حَدِيثَةٍ،

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Ibn Sinan,

'From Abu Abdullah^{asws}, regarding Words of the Exalted: ***And when they are called to Allah and His Rasool for him to judge between them, [24:48],*** he^{asws} said: 'This Verse was

⁶⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 25

⁶⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 26

⁶⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 27

⁶⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 28

Revealed regarding Amir Al-Momineen^{asws}, and Usman, and that was when there was a dispute between them regarding a garden.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ: تَرْضَى بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ؟ فَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ لِعُثْمَانَ: لَا تُحَاكِمُهُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ سَلِّمْ فَإِنَّهُ يَحْكُمُ لَكَ عَلَيْكَ!! وَ لَكِنْ حَاكِمُهُ إِلَى ابْنِ شَيْبَةَ الْيَهُودِيِّ.

Amir Al-Momineen^{asws} said: 'Are you happy with Rasool-Allah^{sawww} (as a judge)?' Abdul Rahman Bin Awf said to him, 'I do not (accept) Rasool-Allah^{sawww} as a judge for he^{sawww} would judge against me, but I (accept) as a judge Ibn Shayba, the Jew.

فَقَالَ عُثْمَانُ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: لَا أَرْضَى إِلَّا بِابْنِ شَيْبَةَ الْيَهُودِيِّ. فَقَالَ ابْنُ شَيْبَةَ لِعُثْمَانَ: تَأْتَمِنُونَ مُحَمَّدًا عَلَى وَحْيِ السَّمَاءِ وَ تَتَّهِمُونَهُ فِي الْأَحْكَامِ!؟

But Usman (then) said to Amir Al-Momineen^{asws}: 'I^{asws} am not happy with Ibn Shayba. So Ibn Shayba said, 'You are trusting that Revelation descends upon Rasool-Allah^{sawww} from the sky, but you are not trusting him^{sawww} in matters of judgement?'

فَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ: وَ إِذَا دُعُوا إِلَى اللَّهِ وَ رَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ ... إِلَى قَوْلِهِ: بَلْ أَوْلَيْكَ هُمْ الظَّالِمُونَ.

Thus, Allah^{azwj} Revealed upon His^{azwj} Rasool^{sawww}: **And when they are called to Allah and His Rasool for him to judge between them [24:48] But these, they are the unjust ones [24:50]**".⁶⁸

30- فس: يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا نَزَلَتْ فِي عُثْمَانَ يَوْمَ الْخَنْدَقِ، وَ ذَلِكَ أَنَّهُ مَرَّ بِعَمَّارِ بْنِ يَاسِرٍ يَحْفَرُ الْخَنْدَقَ - وَ قَدْ ارْتَفَعَ الْعُبَّارُ مِنَ الْحَفْرِ فَوَضَعَ عُثْمَانُ كُمَّهُ عَلَى أَنْفِهِ وَ مَرَّ،

Tafseer Al-Qummi - **They think they are conferring a favour upon you if they become Muslims. [49:17]**. It was Revealed regarding Usman on the day of (battle of) Khandaq, and that I passed by Ammar Bin Yasser digging the ditch, and the dust had raised from the pit, so Usman place his cuff upon his nose and passed by.

فَقَالَ عَمَّارٌ: لَا يَسْتَوِي مَنْ يَعْمُرُ الْمَسَاجِدَ
يَظَلُّ فِيهَا رَاكِعًا وَ سَاجِدًا
كَمَنْ يَمُرُّ بِالْعُبَّارِ حَائِدًا
يُعْرِضُ عَنْهُ حَاجِدًا مُعَانِدًا

Amaar said (in prose), 'Not equal is the one who settles in the Masjid performing Rukus and Sajdahs, to the one who passes by the dust deviating, turning away from it, struggling obstinately'.

فَأَلْتَقَتْ إِلَيْهِ عُثْمَانُ فَقَالَ: يَا ابْنَ السَّوْدَاءِ! إِنِّي تَعْنِي، ثُمَّ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ لَهُ: لَمْ نَدْخُلْ مَعَكَ فِي الْإِسْلَامِ لِتَسَبُّ أَعْرَاضِنَا، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: قَدْ أَقَلَّتْكَ إِسْلَامَكَ فَادْهَبْ،

Usman turned towards him and said, 'O son of the black (slave), is it me that you mean?' Then he came up to Rasool-Allah^{sawww} and said to him^{sawww}, 'We did not enter (the fold of Al-

⁶⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 29

Islam) to you^{saww} in order to be reviled (insulted)'. So Rasool-Allah^{saww} said to him: 'You have removed your Islam, so go away'.

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ: يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا فَلَا تَمُنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ .. أَيُّ لَيْسَ لَهُمْ صَادِقِينَ إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ.

Therefore, Allah^{azwj} the Exalted Revealed: ***They think they are conferring a favour upon you if they become Muslims. Say, 'You professing Islam does not confer a favour upon me, but Allah Confers a Favour upon you if He Guides you to the Eman, if you were truthful [49:17] Surely Allah knows the unseen matters of the skies and the earth; and Allah Sees what you do [49:18]'***.⁶⁹

31- فس: عَبَسَ وَ تَوَلَّى أَنْ جَاءَهُ الْأَعْمَى قَالَ: نَزَلَتْ فِي عُثْمَانَ وَ ابْنِ أُمِّ مَكْتُومٍ، وَ كَانَ ابْنُ أُمِّ مَكْتُومٍ مُؤَدِّنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ كَانَ أَعْمَى، وَ جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ عِنْدَهُ أَصْحَابُهُ وَ عُثْمَانُ عِنْدَهُ، فَقَدَّمَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَى عُثْمَانَ، فَعَبَسَ عُثْمَانُ وَ جَهَّهْ وَ تَوَلَّى عَنْهُ،

Tafseer Al-Qummi - ***He frowned and turned around [80:1] When the blind man came to him [80:2]***, he said, 'It was Revealed regarding Usman and Ibn Umm Maktoum, and a son of Umm Maktoum was a Muezzin of Rasool-Allah^{saww}, and he was blind, and he came to Rasool-Allah^{saww} and in his^{saww} presence were his^{saww} companions, and Usman was (also) in his^{saww} presence. Rasool-Allah^{saww} led him (to sit) higher than Usman. Usman frowned his face and turned away from him.

فَأَنْزَلَ اللَّهُ: عَبَسَ وَ تَوَلَّى يَعْنِي عُثْمَانَ أَنْ جَاءَهُ الْأَعْمَى وَ مَا يُدْرِيكَ لَعَلَّهُ يَزْكِي .. أَيُّ يَكُونُ طَاهِرًا أَرْكِي أَوْ يَدَّكُرُ، قَالَ: يُذَكِّرُهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَتَنْفَعُهُ الذِّكْرَى

Allah^{azwj} Revealed: ***He frowned and turned around [80:1] - Meaning Usman. When the blind man came to him [80:2] And what would make you realise, perhaps he would purify himself? [80:3] - i.e. become clean, pure, Or pay heed [80:4]. He^{asws} said: 'Rasool-Allah^{saww} would remind him, so the Zikr would benefit him? [80:4].***

ثُمَّ خَاطَبَ عُثْمَانَ فَقَالَ: أَمَا مَنْ اسْتَعْنَى فَأَنْتَ لَهُ تَصَدَّى قَالَ: أَنْتَ إِذَا جَاءَكَ عَيْبٌ تَصَدَّى لَهُ وَ تَرْفَعُهُ: وَ مَا عَلَيْكَ إِلَّا يَزْكِي .. أَيُّ لَا تُبَالِي زَكِيًّا كَانَ أَوْ غَيْرَ زَكِيًّا إِذَا كَانَ عَيْبًا

Then He^{azwj} Addressed Usman, so He^{azwj} Said: ***As for one who (thinks he) is needless [80:5] So you face up to him [80:6]. He^{asws} said: 'You (Usman), if a rich man comes to you, you address him and appreciate him. And what is upon you if he does not purify? [80:7] - i.e., you (Usman) would not have cared whether he was purified or without purification, if he was rich.***

وَ أَمَا مَنْ جَاءَكَ يَسْعَى يَعْنِي ابْنَ أُمِّ مَكْتُومٍ وَ هُوَ يَحْسَى فَأَنْتَ عَنْهُ تَلْهَى .. أَيُّ تَلْهُو وَ لَا تَلْتَفِتْ إِلَيْهِ.

⁶⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 30

And as to one who comes to you striving [80:8] - Meaning Ibn Ami Maktoum. And he is fearing [80:9] So you are distracting yourself away from him [80:10], i.e., you play around, and are not turning towards him''.

وَقَدْ رُوِيَ عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ أَنَّهَا نَزَلَتْ فِي رَجُلٍ مِنْ بَنِي أُمَيَّةَ كَانَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَجَاءَ ابْنُ أُمِّ مَكْتُومٍ، فَلَمَّا رَأَاهُ تَعَدَّرَ مِنْهُ وَجَمَعَ نَفْسَهُ وَعَبَسَ وَاعْرَضَ بِوَجْهِهِ عَنْهُ، فَحَكَى اللَّهُ سُبْحَانَهُ ذَلِكَ وَانْكُرَهُ عَلَيْهِ.

It has been reported from Al-Sadiq^{asws}: 'It was Revealed regarding a man from the clan of Umayya (Usman) who was in the presence of the Prophet^{sawww}. Ibn Ami Maktoum came up. But when he (Usman) saw him as filthy, he frowned his face, and gathered (his clothing around) himself, and turned his face away from him. Allah^{azwj} the Glorious Spoke that about him, and Criticised him upon it''.⁷⁰

32- ب: مُحَمَّدُ بْنُ عَيْسَى، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ ... قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَأَخْرَجَ إِلَيَّ مِصْحَفًا، قَالَ: فَتَصَحَّفْتُهُ فَوَقَعَ بَصْرِي عَلَى مَوْضِعٍ مِنْهُ فَإِذَا فِيهِ مَكْتُوبٌ: هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمَا بِهَا تُكْذِبَانِ فَاصْلَبَا فِيهَا لَا تَمُوتَانِ فِيهَا وَلَا تَحْيَايَانِ .. يَعْنِي الْأُولَيْنِ.

(The book) 'Qurb Al Asnaad' – Muhammad Bin Isa, from Ibrahim in Abdul Hameed who said,

'I entered to see Abu Abdullah^{asws}, and he^{asws} brought out a parchment to me. He^{asws} said: 'Read it'. My sight fell upon a subject matter from it, and therein was written: 'This here is hell which you two had been belying, so arrive to it. You two will neither be dying in it nor living' – meaning the first two (Abu Bakr and Umar)''.⁷¹ (P.s. – this is in reference to the Verse: **This here is Hell which the criminals belied upon [55:43]**)

33- فس: وَ قَرَأَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمَا بِهَا تُكْذِبَانِ، تَصْلَبَانِهَا لَا تَمُوتَانِ فِيهَا وَلَا تَحْيَايَانِ، يَعْنِي الْأُولَيْنِ.

Tafseer Al-Qummi – And Abu Abdullah^{asws} recited: 'This here is Hell which you two had been belying. You will arrive to it, neither dying in it nor living' – meaning the two first ones (Abu Bakr and Umar)''.⁷² (P.s. – this is in reference to the Verse: **This here is Hell which the criminals belied upon [55:43]**)

34- ل: ابْنُ الْوَلِيدِ، عَنِ الصَّفَّارِ، عَنِ ابْنِ مَعْرُوفٍ، عَنِ ابْنِ حُبُوبٍ، عَنِ حَنَّانِ بْنِ سَدِيدٍ، قَالَ: حَدَّثَنِي رَجُلٌ مِنْ أَصْحَابِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَمِعْتُهُ يَقُولُ: إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ لَسَبْعَةٌ نَفَرٍ، أَوْلَهُمْ ابْنُ آدَمَ الَّذِي قَتَلَ أَخَاهُ، وَ مُرْوَدُ الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ، وَ ائْتَانِ فِي بَنِي إِسْرَائِيلَ هَوْدًا قَوْمَهُمْ وَ نَصْرَاهُمْ، وَ فِرْعَوْنَ الَّذِي قَالَ: أَنَا رَبُّكُمْ الْأَعْلَى، وَ ائْتَانِ فِي هَذِهِ الْأُمَّةِ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Mahboub, from Hanan Bin Sadeyr who said,

'It is narrated to me by a man from the companions of Abu Abdullah^{asws} who said, 'I heard him^{asws} saying: 'The people of the most severe punishment on the Day of Qiyamah would be seven persons. The first of them is the son^{la} of Adam^{as} who killed his^{la} brother; and Nimrod^{la}, **who disputed with Ibrahim regarding his Lord [2:258]**; and two among the children of Israel

⁷⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 31

⁷¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 32

⁷² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 33

having judaised them and christianised them; and Pharaoh^{la} who said, **'I am your lord, the most exalted!'** [79:24]; and the two in this community (Abu Bakr and Umar)"⁷³

35- فس: وَ لَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ فَإِنَّهُ حَدَّثَنِي أَبِي عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: نَزَلَتْ فِي الْقُرْآنِ زُعْلَانٌ تَابَ حَيْثُ لَمْ تَنْفَعَهُ التَّوْبَةُ وَ لَمْ تُقْبَلْ مِنْهُ.

Tafseer Al-Qummi - **And there isn't repentance for those who are committing the evil deeds, until when the death presents itself to one of them, he says, 'I repent now', [4:18]** – It is narrated to me by my father, from Ibn Fazzal, from Ali Bin Uqba, from Abu Abdullah^{asws} having said: 'It is Revealed regarding Zo'lan (Abu Bakr and Umar) repenting when the repentance did not benefit him, and not Acceptable from him"⁷⁴.

36- بَ السَّنْدِيُّ بْنُ مُحَمَّدٍ، عَنْ صَفْوَانَ الْجَمَّالِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: كَانَتْ امْرَأَةٌ مِنَ الْأَنْصَارِ تُدْعَى: حَسْرَةَ نَعَشَى آلَ مُحَمَّدٍ وَ نَحِيَّةً، وَ إِنَّ زُفَرَ وَ حَبْرَةَ لَقِيَاهَا دَاتَ يَوْمٍ فَقَالَا: أَيْنَ تَذْهَبِينَ يَا حَسْرَةُ؟. فَقَالَتْ: أَذْهَبُ إِلَى آلِ مُحَمَّدٍ فَأَقْضِي مِنْ حَقِّهِمْ وَ أُحْدِثُ بِهِمْ عَهْدًا،

(The book) 'Qurb Al Asnaad' – Al Sindy Bin Muhammad, from Safwan Al Jammal,

'From Abu Abdullah^{asws} having said: 'There was a woman called Hasrah who used to hurry to Progeny of Muhammad^{saww} with affection. One day Zufer (Umar) and Hibter (Abu Bakr) met her and they said, 'Where are you going, O Hasrah?' She said, 'I am going to Progeny^{asws} of Muhammad^{saww}, so I can fulfil from their^{asws} rights, and renew a pact with them^{asws}.'

فَقَالَا: وَبِذَلِكَ إِنَّهُ لَيْسَ لَهُمْ حَقٌّ، إِنَّمَا كَانَ هَذَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَانصَرَفَتْ حَسْرَةُ وَ لَبِثَتْ أَيَّامًا، ثُمَّ جَاءَتْ، فَقَالَتْ لَهَا أُمُّ سَلَمَةَ- زَوْجَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ:- مَا أَبْطَأَ بِكَ عَنَّا يَا حَسْرَةُ!؟.

They said, 'Woe be unto you! There is no right for them^{asws}. But rather, that was in the era of Rasool-Allah^{saww}'. Hasrah left and waited for days, then she came. Umm Salama^{ra}, wife^{ra} of the Prophet^{saww}, said to her, 'What delayed you from us, O Hasrah?'

فَقَالَتْ: اسْتَقْبَلَنِي زُفَرٌ وَ حَبْرَةُ فَقَالَا: أَيْنَ تَذْهَبِينَ يَا حَسْرَةُ؟! فَعُلْتُ: أَذْهَبُ إِلَى آلِ مُحَمَّدٍ فَأَقْضِي مِنْ حَقِّهِمْ الْوَاجِبَ. فَقَالَا: إِنَّهُ لَيْسَ لَهُمْ حَقٌّ، إِنَّمَا كَانَ هَذَا عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

She said, 'Zufer (Umar) and Hibter (Abu Bakr) faced me and said, 'Where are you going O Hasrah?' I said, 'I am going to Progeny^{asws} of Muhammad^{saww} to fulfil from their^{asws} Obligatory rights'. They said, 'There aren't any rights for them^{asws}, but rather this was in the era of Rasool-Allah^{saww}'.

فَقَالَتْ: أُمُّ سَلَمَةَ: كَذَبْنَا، لَعْنَهُمَا اللَّهُ، لَا يَزَالُ حَقُّهُمُ وَاجِبٌ [وَاجِبًا] عَلَى الْمُسْلِمِينَ إِلَى يَوْمِ الْقِيَامَةِ.

Umm Salama^{ra} said, 'They lied, may Allah^{azwj} Curse them both! Their^{asws} rights are Obligatory upon the Muslims up to the Day of Qiyamah"⁷⁵.

⁷³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 34

⁷⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 35

⁷⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 36

37- مَا: الْفَخَّامُ، عَنِ الْمَنْصُورِيِّ، عَنْ عَمِّ أَبِيهِ، عَنْ أَبِي الْحُسَيْنِ الثَّالِثِ، عَنْ آبَائِهِ، عَنِ الْبَاقِرِ عَلَيْهِمُ السَّلَامُ، عَنْ جَابِرٍ. وَ أَيْضاً: الْفَخَّامُ، عَنْ عَمِّهِ عُمَيْرِ بْنِ يَحْيَى، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ الْبُلْخِيِّ، عَنْ أَبِي عَاصِمِ الضَّحَّاكِ بْنِ مُحَمَّدٍ، عَنِ الصَّادِقِ، عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ- أَنَا مِنْ جَانِبٍ وَ عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ مِنْ جَانِبٍ- إِذْ أَقْبَلَ عُمَرُ بْنُ الْخَطَّابِ وَ مَعَهُ رَجُلٌ قَدْ تَلَبَّبَ بِهِ،

(The book) ‘Amaali’ of Sheikh Al Tusi – Al Fahham, from Al Mansuri, from an uncle of his father,

‘From Abu Al-Hassan^{asws} the 3rd, from his^{asws} forefathers^{asws}, from Al-Baqir^{asws}, from Jabir,

And as well, Al Fahham, from his uncle Umeyr Bin Yahya, from Ibrahim Bin Abdullah Al Balkhi, from Abu Aasim Al Zahaak Bin Makhlad,

‘From Al-Sadiq^{asws}, from his^{asws} father^{asws}, from Jabir Bin Abdullah having said, ‘I was in the presence of the Prophet^{saww}, I was on one side and Ali Amir Al-Momineen^{asws} on one side, when Umar Bin Al-Khattab came, and with him was a man being confused with him.

فَقَالَ: مَا بَالُهُ؟. قَالَ: حَكَى عَنْكَ يَا رَسُولَ اللَّهِ (ص) أَنَّكَ قُلْتَ: مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ دَخَلَ الْجَنَّةَ، وَ هَذَا إِذَا سَمِعْتَهُ النَّاسُ فَرَطُوا فِي الْأَعْمَالِ، أ فَأَنْتَ قُلْتَ ذَلِكَ يَا رَسُولَ اللَّهِ (ص)؟. قَالَ: نَعَمْ، إِذَا تَمَسَّكَ بِمَحَبَّةِ هَذَا وَ وَلَايَتِهِ.

He^{saww} said: ‘What is the matter with him?’ He said, ‘He is narrating from you^{saww}, O Rasool-Allah^{saww}, that you^{saww} said: ‘One who says, ‘There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww} would enter the Paradise’, and this, when the people hear it, they would be lax in the deeds. So, did you^{saww} say that, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Yes, when you adhere with the love of this one (Ali^{asws}) and his^{asws} Wilayah” .⁷⁶

38- شي، تفسير العياشي: عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ أَبِي بَصِيرٍ، قَالَ: قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ: خَرَجَ عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِ مِنْ عِنْدِ عُثْمَانَ فَلَقِيَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ: يَا عَلِيُّ! بِنْتَا اللَّيْلَةَ فِي أَمْرِ نَزَّحُو أَنْ يُبَيَّتَ اللَّهُ هَذِهِ الْأُمَّةَ،

(The books) ‘Tafseer Al Ayyashi’ (and) ‘Tafseer Al Qummi’ – From Muhammad Bin Salim, from Abu baser who said,

‘Ja’far^{asws} Bin Muhammad^{asws} said: ‘Abdullah Ibn Amro Bin Al-Aas came out from the presence of Usman, so he met Amir Al-Momineen^{asws}, and he said to him^{asws}, ‘O Ali^{asws}! We were in our house tonight regarding a matter (Collection of the Quran). We hope that Allah^{azwj} would Affirm this community’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: لَنْ يَخْفَى عَلَيَّ مَا بَيَّتُمْ فِيهِ، حَرَفْتُمْ وَ عَيَّرْتُمْ وَ بَدَلْتُمْ تِسْعِمَائَةَ حَرْفٍ، ثَلَاثِمَائَةَ حَرْفَتُمْ، وَ ثَلَاثِمَائَةَ عَيَّرْتُمْ، وَ ثَلَاثِمَائَةَ بَدَلْتُمْ: فَوَيْلٌ لِلَّذِينَ يَكْتُتُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ .. إِلَى آخِرِ الْآيَةِ.

Amir Al-Momineen^{asws} said: ‘It will never be hidden upon me^{asws} regarding what you spent the night. You altered, and changed, and replaced nine hundred sentences – three hundred you altered, and three hundred you changed, and three hundred you replaced **So woe be**

⁷⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 37

unto those who are writing the Book with their own hands, then they are saying, 'This is from the Presence of Allah^{azwj}' [2:79] – up to the end of the Verse".⁷⁷

39- مَع: مُحَمَّدُ بْنُ هَارُونَ الرَّجَّائِيُّ، عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِي عُبَيْدِ الْقَاسِمِ بْنِ سَلَامٍ رَفَعَهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: أَتَى عُمَرُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ: إِنَّا نَسْمَعُ أَحَادِيثَ مِنْ يَهُودٍ تُعْجِبُنَا، فَتَرَى أَنْ نَكْتُبَ بَعْضَهَا؟

(The book) 'Ma'ani Al Akhbar' – Muhammad Bin Haroun Al Zanjani, from Ali Bin Abdul Aziz, from Abu Ubeyd Al Qasim Bin Sallam,

'Raising it to the Prophet^{saww} having said: 'Umar came to Rasool-Allah^{saww} and said, 'We hear Ahadeeth from Jews which fascinate us. Do you^{saww} view that we should write some of these?'

فَقَالَ: أَمْتَهَوُّوْنَ أَنْتُمْ كَمَا تَهَوَّتِ الْيَهُودُ وَ النَّصَارَى؟! لَقَدْ جِئْتُكُمْ بِمَا بَيْضَاءَ نَفِيَّةً، وَ لَوْ كَانَ مُوسَى حَيًّا مَا وَسِعَهُ إِلَّا اتِّبَاعِي.

He^{saww} said: 'Do you want to be confused just as the Jews and Christians are confused?! I^{saww} have come to you with what is white (clear), pure, and even if Musa^{as} was alive, there would be no leeway for him^{as} except to follow me^{saww}'.

وَ فِي حَدِيثٍ آخَرَ: إِنَّ عُمَرَ أَنَاهُ بِصَحِيفَةٍ أَحَدَهَا مِنْ بَعْضِ أَهْلِ الْكِتَابِ، فَعَضِبَ، فَقَالَ: أَمْتَهَوُّوْنَ فِيهَا يَا ابْنَ الْخَطَّابِ!؟

And in another Hadeeth, 'Umar came to him^{saww} with a parchment he had taken from one of the people of the Book. He^{saww} got angry and said: 'Are you confused in it (Religion), O Ibn Al-Khattab?!'⁷⁸

40- مَع: الْمُكْتَبُ، عَنِ الْأَسَدِيِّ، عَنِ الْبَرَمَكِيِّ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْمَرْزُوقِيِّ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلِ بْنِ الْقَضْلِ، عَنْ أَبِيهِ، عَنْ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِذَا ظَلَمَتِ الْعُيُونُ الْعَيْنَ كَانَ قَتْلُ الْعَيْنِ عَلَى يَدِ الرَّابِعِ مِنَ الْعُيُونِ، فَإِذَا كَانَ ذَلِكَ اسْتَحَقَّ الْحَاذِلُ لَهُ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ

(The book) 'Ma'ani Al Akhbar' – Al Mukattib, from Al Asady, from Al Barmakky, from Ja'far Bin Abdullah Al Marouzy, from his father, from ismail Bin Al Fazl, from his father, from Ibn Jubeyr, from Ibn Abbas who said,

'When the (letter) 'Ayns' oppress an 'Ayn', the killing of the 'Ayn' would occur upon the hands of the fourth from the 'Ayns'. So, when that happens, the forsaker would be deserving of the Curse of Allah^{azwj} and the Angels and the people altogether'.

فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ! مَا الْعَيْنُ وَ الْعُيُونُ؟. فَقَالَ: أَمَّا الْعَيْنُ، فَأَحْيِي عَلَيَّ بِنِ ابْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، وَ أَمَّا الْعُيُونُ فَأَعْدَاؤُهُ، زَابِعُهُمْ قَاتِلُهُ ظُلْمًا وَ عُدْوَانًا.

It was said to him^{saww}, 'O Rasool-Allah^{saww}! What is the 'Ayn' and the 'Ayns'? He^{saww} said: 'As for the 'Ayn', it is my^{saww} brother Ali Bin Abu Talib^{asws}, and as for the 'Ayns', they are his^{asws} enemies. Their fourth would kill him^{asws} unjustly and aggressively'.⁷⁹

⁷⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 38

⁷⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 39

⁷⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 40

41- مَع: ابْنُ مُوسَى، عَنِ الْأَسَدِيِّ، عَنِ سَهْلِ، عَنِ عَبْدِ الْعَظِيمِ الْمُسَبِّحِيِّ، عَنِ أَبِي مُحَمَّدٍ الْقَاسِمِيِّ، عَنِ أَبِيهِ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ أَبَا بَكْرٍ مِنِّي بِمَنْزِلَةِ السَّمْعِ، وَإِنَّ عُمَرَ مِنِّي بِمَنْزِلَةِ الْبَصَرِ، وَإِنَّ عُثْمَانَ مِنِّي بِمَنْزِلَةِ الْقُلُوبِ.

(The book) 'Ma'ani Al Akhbar' – Ibn Musa, from Al Asadi, from Sahl, from Abdul Azeem Al Hasany,

'From Abu Ja'far ^{asws} the 2nd, for his ^{asws} forefathers ^{asws}, from Al Husayn ^{asws} Bin Ali ^{asws} having said: 'Raseol Allah ^{sawww} said: 'Abu Bakr is from me ^{sawww} at the status of the hearing, and Umar is from me ^{sawww} at the status of the sight, and that Usman is from me ^{sawww} at the status of the heart'.

قَالَ: فَلَمَّا كَانَ مِنَ الْغَدِ دَخَلْتُ إِلَيْهِ وَعِنْدَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ أَبُو بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ، فَنُكْتُ لَهُ: يَا أَبَتِ! سَمِعْتُكَ تَقُولُ فِي أَصْحَابِكَ هَذِهِ قَوْلًا، فَمَا هُوَ؟

He ^{asws} said: 'When it was the next morning, I ^{asws} entered to see him ^{sawww}, and in his ^{sawww} presence were Amir Al Momineen ^{asws}, and Abu Bakr, and Umar, and Usman. I ^{asws} said to him ^{sawww}: 'O (grand) father ^{sawww}! I ^{asws} heard you ^{sawww} saying words regarding these companions of yours ^{sawww}, so what is it?'

فَعَالَ عَلَيْهِ وَ آلِهِ السَّلَامُ: نَعَمْ، ثُمَّ أَشَارَ بِيَدِهِ إِلَيْهِمْ، فَقَالَ: هُمُ السَّمْعُ وَ الْبَصَرُ وَ الْقُلُوبُ، وَ سَيُفْأَلُونَ عَن وِلَايَةِ وَصِيِّ هَذَا وَ أَشَارَ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، ثُمَّ قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ: إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْقُلُوبَ كُلَّ أُولَئِكَ كَانَ عِنْدَهُ مَسْئُولًا.

He ^{sawww} said: 'Yes, then gestured by his ^{sawww} hand towards them: 'They are the hearing, and the sight, and the heart, and they are asking about the Wilayah of this successor ^{asws} of mine ^{sawww}, and gestured towards Ali ^{asws} Bin Abu Talib ^{asws}, then said: 'Allah ^{azwj} Blessed and Exalted Says: **Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36].**

ثُمَّ قَالَ عَلَيْهِ وَ آلِهِ السَّلَامُ: وَ عَزَّ رَبِّي إِنَّ جَمِيعَ أَتْبَاعِي لَمَوْفُؤُونَ يَوْمَ الْقِيَامَةِ وَ مَسْئُولُونَ عَن وِلَايَتِهِ، وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ: وَ تَعْرَهُهُمْ إِنَّهُمْ مَسْئُولُونَ.

Then he ^{sawww} said: 'By the Might of my ^{sawww} Lord ^{azwj}! The entirety of my ^{sawww} community will be paused on the Day of Qiyamah and be Questioned about his ^{asws} Wilayah, and that is the Word of Allah ^{azwj} Mighty and Majestic: **And stop them! They have to be Questioned [37:24]**'.⁸⁰

42- مَع: ابْنُ مُوسَى، عَنِ الْأَسَدِيِّ، عَنِ النَّخَعِيِّ، عَنِ التَّوْفَلِيِّ، عَنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ، عَنِ أَبِي بصيرٍ، قَالَ: سَأَلْتُهُ عَمَّا رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَّهُ قَالَ: إِنَّ وَ لَدَ الرَّثَا شُرَّ الثَّلَاثَةِ، مَا مَعْنَاهُ؟ قَالَ: عَنِي بِهِ الْأَوْسَطُ، أَنَّهُ شَرُّ مَنْ تَقَدَّمَهُ وَ مَن تَلَاهُ.

(The book) 'Ma'ani Al Akhbaar' – Ibn Musa, from Al Asadi, from Al Nakhaie, from Al Nowfaly, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I asked him ^{asws} about what is being reported from the Prophet ^{sawww} that he ^{sawww} said: 'The son of adultery (bastard) is the evilest of the three', what is its meaning?' He ^{asws} said: 'He ^{sawww}

⁸⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 41

meant by it the middle one (Umar). He was eviler than the one who preceded him (Abu Bakr), and the one who followed him (Usman)".⁸¹

43- يَر: أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ رَبِيعِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَلِيمَانَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لِأَبِي بَكْرٍ: نَسِيتَ تَسْلِيمَكَ لِعَلِيٍّ بِأَمْرَةِ الْمُؤْمِنِينَ بِأَمْرِ مِنَ اللَّهِ وَرَسُولِهِ؟. فَقَالَ لَهُ: فَذَكَانَ ذَلِكَ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin al Hakam, from Rabie Bin Muhammad, from Abdullah Bin Suleyman,

'From Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} said to Abu Bakr: 'You have forgotten your greeting to me^{asws} as 'Amir Al-Momineen' by a Command from Allah^{azwj} and His^{azwj} Rasool^{saww}? He said, 'That has happened'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أ تَرْضَى بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَيْتِي وَبَيْتِكَ؟. قَالَ: وَ أَيْنَ هُوَ؟. قَالَ: فَأَخَذَ يَدِي ثُمَّ انْطَلَقَ إِلَى مَسْجِدِ قُبَا، فَدَخَلَا، فَوَجَدَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يُصَلِّي، فَحَلَسَا حَتَّى فَرَغَ. فَقَالَ: يَا أَبَا بَكْرٍ سَلِّمْ لِعَلِيٍّ عَلَيْهِ السَّلَامُ مَا تَوَكَّدْتَهُ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ.

Amir Al-Momineen^{asws} said to him: 'Will you agree with Rasool-Allah^{saww} (to be a judge) between me^{asws} and you?' He said, 'And where is he^{saww}? He^{asws} grabbed his hand, then went to Masjid Quba, and they entered and found Rasool-Allah^{azwj} seated. When he^{saww} was free, he^{saww} said: 'O Abu Bakr! Greet to Ali^{asws} what you had been emphasised with, from Allah^{azwj} and from His^{azwj} Rasool^{saww}.

قَالَ: فَرَجَعَ أَبُو بَكْرٍ فَصَعِدَ الْمِنْبَرَ فَقَالَ: مَنْ يَأْخُذُهَا بِمَا فِيهَا. فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ: مَنْ جَدَعَ أَنْفَهُ. قَالَ لَهُ عُمرُ- وَ خَلَا بِهِ-: وَ مَا دَعَاكَ إِلَى هَذَا؟. قَالَ: إِنَّ عَلِيًّا ذَهَبَ إِلَى مَسْجِدِ قُبَا فِإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَائِمٌ يُصَلِّي فَأَمَرَنِي أَنْ أُسَلِّمَ الْأَمْرَ إِلَيْهِ. فَقَالَ: سُبْحَانَ اللَّهِ يَا أَبَا بَكْرٍ! أ مَا تَعْرِفُ سِحْرَ بَنِي هَاشِمٍ!.

He^{asws} said: 'Abu Bakr returned and ascended the pulpit. He said, 'Who will take it with whatever is in it?' Ali^{asws} said: 'One whose nose is cut'. Umar said to him, 'You are vacating it, and what called you to this?' He said, 'Ali^{asws} went to Masjid Quba and there was Rasool-Allah^{saww} was standing, praying Salat. He^{saww} ordered me to submit the command to him^{asws}. He said, 'Glory be to Allah^{azwj}, O Abu Bakr! Don't you recognise the sorcery of the Clan of Hashim^{asws}?'⁸²

44- ج: سَعْدُ بْنُ عَبْدِ اللَّهِ الْقُمِّي الْأَشْعَرِيُّ، قَالَ: بُلَيْثُ بِأَشَدِّ التَّوَأصِبِ مُنَازَعَةً، فَقَالَ لِي يَوْمًا- بَعْدَ مَا نَاطَرْتُهُ:- تَبَّأ لَكَ وَ لِأَصْحَابِكَ، أَنْتُمْ مَعَاشِرَ الرِّوَاغِضِ تَقْصِدُونَ الْمُهَاجِرِينَ وَ الْأَنْصَارَ بِالطَّغْنِ عَلَيْهِمْ وَ الْجُحُودِ لِمَحَبَّةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ هُمْ، فَالصَّادِقُ هُوَ فَوْقَ الصَّحَابَةِ بِسَبَبِ سَبْقِ الْإِسْلَامِ،

(The book) 'Al Ihtijaj' – Sa'd Bin Abdullah Al Qummi Al Ash'ary who said.

'I was tried with the severest of the disputed of the Nasibis (Hostile one). One day he said to me, after having debated me, 'May you and your companions perish! You are a community of rejecters aiming at the Emigrants and the Helpers by accusations upon them, and the

⁸¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 42

⁸² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 43

rejection of Muhammad^{saww} the Prophet^{saww} to them. The truthful (Abu Bakr), he was above the companions by a reason of precedence in Al-Islam.

أَلَا تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِنَّمَا دَهَبَ بِهِ لَيْلَةَ الْغَارِ لِأَنَّهُ خَافَ عَلَيْهِ كَمَا خَافَ عَلَى نَفْسِهِ، وَ لِمَا عَلِمَ أَنَّهُ يَكُونُ الْخَلِيفَةَ فِي أُمَّتِهِ
أَرَادَ أَنْ يَصُونَ نَفْسَهُ كَمَا يَصُونَ عَلَيْهِ السَّلَامَ خَاصَّةً نَفْسِهِ، كَيْلَا يَحْتَلَّ خَالَ الدِّينِ مِنْ بَعْدِهِ، وَ يَكُونُ الْإِسْلَامَ مُنْتَظِمًا،

Don't you know that Rasool-Allah^{saww} rather went with him on the night of the cave (Emigration) because he^{saww} feared upon him just as he^{saww} feared upon himself? And when he^{saww} knew he would become the caliph in his community, he^{saww} wanted that him to protect himself just as he^{saww} protected himself^{saww}, lest the state of Religion be disrupted from after him^{saww}, there should happen to be a system for Al-Islam.

وَ قَدْ أَقَامَ عَلَيْنَا عَلَى فِرَاشِهِ لِمَا كَانَ فِي عِلْمِهِ أَنَّهُ لَوْ قُتِلَ لَا يَحْتَلُّ الْإِسْلَامَ بِقَتْلِهِ، لِأَنَّهُ يَكُونُ مِنَ الصَّحَابَةِ مَنْ يَتَقَوْمَ مَقَامَهُ، لَا حَرَمَ لَمْ يَبَالِ مِنْ قَتْلِهِ.

And he^{saww} told Ali^{asws} to stay upon his^{saww} bed due to what was in his^{saww} knowledge (that if) he^{asws} was killed, Al-Islam would not be disrupted by his^{asws} being killed, because the one to stand in his^{saww} place would happen to be from his^{saww} companions. There is no doubt he^{saww} did not care of him^{asws} being murdered'.

قَالَ سَعْدُ: إِنِّي قَدْ قُلْتُ عَلَى ذَلِكَ أَجْوِبَةً لَكِنِّي لَمْ أَجِبْ بِهَا مُسْكِنَةً.

Sa'ad said, 'I have already said answers upon that, but these are without silence'.

قَالَ: مَعَاشِرَ الرِّوَاظِ تَعْمَلُونَ: إِنَّ الْأَوَّلَ وَ الثَّانِي كَانَ يُنَافِقَانِ، وَ تَسْتَدِلُّونَ عَلَى ذَلِكَ بِلَيْلَةِ الْعَقَبَةِ؟

Then he said, 'O community of the rejecters! You are saying that the first (Abu Bakr) and the second (Umar) were both hypocrites, and you are providing evidence upon that with (events) on the night of Aqaba?'

قَالَ لِي: أَخْبِرْنِي عَنْ إِسْلَامِهِمَا كَانَ عَنْ طَوْعٍ وَ رَغْبَةٍ أَوْ كَانَ عَنْ إِكْرَاهٍ وَ إِجْبَارٍ؟

Then he said to me, 'Inform me about their Islam, was it willingly and desiring, or was it from coercion and compulsion?'

فَاحْتَرَزْتُ عَنْ جَوَابِ ذَلِكَ وَ قُلْتُ مَعَ نَفْسِي إِنَّ كُنْتُ أُجِيبُهُ بِأَنَّهُ كَانَ عَنْ طَوْعٍ فَيَقُولُ: لَا يَكُونُ عَلَى هَذَا الْوَجْهِ إِيمَانُهُمَا عَنْ نِفَاقٍ، وَإِنْ قُلْتُ كَانَ عَلَى إِكْرَاهٍ وَ إِجْبَارٍ لَمْ يَكُنْ فِي ذَلِكَ الْوَقْتِ لِلْإِسْلَامِ قُوَّةٌ حَتَّى يَكُونَ إِسْلَامُهُمَا بِإِكْرَاهٍ وَ قَهْرٍ،

I was cautious from answering that, and I said within myself, 'If I were to answer him that it was willingly, this would not happen to be a face of hypocrisy of the belief, and if I were to say it was upon coercion and compulsion, there did not happen to be any strength for Al-Islam during that time until their Islam would happen by coercion and compulsion'.

فَرَجَعْتُ عَنْ هَذَا الْحُصْمِ عَلَى خَالٍ يُقَطِّعُ كِبْدِي، فَأَخَذْتُ طُومَارًا وَ كَتَبْتُ بِضِعَاعٍ وَ أَرْبَعِينَ مَسْأَلَةً مِنَ الْمَسَائِلِ الْعَامِضَةِ الَّتِي لَمْ يَكُنْ عِنْدِي جَوَابُهَا، وَ قُلْتُ: أَدْفَعُهَا إِلَى صَاحِبِ مَوْلَايَ أَبِي مُحَمَّدٍ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ الَّذِي كَانَ فِي قَوْمِ أَحْمَدَ بْنِ إِسْحَاقَ،

I withdrew from this debate upon a state of my liver having been cut (metaphorically), and I took a scroll and wrote some forty questions, from the mysterious question which there did not happen to be their answers with me, and I said, 'I shall hand it over to a companions of my Master^{asws} Abu Muhammad Al-Hassan^{asws} Bin Ali^{asws}, the one who was in Qum, Ahmad Bin Is'haq.

فَلَمَّا طَلَبْتُهُ كَانَ هُوَ قَدْ ذَهَبَ، فَمَشَيْتُ عَلَى آثَرِهِ فَأَدْرَجْتُهُ، وَ قُلْتُ الْحَالَ مَعَهُ، فَقَالَ لِي: تَجِيءُ مَعِيَ إِلَى سُرِّ مَنْ رَأَى حَتَّى تَسْأَلَ عَنْ هَذِهِ الْمَسَائِلِ
مَوْلَانَا الْحَسَنَ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ، فَذَهَبْتُ مَعَهُ إِلَى سُرِّ مَنْ رَأَى،

When I sought him, it so happened that he had gone, so I walked upon his footsteps and caught up with him, and I told him the situation. He said to me, 'Come with me to Sur Man Rayy until you ask our Master^{asws} Al-Hassan^{asws} Bin Ali^{asws} about these issues'. So, I went with him to Sur Man Rayy.

ثُمَّ جِئْنَا إِلَى بَابِ دَارِ مَوْلَانَا عَلَيْهِ السَّلَامُ، فَاسْتَأْذَنَّا بِالْدُخُولِ عَلَيْهِ فَأَذِنَ لَنَا، فَدَخَلْنَا الدَّارَ وَ كَانَ مَعَ أَحْمَدَ بْنِ إِسْحَاقَ جِرَابٌ قَدْ سَتَرَهُ بِكَسَاءٍ طَبْرِيٍّ، وَ
كَانَ فِيهِ مِائَةٌ وَ سِتُونَ صَرَّةً مِنَ الذَّهَبِ وَ الْوَرِقِ، عَلَى كُلِّ وَاحِدَةٍ مِنْهَا خَاتَمٌ صَاحِبِهَا الَّذِي دَفَعَهَا إِلَيْهِ،

Then we came to the door of our Master^{asws}. We sought permission for the entry to see him^{asws}. He^{asws} permitted for us. We entered the house and there was a pouch with Ahmad Bin Is'haq he had concealed with his robe, and in it were one hundred and sixty bundles of gold and silver, upon each one of them was a seal of its owner which he handed it over to him^{asws}.

وَ لَمَّا دَخَلْنَا وَ وَقَعَ أَعْيُنُنَا عَلَى وَجْهِ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ كَانَ وَجْهُهُ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ، وَ قَدْ رَأَيْنَا عَلَى فَحْدِهِ غُلَامًا يُشْبِهُ
الْمُشْتَرِيَّ فِي الْحُسْنِ وَ الْجَمَالِ. ..

And when we entered and our eyes fell of Abu Muhammad Al-Hassan^{asws} Bin Ali^{asws}, his^{asws} face was like the moon on the night of the full moon, and we saw a boy (sitting) upon his^{asws} thigh resembling the Saturn in beauty and majesty.

فَأَرَدْتُ أَنْ أَسْأَلَهُ عَنْ مَسَائِلٍ فَقَالَ: سَلْ فَرَّةً عَيْنِي - وَ أَوْمَأَ إِلَى الْغُلَامِ - عَمَّا بَدَأَ لَكَ، فَسَأَلْتُهُ عَنْ مَسَائِلٍ فَأَجَابَنِي.

I wanted to ask him^{asws} about the issues. He^{asws} said: 'Ask the delight of my^{asws} eyes' – and he^{asws} gestured towards the boy. 'About whatever comes to you'. I asked him^{asws} about the issues and he^{asws} answered me.

ثُمَّ قَالَ مُبْتَدِئًا: يَا سَعْدُ! إِنَّ مِنْ أَدْعَى أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ - وَ هُوَ خَصْمُكَ - ذَهَبَ بِمُخْتَارِ هَذِهِ الْأُمَّةِ مَعَ نَفْسِهِ إِلَى الْعَارِ، فَإِنَّهُ خَافَ عَلَيْهِ
كَمَا خَافَ عَلَى نَفْسِهِ، لِمَا عَلِمَ أَنَّ الْخَلِيفَةَ مِنْ بَعْدِهِ عَلَى أُمَّتِهِ، لِأَنَّهُ لَمْ يَكُنْ مِنْ حُكْمِ الْإِخْتِافِ أَنْ يَذْهَبَ بِغَيْرِهِ مَعَهُ،

Then he^{asws} said initiating: 'O Sa'ad! One who claims that the Prophet^{saww} – and he is debating you – went with the choice of this community with himself^{saww} to the cave, and he^{saww} feared upon him just as he^{saww} had feared upon himself^{saww}, when he^{saww} knew that he would be caliph from after him^{saww} upon his^{saww} community, because it did not happen to be from the decision of concealment that he^{saww} should go with someone else with him^{saww}.

وَ إِنَّمَا أَنَامَ عَلَيَّ عَلَيْهِ السَّلَامُ عَلَى مَبِيئِهِ لِأَنَّهُ عَلِمَ أَنَّهُ إِنْ قُتِلَ لَا يَكُونُ مِنَ الْخَلَلِ بِقَتْلِهِ مَا يَكُونُ بِقَتْلِ أَبِي بَكْرٍ، لِأَنَّهُ يَكُونُ لِعَلِيٍّ مَنْ يَتَقَوْمُ مَقَامَهُ فِي الْأُمُورِ،

And rather, he^{saww} made Ali^{asws} sleep upon his^{saww} sleeping place because he^{saww} knew that if he^{asws} were to be killed, there would not happen to be any interference due to him^{asws} being killed what would happen by the killing of Abu Bakr, because there would happen to be for Ali^{asws}, one who would be standing in his^{saww} place regarding the affairs.

أَمْ لَمْ تَنْقُضْ عَلَيْهِ بِقَوْلِكَ: أَوْ لَسْتُمْ تَقُولُونَ إِنَّ النَّبِيَّ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ الْخِلَافَةَ مِنْ بَعْدِي ثَلَاثُونَ سَنَةً؟! وَ صَيَّرَهَا مَوْفُوفَةً عَلَى أَعْمَارِ هَذِهِ الْأَرْبَعَةِ، أَبِي بَكْرٍ، وَ عُمَرَ، وَ عُثْمَانَ، وَ عَلِيٍّ .. فَإِنَّهُمْ كَانُوا عَلَى مَذْهَبِكُمْ خُلَفَاءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ؟

Did you not break upon him with your words, 'Or aren't you saying that the Prophet^{saww} said: 'The caliphate from after me^{saww} would be for thirty years?! And it will come to a stop upon the rule of these four – Abu Bakr, and Umar, and Usman, and Ali^{asws}, so they are upon your doctrine, caliphs of Rasool-Allah^{saww}?'

فَإِنَّ خَصْمَكَ لَمْ يَجِدْ بُدْأً مِنْ قَوْلِهِ: بَلَى. ثُمَّ قُلْتَ: فَإِذَا كَانَ الْأَمْرُ كَذَلِكَ فَلَمَّا كَانَ أَبُو بَكْرٍ الْخَلِيفَةَ مِنْ بَعْدِهِ كَانَ هَذِهِ الثَّلَاثَةُ خُلَفَاءَ أُمَّتِهِ مِنْ بَعْدِهِ؟ فَلِمَ دَهَبَ بِخَلِيفَةِ وَحْدَهُ- وَ هُوَ أَبُو بَكْرٍ- إِلَى الْغَارِ وَ لَمْ يَدْهَبْ بِهَذِهِ الثَّلَاثَةِ،

So, if he were to debate you, not finding an escape from his word, 'Yes'. Then said, 'So, when the matter was like that, when Abu Bakr was going to be the caliph from after him^{saww}, and these three would be the caliphs of his^{saww} community from after him, why did he^{saww} go with one caliph – and he was Abu Bakr – to the cave, and did not go with these three?

فَعَلَى هَذَا الْأَسَاسِ يَكُونُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مُسْتَحَقًّا بِهِمْ دُونَ أَبِي بَكْرٍ، فَإِنَّهُ يَجِبُ عَلَيْهِ أَنْ يَفْعَلَ مَا فَعَلَ بِأَبِي بَكْرٍ، فَلَمَّا لَمْ يَفْعَلْ ذَلِكَ بِهِمْ يَكُونُ مُتَهَاوِنًا بِخُفُوقِهِمْ، وَ تَارِكًا لِلشَّفَقَةِ عَلَيْهِمْ بَعْدَ أَنْ كَانَ يَجِبُ عَلَيْهِ أَنْ يَفْعَلَ بِهِمْ جَمِيعاً عَلَى تَرْتِيبِ خِلَافَتِهِمْ مَا فَعَلَ بِأَبِي بَكْرٍ.

So, upon this is the foundation that the Prophet^{saww} happened to be fearful with them besides Abu Bakr, so it obligated upon him^{saww} he^{saww} does (with them) what he had done with Abu Bakr. When he^{saww} did not do that with them, he^{saww} became complacent with their rights, and a neglecter of the compassionate upon them after that it was obligated upon him^{saww} and he^{saww} does with them all upon the sequence of their caliphate, what he^{saww} had done with Abu Bakr.

وَ أَمَّا مَا قَالَ لَكَ الْحَضَمُ: بِأَنَّهُمَا أَسْلَمَا طَوْعاً أَوْ كَرْهاً لَمْ يَكُنْ بَلَاغٌ لِنِهَايَتِهِمَا أَسْلَمَا طَوْعاً، وَ ذَلِكَ أَنََّّهُمَا يُخَالِطَانِ مَعَ الْيَهُودِ وَ يُخْبِرَانِ بِخُرُوجِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ اسْتِيْلَائِهِ عَلَى الْعَرَبِ مِنَ التَّوْرَةِ وَ الْكُتُبِ الْمُتَقَدِّمَةِ وَ مَلَا حِمِ قِصَّةِ مُحَمَّدٍ عَلَيْهِ وَ آلِهِ السَّلَامِ،

And as for what the debater had said to you, whether they (Abu Bakr and Umar) had become Muslims willingly or unwillingly, why did you not say, 'But they became Muslims out of greed, and they were both mingling with the Jews and informing with the appearance of Muhammad^{saww} and his^{saww} takeover upon the Arabs from the Torah and the preceding Books and epic stories of Muhammad^{saww}.

وَ يَقُولُونَ هُمَا: يَكُونُ اسْتِيْلَاؤُهُ عَلَى الْعَرَبِ كَاسْتِيْلَاءِ مُجْتَنَصِرٍ عَلَى بَنِي إِسْرَائِيلَ إِلَّا أَنَّهُ يَدَّعِي النُّبُوَّةَ وَ لَا يَكُونُ مِنَ النُّبُوَّةِ فِي شَيْءٍ،

And they (Jews) were saying to them both, 'His^{saww} takeover upon the Arabs would happen like the takeover of Bakht Nasr over the children of Israel, except that he claimed the Prophet-hood and did not happen to have anything from the Prophet-hood.

فَلَمَّا ظَهَرَ أَمْرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ تَسَاعَدًا مَعَهُ عَلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ طَمَعًا أَنْ يَجِدَا مِنْ جِهَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَلَايَةَ بَلَدٍ إِذَا انْتَضَمَ أَمْرُهُ وَ حَسُنَ خَالُهُ، وَ اسْتَقَامَتْ وَلَايَتُهُ،

When the matter of Rasool-Allah^{saww} appeared, they both assisted upon the testimony that there is no god except Allah^{azwj} and that Muhammad^{saww} is Rasool-Allah^{saww} out of greed that they would find from the aspect of Rasool-Allah^{saww}, governance of a city, when his^{saww} command would be organised and his^{saww} situation would be good, and his^{saww} governance is established.

فَلَمَّا آيَسَا مِنْ ذَلِكَ وَافَقَا مَعَ أَهْلِهَا لَيْلَةَ الْعَقَبَةِ، وَ تَلَّتُمَا مِثْلَ مَنْ تَلَّتُمْ مِنْهُمْ، وَ نَقَرُوا بِدَابَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِيُسْقَطَهُ وَ يَسِيرَ هَالِكًا بِسُطُوطِهِ بَعْدَ أَنْ صَعِدَا الْعَقَبَةَ فِيمَنْ صَعِدَ،

When they despaired from that, they stood along with their likes on the night of Al-Aqaba, and they both disguised themselves along the ones from them had disguised, and they frightened the animal of Rasool-Allah^{saww} in order to make it fall down and he^{saww} would be perished by his^{saww} falling after he^{saww} had ascended Al-Aqaba, among the ones who had ascended.

فَحَفِظَ اللَّهُ تَعَالَى نَبِيَّهُ مِنْ كَيْدِهِمْ وَ لَمْ يَقْدِرُوا أَنْ يَفْعَلُوا شَيْئًا، وَ كَانَ حَالُهُمَا كَحَالِ طَلْحَةَ وَ الزُّبَيْرِ إِذْ جَاءَا عَلِيًّا عَلَيْهِ السَّلَامُ وَ بَايَعَا طَمَعًا أَنْ يَكُونَ لِكُلِّ وَاحِدٍ مِنْهُمَا وَلَايَةٌ، فَلَمَّا لَمْ يَكُنْ وَ آيَسَا مِنَ الْوَلَايَةِ نَكَنَّا بَيْعَتَهُ وَ خَرَجَا عَلَيْهِ حَتَّى آَلَ أَمْرُ كُلِّ وَاحِدٍ مِنْهُمَا إِلَى مَا يَقُولُ أَمْرٌ مَنْ يَنْكُثُ الْعُهُودَ وَ الْمَوَاقِيقَ.

But, Allah^{azwj} the Exalted Protected His^{azwj} Prophet^{saww} from their plot and they were not able upon doing anything, and their (Abu Bakr and Umar) state was like the state of Talha and Al-Zubeyr, when they both came to Ali^{asws} and pledged allegiance willingly that there would be governance for each one of them. When it did not happen, and they both despaired from the governance, they broke his^{asws} allegiance and came out against him^{asws} until the matter of each one of them turned to what turn the matter of the one who breaks the pacts and the covenants".⁸³

45- فس: أبي، عن الحسين بن سعيد، عن علي بن أبي حمزة، عن أبي عبد الله عليه السلام، قال: ما بعث الله رسولا إلا و في وقته شيطانان يُؤذيانه و يُفتنانه و يُضِلّان الناس بعده،

Tafseer Al Qummi – My father, from Al Husayn Bin Saeed, from Ali Bin Abu Hamza,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} did not Send any Prophet^{saww} except and in his^{as} time period were two satans^{la} hurting him^{saww} and afflicting him^{as} and straying the people after him^{as}.

⁸³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 44

فَأَمَّا الْخُمُسَةُ أَوْلُوا الْعَزْمِ مِنَ الرُّسُلِ، نُوحٌ، وَإِبْرَاهِيمُ، وَ مُوسَى، وَ عِيسَى، وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِمْ، وَ أَمَّا صَاحِبَا نُوحٍ، فِقَيْطِيفُوسُ وَ خَرَامٌ، وَ أَمَّا صَاحِبَا إِبْرَاهِيمَ، فَمَكِيلُ وَ رِزَامٌ، وَ أَمَّا صَاحِبَا مُوسَى، فَالسَّامِرِيُّ وَ مَرْعَقِيَا،

As for the five determined ones (Ul Al-Azam) from the Rasools^{as} – Noah^{as}, and Ibrahim^{as}, and Musa^{as}, and Isa^{as} and Muhammad^{saww} – as for the two companions (satans^{la}) of Noah^{as}, they were Qyteyfus and Kharam; and as for the two companions (satans^{la}) of Ibrahim^{as}, they were Makeel and Razaam; and as for the two companions (satans^{la}) of Musa^{as}, it is the Samiri^{la} and Mar’aqiya;

وَ أَمَّا صَاحِبَا عِيسَى، فَمُولَسُ وَ مَرِيسَانُ، وَ أَمَّا صَاحِبَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَحَبْتَرٌ وَ زُرَيْقٌ.

And as for the two companions (satans^{la}) of Isa^{as}, Mowlis (Paul) and Mareysa, and as for the two companions (satans^{la}) of Muhammad^{saww}, it is Hibter (Abu Bakr) and Zurayq (Umar)’’.

وَ رَوَاهُ فِي مَوْضِعٍ آخَرَ عَنْ أَبِيهِ، عَنِ الْحُسَيْنِ، عَنْ بَعْضِ رِجَالِهِ، عَنْهُ عَلَيْهِ السَّلَامُ مِثْلَهُ.

And it is reported in another place from his father, from Al Husayn, from one of his men, from him^{asws} – similar to it.⁸⁴

46- يَزِيدُ بْنُ أَبِي عَمِيْرٍ، عَنِ ابْنِ أَبِي عَمِيْرٍ، عَنِ ابْنِ أُدَيْبَةَ، عَنِ بُرَيْدِ الْعَجَلِيِّ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى: أَلَمْ تَرَ إِلَى الَّذِينَ أَوْتُوا نَصِيْبًا مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجَنَّةِ وَ الطَّاعُوْتِ فَلَانٍ وَ فَلَانٍ،

(The book) ‘Basaair Al Darajaat’ – Ibn Yazeed, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd Al Ijaly,

‘From Abu Ja’far^{asws} regarding Words of Allah^{azwj} Blessed and Exalted: **Have you not seen those Given a portion of the Book? They are believing in the false god and the tyrant [4:51]:** ‘So and so, and so and so (Abu Bakr and Umar).

وَ يَقُوْلُوْنَ لِلَّذِيْنَ كَفَرُوْا هٰؤُلَاءِ اٰهْدٰى مِنَ الَّذِيْنَ اٰمَنُوْا سَبِيْلًا لِآيْمَةِ الضَّلٰلِ وَ الدَّعَاةِ اِلَى النَّارِ، هٰؤُلَاءِ اٰهْدٰى مِنْ آلِ مُحَمَّدٍ وَ اَوْلِيَآئِهِمْ سَبِيْلًا،

and they are saying to those who are committing Kufr, ‘They are more guided of the way than those who are believing’. [4:51]. They are saying for the leaders of misguidance and the callers to the Fire, ‘They are better guides than the Progeny^{asws} of Muhammad^{saww} and their^{asws} friends, of the way.

اَوَّلِيْكَ الَّذِيْنَ لَعَنَهُمُ اللَّهُ وَ مَنْ يَلْعَنِ اللَّهُ فَلَنْ يَجِدَ لَهُ نَصِيْرًا اَمْ لَّهُمْ نَصِيْبٌ مِنَ الْمُلْكِ - يَعْنِي الْاِيْمَامَةَ وَ الْخِلَافَةَ - فَاِذَا لَا يُؤْتُوْنَ النَّاسَ نَصِيْرًا نَحْنُ النَّاسُ الَّذِيْنَ عَنِ اللَّهِ.

They are those whom Allah has Cursed; and the one whom Allah Curses, so you will never find there being a helper for him [4:52]. Or is there for them a share in the Kingdom? – meaning the Imam^{asws} (Imamate) and the Caliphate. **(If) So, they would not be giving the**

⁸⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 45

people (even) the speck of the date stone [4:53] – about the people, those whom Allah^{azwj} Meant (Imams^{asws})”⁸⁵.

47- **ثو: أبي، عن سعدٍ، عن أبي عيسى، عن الوشاء، عن أحمد بن عاتق، عن أبي خديجة، عن أبي عبد الله عليه السلام، قال: يُؤتى يوم القيامة بإبليس لعنه الله مع مضيل هذه الأمة في زمانين غلظهما مثل جبل أحد فيسحبان على وحوههما فيسدّ بهما باب من أبواب النار.**

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Abu Isa, from al Washa, from Ahmad Bin Aaiz, from Abu Khadeeha,

‘From Abu Abdullah^{asws} having said: ‘They will come with Iblees^{la}, may Allah^{azwj} Curse him^{la} along with the (two) strayed ones (Abu Bakr and Umar) of this community in two thick chains like the mountain of Ohad, and they would be dragged upon their faces and a door from the door of the Fire would be filled with both of them”⁸⁶.

48- **ثو: أبي، عن سعدٍ، عن محمد بن عيسى، عن محمد بن عبد الرحمن و محمد بن سنان، عن أبي الجارود، قال: قلت لأبي جعفر عليه السلام: أخبرني بأول من يدخل النار؟ قال: إبليس و رجل عن يمينه و رجل عن يساره.**

(The book) ‘Sawaab Al Amaal’ – From Sa’ad, from Muhammad Bin Isa, from Muhammad Bin Abdul Rahman, and Muhammad Bin Sinan, from Abu Al Jaroud who said,

‘I said to Abu Ja’far^{asws}, ‘Inform me of the first one to enter the Fire?’ He^{asws} said: ‘Iblees^{la} and there will made to be with him^{la}, a man (Abu Bakr) on his right and a man on his^{la} left (Umar)”⁸⁷.

49- **ثو: ابن المتوكل، عن محمد العطار، عن الأشعري، عن أحمد بن محمد، عن أبيه، عن عبد الله بن المغيرة، عن عبد الله بن عبد الرحمن، عن عبد الله بن بكر الأرحاني، قال: صحبت أبا عبد الله عليه السلام في طريق مكة من المدينة، فنزل منزلاً يقال له: عُسفان ثم مررنا بجبل أسود - على يسار الطريق - وحش، فقلت: يا ابن رسول الله (ص)! ما أوحش هذا الجبل؟! ما رأيت في الطريق جبلاً مثله!؟**

(The book) ‘Sawaab al Amaal’ – From Muhammad Al Attar, from Al Ashary, from Ahmad Bin Muhammad, from his father, from Abdullah Bin al Mugheira, from Abdullah Bin Abdul Rahman, from Abdullah Bin Bakr Al Arjany who said,

‘I accompanied Abu Abdullah^{asws} in a road of Makkah from Al-Medina. He^{asws} descended at a station called Usfan. Then we passed by a black and deserted mountain, on the right of the road. I said, ‘O son of Rasool-Allah^{saww}! How deserted is this mountain! I have not seen any mountain like this in the road’.

فقال: يا ابن بكر! أ تدرى أي جبل هذا؟ هذا جبل يقال له: الكمد، و هو على وادٍ من أودية جهنم، فيه قتلة أبي الحسين صلوات الله عليه، استودعهم الله فيه،

He^{asws} said: ‘O Ibn Bakr! Do you know which mountain this is? This is a mountain called Al-Kamad, and it is upon a valley from the valleys of Hell. In it are the killers of my^{asws} father^{asws} Al-Husayn^{asws}. Allah^{azwj} has Deposited them in it.

⁸⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 46

⁸⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 47

⁸⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 48

تَجْرِي مِنْ تَحْتِهِ مِيَاهُ جَهَنَّمَ مِنَ الْعَسَلِ وَالصَّدِيدِ وَالْحَمِيمِ الْآنِ، وَ مَا يُخْرَجُ مِنْ جَهَنَّمَ، وَ مَا يُخْرَجُ مِنْ طَيْبَةِ حَبَالٍ، وَ مَا يُخْرَجُ مِنْ لَطَى، وَ مَا يُخْرَجُ مِنَ الْحُطَمَةِ، وَ مَا يُخْرَجُ مِنْ سَفَرٍ، وَ مَا يُخْرَجُ مِنَ الْجَحِيمِ، وَ مَا يُخْرَجُ مِنَ الْهَاطِيَةِ، وَ مَا يُخْرَجُ مِنَ السَّعِيرِ،

There flows beneath them the waters of Hell, from the refuse, and the pus, and the scalding water, and what comes out from the bodily fluids, and what comes out from the cleavages of sinners, and what comes out from the essence of the prostitutes, and what comes out from Hell, and what comes out from Lazy (a valley of Hell), and from Al-Hutama (a valley of Hell), and what comes out from Saqar (a valley of Hell), and what comes out from Al-Hameem (a valley of Hell), and what comes out from Al-Hawiya (a valley of Hell), and what comes out from Al-Saeer (a valley of Hell).

وَ مَا مَرَرْتُ بِهَذَا الْجَبَلِ فِي مَسِيرِي فَوَقَفْتُ إِلَّا رَأَيْتُهُمَا يَسْتَعِينَانِ وَ يَتَضَرَّعَانِ، وَ إِنِّي لَأَنْظُرُ إِلَى قَتْلَةِ أَبِي فَأَقُولُ لَهُمَا: إِنَّ هَذَا إِذَا فَعَلُوا لِمَا أَسَّسْتُمَا لَمْ تَرَحْمُونَا إِذْ وُلَّيْتُمْ وَ قَتَلْتُمُونَا وَ حَرَمْتُمُونَا وَ وَبَّيْتُمْ عَلَيَّ حَقًّا وَ اسْتَبَدَّدْتُمْ بِالْأَمْرِ دُونَنَا، فَلَا رَحِمَ اللَّهُ مِنْ رَحْمَتِكُمَا، دُونَكَ وَ بَالَ مَا صَنَعْتُمَا وَ مَا اللَّهُ بِظَلَّامٍ لِلْعَبِيدِ.

And I^{asws} do not pass by this mountain in my^{asws} journey and pause by it, except I see the two of them (Abu Bakr & Umar) crying out for help to me^{asws}, and I^{asws} looked at the killing of my^{asws} father^{asws} and I^{asws} am saying to them both: 'But rather, these two did it what they are feeling. They were not merciful to us^{asws} when they ruled, and they killed us^{asws}, and deprived us^{asws}, and were steadfast upon destroying our^{asws} rights, and exterminated us^{asws} by the commands of others. So, may Allah^{azwj} not have Mercy on the one who was merciful to you both (Abu Bakr & Umar). Taste the scourge what you sent ahead, and Allah^{azwj} is not the least unjust to the servants".⁸⁸

50- مل: مُحَمَّدُ الْحَمِيرِيُّ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ، عَنْ عَبْدِ اللَّهِ الْأَصَمِّ، عَنِ الْأَرْجَانِيِّ مِثْلَهُ .. وَ زَادَ فِي آخِرِهِ: وَ أَشَدُّهُمَا تَضَرُّعًا وَ اسْتِكَانَةً الثَّانِي، فَرَبَّمَا وَقَفْتُ عَلَيْهِمَا لَيْسَ أَلَا عَنْ بَعْضِ مَا فِي قَلْبِي، وَ رَبَّمَا طَوَيْتُ الْجَبَلَ الَّذِي هُمَا فِيهِ- وَ هُوَ جَبَلُ الْكَمَدِ-

(The book) 'Kamil Al Ziyaraat' – Muhammad Al Himeyri, from his father, from Ali Bin Muhammad Bin Suleyman, from Muhammad Bin Khalid, from Abdullah Bin Hammad, from Abdullah Al Asamm, from Al Arjany,

'Similar to it, and there is an increase in its end: 'And the most intense of beseeching and requesting is the second (Umar). Sometimes I^{asws} pause at them and they ask about part of what is in my^{asws} heart, and sometimes the mountain which they are in, gets folded, and it is the mount Al-Kamad'.

قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، إِذَا طَوَيْتُ الْجَبَلَ فَمَا تَسْمَعُ؟. قَالَ: أَسْمَعُ أَصْوَاتَهُمَا يُنَادِيَانِ: عَرِّجْ عَلَيْنَا نَكَلِّمَكَ فَإِنَّا نَتُوبُ، وَ أَسْمَعُ مِنَ الْجَبَلِ صَارِحًا يَصْرُخُ بِي أَجِبْهُمَا وَ قُلْ لَهُمَا: احْسَبُوا فِيهَا وَ لَا تُكَلِّمُونِ.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! When the mountain is folded, what do you^{asws} hear?' He^{asws} said: 'I heard their voices calling out. 'Ascend to us, we want to speak to you, for we are repentant!' And I^{asws} hear a shouter shouting at me^{asws} to answer them and say to them: **"Go away into it and do not speak to Me!" [23:108].**

⁸⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 49

قَالَ: فُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، وَ مَنْ مَعَهُمْ؟. قَالَ: كُلُّ فِرْعَوْنَ عَتَا عَلَى اللَّهِ وَ حَكَى اللَّهُ عَنْهُ فِعَالَهُ، وَ كُلُّ مَنْ عَلَّمَ الْعِبَادَ الْكُفْرَ. فُلْتُ: مَنْ هُمْ؟.

He (the narrator) said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! And who is with them?' He^{asws} said: 'Every Pharaoh (tyrant) having rebelled against Allah^{azwj} and Allah^{azwj} has Told about his deed, and every one of the servants He^{azwj} knows of his Kufur'. I said, 'Who are they?'

قَالَ: نَحْنُ بُولَسَ الَّذِي عَلَّمَ الْيَهُودَ أَنَّ يَدَ اللَّهِ مَغْلُولَةٌ، وَ نَحْنُ نَسْطُورَ الَّذِي عَلَّمَ النَّصَارَى أَنَّ الْمَسِيحَ ابْنُ اللَّهِ، وَ قَالَ هُنَّ: هُمْ ثَلَاثَةٌ، وَ نَحْنُ فِرْعَوْنَ مُوسَى الَّذِي قَالَ: أَنَا رَبُّكُمْ الْأَعْلَى، وَ نَحْنُ مُرْوَدَ الَّذِي قَالَ: قَهَرْتُ أَهْلَ الْأَرْضِ وَ قَتَلْتُ مَنْ فِي السَّمَاءِ، وَ قَاتِلِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، وَ قَاتِلِ فَاطِمَةَ وَ مُحَمَّدٍ، وَ قَاتِلِ الْحَسَنِ وَ الْحُسَيْنِ عَلَيْهِمُ السَّلَامُ.

He^{asws} said: 'Like Paul who taught the Jews that the hand of Allah^{azwj} is shackled, and like Nastour (Nestorius) who taught the Christians that the Messiah^{as} is a son of Allah^{azwj}, and said to them, 'They are three (trinity)', and like Pharaoh^{la} of Musa^{as} who said, '**I am your lord, the most exalted!**' [79:24], and like Nimrod^{la} who said, 'I will subdue the people of the earth and kill the ones in the sky', and murderer of Amir Al-Momineen^{asws}, and murderer of (Syeda) Fatima^{asws} and Mohsin^{asws}, and murderer of Al-Hassan^{asws} and Al-Husayn^{asws}.

وَ أَمَّا مُعَاوِيَةُ وَ رُمُعُ فَمَا يَطْمَعَانِ فِي الْخِلَاصِ، مَعَهُمَا مَنْ نَصَبَ لَنَا الْعَدَاوَةَ وَ أَعَانَ عَلَيْنَا بِلِسَانِهِ وَ يَدِهِ وَ مَالِهِ.

And as for Muawiya and Rum'a (Amro Bin Al-Aas), and what they coveted regarding the finishing, and with them would be one who established the enmity towards us^{asws} and assisted against us^{asws} with his tongue, and his hand, and his wealth'.

فُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، فَأَنْتَ تَسْمَعُ دَاخِلَهُ وَ لَا تَفْرَعُ؟.

I said to him^{asws}, 'May I be sacrificed for you^{asws}! You^{asws} tend to hear all that and don't get alarmed?'

قَالَ: يَا ابْنَ بَكْرٍ! إِنَّ قُلُوبَنَا غَيْرُ قُلُوبِ النَّاسِ، إِنَّا مُصَفَّوْنَ مُصَطَفَّوْنَ نَرَى مَا لَا يَرَى النَّاسُ وَ نَسْمَعُ مَا لَا يَسْمَعُونَ.

He^{asws} said: 'O Ibn Bakr! Our^{asws} hearts are other (different to) hearts of the people. We^{asws} are Purified, Chosen. We^{asws} see what the people cannot see, and we^{asws} hear what they cannot hear"⁸⁹.

51- نو: أَحْمَدُ بْنُ الصَّفَرِيِّ، عَنْ مُحَمَّدِ بْنِ الْعَبَّاسِ، عَنْ بَسَّامٍ، عَنْ مُحَمَّدِ بْنِ يَزْدَادٍ، عَنْ نَصْرِ بْنِ سَيَّارٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ رَبِّهِ وَ عَبْدِ اللَّهِ بْنِ خَالِدِ السَّلُولِيِّ، عَنْ جَبِيحِ الْمُرَزِيِّ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ وَ مُحَمَّدِ بْنِ كَعْبِ الْفَرَطِيِّ وَ عَمَارَةَ بْنِ عَرَبَةَ وَ سَعِيدِ بْنِ أَبِي مَعَدٍ الْمُقَرِّي وَ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ وَ غَيْرِهِمْ مِنْ مَشِيخَةِ أَهْلِ الْمَدِينَةِ، قَالُوا: لَمَّا فِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَقْبَلَ عُمَرُ بْنُ الْخَطَّابِ يَقُولُ: وَ اللَّهُ مَا مَاتَ مُحَمَّدٌ وَ إِنَّمَا غَابَ كَعْبِيَّةَ مُوسَى عَنْ قَوْمِهِ، وَ إِنَّهُ سَيَطْهَرُ بَعْدَ عَيْنِيهِ، فَمَا زَالَ يُرَدُّ هَذَا الْقَوْلُ وَ يُكْرَهُ حَتَّى ظَنَّ النَّاسُ أَنَّ عَقْلَهُ قَدْ ذَهَبَ،

(The book) 'Ikmal Al Deen Wa Tamam Al Ni'ma' – Ahmad Bin Al Saqr, from Muhammad Bin Al Abbas, from Bassam, from Muhammad Bin Yazdan, from Nasr Bin Sayyar, from Muhammad Bin Abd Rabbih, and Abdullah Bin Khalid A; Salouly, from Najeeh, from Muhammad Bin Qays, and Muhammad Bin Ka'ab Al Qurty, and

⁸⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 50

Amarah Bin GAziyya, and Saeed Bin Abu Ma'ad Al Muqry, and Abdullah Bin Abu Muleykah, and other from the elders of the people of Al Medina, they said,

'When Rasool-Allah^{saww} passed away, Umar Bin Al-Khattab came saying, 'By Allah^{azwj}! Muhammad^{saww} has not died, but rather he^{saww} is in occultation like the absence of Musa^{as} from his^{as} people, and he^{saww} will be appearing after his^{saww} absence'. He did not cease to repeat these words until the people thought that his mind had gone.

فَأَتَاهُ أَبُو بَكْرٍ - وَ قَدِ اجْتَمَعَ النَّاسُ عَلَيْهِ يَتَعَجَّبُونَ مِنْ قَوْلِهِ - فَقَالَ: اذْبَعْ عَلَى نَفْسِكَ - يَا عُمَرُ! - مِنْ يَمِينِكَ الَّتِي تَحْلِفُ بِهَا، فَقَدْ أَخْبَرَنَا اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ، فَقَالَ: يَا مُحَمَّدُ! إِنَّكَ مَيِّتٌ وَ إِنَّهُمْ مَيِّتُونَ.

Abu Bakr came to him, and the people had gathered to him being astounded from his words. He said, 'Take care upon yourself, O Umar! From your oath is that which are swearing with, for Allah^{azwj} Mighty and Majestic has Informed us in His^{azwj} Book. He^{azwj} Said: 'O Muhammad^{saww}! **You shall pass away and they shall be dying [39:30].**

فَقَالَ عُمَرُ: وَ إِنَّ هَذِهِ الْآيَةَ فِي كِتَابِ اللَّهِ يَا أَبَا بَكْرٍ؟! فَقَالَ: نَعَمْ. فَقَالَ: الْحَمْدُ لِلَّهِ، أَشْهَدُ بِاللَّهِ لَقَدْ ذَاقَ مُحَمَّدٌ الْمَوْتَ وَ لَمْ يَكُنْ عُمَرُ جَمَعَ الْقُرْآنَ.

Umar said, 'And this Verse is in the Book of Allah^{azwj}, O Abu Bakr?!' He said, 'Yes'. He said, 'The Praise is for Allah^{azwj}. I testify with Allah^{azwj}, Muhammad^{saww} has tasted the death, and Umar did not happen to have collected the Quran'.⁹⁰

52- ي: أَحْمَدُ بْنُ مُحَمَّدٍ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَنِ أَبِي الصَّخْرِ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ، قَالَ: دَخَلْتُ أَنَا وَ رَجُلٌ مِنْ أَصْحَابِي عَلَى ابْنِ عِيسَى بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَاهِرٍ الْعُلَوِيِّ، قَالَ أَبُو الصَّخْرِ: فَأَطَّنُهُ مِنْ وُلْدِ عُمَرَ بْنِ عَلِيٍّ، قَالَ: وَ كَانَ أَبُو طَاهِرٍ فِي دَارِ الصَّبِيِّينَ نَارِلًا، قَالَ: فَدَخَلْنَا عَلَيْهِ عِنْدَ الْعَصْرِ وَ بَيْنَ يَدَيْهِ رَكْوَةٌ مِنْ مَاءٍ وَ هُوَ يَتَمَسَّحُ، فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ عَلَيْنَا السَّلَامَ، ثُمَّ ابْتَدَأْنَا فَقَالَ: مَعَكُمْ أَحَدٌ؟. قُلْنَا: لَا.

(The book) 'Basaair Al Darajaat' - Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Abu Al Sakhr, from Al Hassan Bin Ali who said,

'I and a man from my companions entered to see Ali Bin Isa Bin Abdullah Abu Tahir Al-Alawy. Abu Al-Sakhr, I think he was from the sons of Umar son of Ali^{asws}, and Abu Tahir was in the hunting house as a guest. We entered to see him in the afternoon, and in front of him was a pot of water, and he was wiping. We greeted unto him and he returned the greeting to us, then he initiated us saying, 'Is there anyone (else) with you?' We said, 'No'.

ثُمَّ انْتَفَتَ يَمِينًا وَ شِمَالًا هَلْ يَرَى أَحَدًا، ثُمَّ قَالَ: أَخْبَرَنِي أَبِي عَنْ جَدِّي أَنَّهُ كَانَ مَعَ أَبِي جَعْفَرٍ مُحَمَّدَ بْنِ عَلِيٍّ يَمِينًا - وَ هُوَ يَرْمِي الْجُمَرَاتِ - وَ إِنَّ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ رَمَى الْجُمَرَاتِ قَالَ: فَاسْتَمَّتْهَا ثُمَّ بَقِيَ فِي يَدِهِ بَعْدَ خَمْسِ حَصِيَّاتٍ، فَرَمَى اثْنَتَيْنِ فِي نَاحِيَةٍ وَ ثَلَاثَةً فِي نَاحِيَةٍ،

Then he turned towards right and left whether anyone was looking, then said, 'My father informed me from my grandfather that he was with Abu Ja'far Muhammad^{asws} Bin Ali^{asws} at Mina, and he was pelting the rocks (a ritual), and Abu Ja'far^{asws} pelted the rocks. He^{asws} completed, then there remain in his^{asws} hand afterwards, five pebbles, so he^{asws} threw two in a corner and three in a corner.

⁹⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 51

فَقَالَ لَهُ حَدِّي: جُعِلْتُ فِدَاكَ، لَقَدْ رَأَيْتُكَ صَنَعْتَ شَيْئاً مَا صَنَعَهُ أَحَدٌ قَطُّ، وَرَأَيْتُكَ رَمَيْتَ الْجَمْرَاتِ ثُمَّ رَمَيْتَ بِخَمْسَةٍ بَعْدَ ذَلِكَ، ثَلَاثَةً فِي نَاحِيَةٍ، وَ
اَثْنَتَيْنِ فِي نَاحِيَةٍ.

My grandfather said to him^{asws}, 'May I be sacrificed for you^{asws}! I saw you^{asws} do something what no one (else) has done at all! I saw you^{asws} pelt the rocks, then you^{asws} threw five after that, three in a corner and two in a corner'.

قَالَ: نَعَمْ إِذَا كَانَ كُلُّ مَوْسِمٍ أُخْرِجَ الْفَاسِقَانِ الْعَاصِبَانِ ثُمَّ يُفَرَّقُ بَيْنَهُمَا هَاهُنَا لَا يَرَاهُمَا إِلَّا إِمَامٌ عَدْلٌ، فَرَمَيْتُ الْأَوَّلَ اَثْنَتَيْنِ وَ الْآخَرَ ثَلَاثَةً، لِأَنَّ الْآخَرَ
أَخْبَثُ مِنَ الْأَوَّلِ.

He^{asws} said: 'Yes, whenever it was every season (of Hajj), the mischief-makers, the usurpers are brought out, then there is a separation between the two over here. None can see the two except a just Imam^{asws}. So, I^{asws} pelted the first (Abu Bakr) two (pebbles), and the other (Umar) three (pebbles), because the other one is wickeder than the first one'⁹¹.

53- حَتَص: أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَيْسَى، عَنِ الْوَشَاءِ، عَنِ أَبِي الصَّخْرِ أَحْمَدَ بْنِ عَبْدِ الرَّحِيمِ، عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ رَجُلٍ كَانَ يَكُونُ فِي جَبَايَةِ مَأْمُونٍ
قَالَ: دَخَلْتُ ... وَ ذَكَرَ مِثْلَهُ، وَ فِيهِ: أُخْرِجَا الْفَاسِقَانِ غَضَبَيْنِ طَرِيقَيْنِ فَصَلَبْنَا هَاهُنَا لَا يَرَاهُمَا إِلَّا إِمَامٌ عَدْلٌ..

(The book) 'Al Ikhtisas' – Ahmad Bin Muhammad Bin Isa, from al Washa, from Abu Al Sakhr Ahmad Bin Abdul Raheem, from Al Hassan Bin Ali,

'There was a man who happened to be in among his trustworthy collectors who said, 'I entered' – and mentioned similar to it, and in it, 'Two mischief-makers are brought out, debased, dragged, and they arrive over here. None can see them except a just Imam^{asws}'⁹².

54- يَز: ابْنُ عَيْسَى وَ ابْنُ أَبِي الْخَطَّابِ مَعاً، عَنِ ابْنِ مَجْبُوبٍ، عَنِ ابْنِ رِئَابٍ، عَنِ الْكُنَاسِيِّ، عَنِ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: لَمَّا كَانَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي الْعَارِ وَ مَعَهُ أَبُو الْفَصِيلِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنِّي لَأَنْظُرُ الْآنَ إِلَى جَعْفَرٍ وَ أَصْحَابِهِ السَّاعَةَ تَعُومُ بَيْنَهُمْ [بِهِمْ]
سَفِينَتُهُمْ فِي الْبَحْرِ، وَ إِنِّي لَأَنْظُرُ إِلَى رَهْطٍ مِنَ الْأَنْصَارِ فِي جَالِسِهِمْ مُخْتَبِينَ بِأَفْيَيْتِهِمْ،

(The book) 'Basaair Al Darajaat' - Ibn Isa and Ibn Abu Al Khatab both together, from Ibn Mahboub, from Ibn Raib, from Al Kunasy,

'From Abu Ja'far^{asws} having said: 'When Rasool-Allah^{saww} was in the cave and Abu Al-Faseyl was with him^{saww}, Rasool-Allah^{saww} said: 'At the moment I^{saww} am looking at Ja'far^{asws} and his^{asws} companions, the ship is swaying with them in the sea. I^{saww} am looking at a group of the Helpers in their gathering trapped by their anonymity'.

فَقَالَ لَهُ أَبُو الْفَصِيلِ: أ تَرَاهُمْ يَا رَسُولَ اللَّهِ السَّاعَةَ؟! قَالَ: نَعَمْ. قَالَ: فَأَرَيْتَهُمْ. قَالَ: فَصَسَّحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَى عَيْنَيْهِ ثُمَّ قَالَ: انظُرْ.
فَنظَرَ فَرَاهُمْ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أ رَأَيْتَهُمْ؟ قَالَ: نَعَمْ. وَ أَسَرَ فِي نَفْسِهِ أَنَّهُ سَاجِدٌ.

Abu Al-Faseyl said to him^{saww}, 'And you^{saww} can see them now, O Rasool-Allah^{saww}? He^{saww} said: 'Yes'. So, Rasool-Allah^{saww} wiped upon his eyes then said: 'Look!' He looked and saw

⁹¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 52

⁹² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 53

them. Rasool-Allah^{saww} said: 'Do you see them?' He said, 'Yes', and kept a secret within himself that he^{saww} is a sorcerer".⁹³ (P.s. – Abu Al-Faseyl is Abu Bakr)

55- ير: موسى بن عُمَرَ، عَنْ عُثْمَانَ بْنِ عِيسَى، عَنْ خَالِدِ بْنِ بَجِيحٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: جُعِلْتُ فِدَاكَ، سَمَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَبَا بَكْرٍ: الصَّدِيقَ؟ قَالَ: نَعَمْ. قُلْتُ: فَكَيْفَ؟

(The book) 'Basaa'ir Al Darajaat' - Musa Bin Umar, from Usman Bin Isa, from Khalid Bin Najeeh who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! Rasool-Allah^{saww} named Abu Bakr as 'Al-Siddique'? He^{asws} said: 'Yes'. He said, 'How come?'

قَالَ: حِينَ كَانَ مَعَهُ فِي الْعَارِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنِّي لَأَرَى سَفِينَةَ جَعْفَرِ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) تَضْطَرِبُ فِي الْبَحْرِ ضَالَّةً. قَالَ: يَا رَسُولَ اللَّهِ (ص)! وَإِنَّكَ لَتَرَاهَا! قَالَ: نَعَمْ. قَالَ: فَتَقْدِرُ أَنْ تُرِيَّيَهَا؟ قَالَ: أَدْنُ مِنِّي.

He^{asws} said: 'When he was with him^{saww} in the cave Rasool-Allah^{saww} said: 'I^{saww} can see the ship of Ja'far^{asws} Bin Abu Talib^{asws} swaying in the sea, lost'. He said, 'O Rasool-Allah^{saww}! And you can see it?' He^{saww} said: 'Yes'. He said, 'Are you^{saww} able to show it to me?' He^{saww} said: 'Come near me^{saww}.

قَالَ: فَدَنَا مِنْهُ، فَمَسَحَ عَلَى عَيْنَيْهِ، ثُمَّ قَالَ: انظُرْ، فَتَنْظُرَ أَبُو بَكْرٍ فَرَأَى السَّفِينَةَ وَهِيَ تَضْطَرِبُ فِي الْبَحْرِ، ثُمَّ نَظَرَ إِلَى قُصُورِ أَهْلِ الْمَدِينَةِ فَقَالَ فِي نَفْسِهِ: الْآنَ صَدَّقْتُ أَنَّكَ سَاحِرٌ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: الصَّدِيقُ أَنْتَ.

He^{asws} said: 'He went near him^{saww}, and he^{saww} wiped his^{saww} hand upon his eyes, then said: 'Look!' Abu Bakr looked and saw the ship and it was swaying in the sea, then he looked at castles of the people of Medina. He said within himself, 'Now I can confirm you^{saww} are a sorcerer'. So, Rasool-Allah^{saww} said: 'You are being truthful 'Al-Siddique"⁹⁴.

56- حص: سَعْدٌ، عَنْ مُوسَى بْنِ عُمَرَ مِثْلَهُ، وَزَادَ فِي آخِرِهِ: قُلْتُ لِمَ سَمَى عُمَرَ: الْفَارُوقَ؟ قَالَ: نَعَمْ، أَلَا تَرَى أَنَّهُ قَدْ فَزَّقَ بَيْنَ الْحَقِّ وَالْبَاطِلِ وَأَخَذَ النَّاسُ بِالْبَاطِلِ.

(The book) 'Mukhtasar Al Basaa'ir' – Sa'ad, from Musa Bin Umar,

'Similar to it and there is an increase in its end, 'I said, 'Why was Umar named as 'Al Farouq' (differentiator)?' He^{asws} said: 'Do you not see that he had differentiated between the truth and the falsehood and took the people with the falsehood?'

قُلْتُ: فَلِمَ سَمَى سَالِمًا: الْأَمِينُ؟ قَالَ: لَمَّا كَتَبُوا الْكُتُبَ وَضَعُوهَا عَلَى يَدِ سَالِمٍ فَصَارَ الْأَمِينُ.

I said, 'Why was he named as the peaceful, the trustworthy?' He^{asws} said: 'When they wrote the letter and placed these upon the safe hand, so he became the trustworthy'.

قُلْتُ: فَقَالَ: اتَّمُوا دَعْوَةَ سَعْدٍ. قَالَ: نَعَمْ، قُلْتُ: وَكَيْفَ ذَلِكَ؟ قَالَ: إِذْ سَعَدًا بَكَرُ فَمِثَالًا عَلَيْهِ السَّلَامُ.

⁹³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 54

⁹⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 55

I said, 'He had said, 'Fear the call of Sa'ad'. He^{asws} said: 'Yes'. I said, 'And how was that?' He^{asws} said: 'Sa'ad had withdrawn from fighting Ali^{asws}',⁹⁵

57- ير: مُحَمَّدُ بْنُ عَبْدِ الْمُجْتَرِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَجَّالِ، عَنْ أَبِي عَبْدِ اللَّهِ الْمَكِّيِّ الْحَدَّاءِ، عَنْ سَوَادَةَ أَبِي عَلِيٍّ، عَنْ بَعْضِ رِجَالِهِ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لِلْحَارِثِ الْأَعْوَرِ - وَهُوَ عِنْدَهُ -: هَلْ تَرَى مَا أَرَى؟. فَقَالَ: كَيْفَ أَرَى مَا تَرَى وَ قَدْ نَوَّرَ اللَّهُ لَكَ وَ أَعْطَاكَ مَا لَمْ يُعْطِ أَحَدًا؟.

(The book) 'Basaair Al Darajaat' - It is narrated to us by Muhammad Bin Abdul Jabbar, from Abdullah Bin Al Hajjal, from Abu Abdullah Al Makky Al Haza'a, from Sawadah Abu Ya'la, from one of his men who said,

'Amir Al-Momineen^{asws} said: 'Amir Al-Momineen^{asws} said to Al-Haris Al-Awr, and he was in his^{asws} presence: 'Can you see what I^{asws} can see?' He said, 'How can I see what you^{asws} see?' And said, 'The Noor of Allah^{azwj} is for you^{asws} and has Given you what He^{azwj} did not Give anyone'.

قَالَ: هَذَا فُلَانٌ - الْأَوَّلُ - عَلَى تُرْعَةٍ مِنْ تُرْعِ النَّارِ يَقُولُ: يَا أَبَا الْحَسَنِ! اسْتَغْفِرْ لِي، لَا عَقْرَ اللَّهُ لَهُ.

He^{asws} said: 'So and so the first (Abu Bakr) is upon an edge from the edges of the Fire saying, 'O Abu Al-Hassan^{asws}! Seek Forgiveness of Allah^{azwj} for me!' May Allah^{azwj} not Forgive him'.

قَالَ: فَمَكَتْ هُنَيْئَةً ثُمَّ قَالَ: يَا حَارِثُ! هَلْ تَرَى مَا أَرَى؟. فَقَالَ: وَ كَيْفَ أَرَى مَا تَرَى وَ قَدْ نَوَّرَ اللَّهُ لَكَ وَ أَعْطَاكَ مَا لَمْ يُعْطِ أَحَدًا.

He (the narrator) said, 'He^{asws} waited for a while, then said: 'O Haris! Can you see what I^{asws} see?' He said, 'And how can I see what you^{asws} see and Noor of Allah^{azwj} is for you^{asws}, and He^{azwj} has Given you^{asws} what He^{azwj} did not Give to anyone'.

قَالَ: هَذَا فُلَانٌ - الثَّانِي - عَلَى تُرْعَةٍ مِنْ تُرْعِ النَّارِ يَقُولُ: يَا أَبَا الْحَسَنِ! اسْتَغْفِرْ لِي، لَا عَقْرَ اللَّهُ لَهُ.

He^{asws} said: 'This is so and so, the second (Umar) upon an edge from the edges of the Fire saying, 'O Abu Al-Hassan^{asws}! Seek Forgiveness for me!' May Allah^{azwj} not Forgive him".⁹⁶

58- ير: مُحَمَّدُ بْنُ الْحُسَيْنِ، عَنْ صَفْوَانَ بْنِ بَحْجِيِّ، عَنْ بَعْضِ رِجَالِهِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، عَنْ أَبِيهِ، عَنِ الْحُسَيْنِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ: إِنَّ لِلَّهِ بَلَدَةً خَلْفَ الْمَغْرِبِ يُقَالُ لَهَا: جَابَلْقَا، وَ فِي جَابَلْقَا سَبْعُونَ أَلْفَ أُمَّةٍ لَيْسَ مِنْهَا أُمَّةٌ إِلَّا مِثْلُ هَذِهِ الْأُمَّةِ، فَمَا عَصَوْا اللَّهَ طَرْفَةَ عَيْنٍ، فَمَا يَعْمَلُونَ عَمَلًا وَ لَا يَقُولُونَ قَوْلًا إِلَّا الدُّعَاءَ عَلَى الْأَوْلِيَيْنِ وَ الْبِرَاءَةَ مِنْهُمَا، وَ الْوَلَايَةَ لِأَهْلِ بَيْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

(The book) 'Basaair Al Darajaat' - Muhammad Bin Al Husayn, from Safwan Bin Yahya, from one of his men,

'From Abu Abdullah^{asws}, from his^{asws} father^{asws}, from Ali^{asws} Bin Al-Husayn^{asws}, from Amir Al-Momineen^{asws} having said: 'For Allah^{azwj} there is a city behind the west called Jabalqa, and in Jabalqa there are seventy thousand communities. There isn't any community from it except it is similar to this community. They do not disobey Allah^{azwj} for the blink of an eye. They do not do any deed nor say any word except the supplication against the two former ones (Abu

⁹⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 56

⁹⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 57

Bakr and Umar), and the disavowment from both of them, and the (submission to) Wilayah for People^{asws} of the Household of Rasool-Allah^{saww},⁹⁷

59- ير: يَغُفُوبُ بْنُ إِسْحَاقَ بْنِ إِبْرَاهِيمَ الْحَمِيرِيِّ، عَنْ أَبِي عِمْرَانَ الْأَزْمَعِيِّ عَنِ الْحُسَيْنِ بْنِ الْجَارُودِ، عَمَّنْ حَدَّثَهُ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: إِنَّ مِنْ وَرَاءِ أَرْضِكُمْ هَذِهِ أَرْضاً بَيْضَاءَ صَوُّوْهَا مِنْهَا، فِيهَا خَلْقٌ يَعْْبُدُونَ اللَّهَ وَ لَا يُشْرِكُونَ بِهِ شَيْئاً، يَتَّبِعُونَ مِنْ فُلَانٍ وَ فُلَانٍ.

(The book) 'Basaair Al Darajaat' - Yaqoub Bin Is'haq Bin Ibrahim Al Jareeri, from Abu Imran Al Armani, from Al Husayn Bin Al Jaroud, from the one who narrated it,

'From Abu Abdullah^{asws} having said: 'Behind this land of yours is a land having white illumination from it. Therein are people worshipping Allah^{azwj}, not associating anything with Him^{azwj}, disavowing from so and so, and so and so (Abu Bakr and Umar)''⁹⁸

60- ير: أَحْمَدُ بْنُ مُوسَى، عَنِ الْحُسَيْنِ بْنِ مُوسَى الْكُشَّابِ، عَنْ عَلِيِّ بْنِ حَسَّانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: إِنَّ مِنْ وَرَاءِ عَيْنِ شَمْسِكُمْ هَذِهِ أَرْضَيْنِ عَيْنٍ شَمْسٍ فِيهَا خَلْقٌ كَثِيرٌ، وَ إِنَّ مِنْ وَرَاءِ قَمَرِكُمْ أَرْضَيْنِ قَمراً فِيهَا خَلْقٌ كَثِيرٌ، لَا يَذُرُونَ أَنَّ اللَّهَ خَلَقَ آدَمَ أَمْ لَمْ يَخْلُقْهُ، أَهْمُوا إِلْهَاماً لَعْنَةً .. فُلَانٍ وَ فُلَانٍ.

(The book) 'Basaair Al Darajaat' - Ahmad Bin Musa, from Al Husayn Bin Musa Al Khashab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{asws} having said: 'Behind the eye of this sun of yours there are forty eyes of the sun wherein are a lot of creatures, and from behind your moon that are forty moons wherein are a lot of creatures, not knowing whether Allah^{azwj} Created Adam^{as} or did not Created him^{as}. They are Inspired with Inspiration to curse so and so, and so and so (Abu Bakr and Umar)''⁹⁹

61- ير: سَلَمَةُ، عَنْ أَحْمَدَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ سَلِيمَانَ، عَنْ يَفْطِينِ الْجَوَالِقِيِّ، عَنْ قَلْقَلَةَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: إِنَّ اللَّهَ خَلَقَ جَبَلاً مُحِيطاً بِالْأَرْضِ مِنَ زَيْجِدِ أَحْضَرَ، وَ إِنَّمَا خُضِرَةُ السَّمَاءِ مِنْ خُضْرَةِ ذَلِكَ الْجَبَلِ، وَ خَلَقَ خَلْفَهُ خَلْقاً لَمْ يَفْرَضْ عَلَيْهِمْ شَيْئاً مِمَّا افْتَرَضَ عَلَى خَلْقِهِ مِنْ صَلَاةٍ وَ زَكَاةٍ، وَ كُلُّهُمْ يَلْعَنُ رَجُلَيْنِ مِنْ هَذِهِ الْأُمَّةِ .. وَ سَمَاهُمَا.

(The book) 'Basaair Al Darajaat' – from Salama, from Ahmad Bin Abdul Rahman Al Sayrafi, from Muhammad Bin Suleyman, from Yaqteen Al Jawaliqy, from Falfalah,

'From Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Created a mountain of green aquamarine surrounding the world, and rather the greenery of the sky is from the greenery of that mountain, and He^{azwj} Created creatures for it, creatures He^{azwj} did not Obligate anything upon them from what He^{azwj} has Obligated upon His^{azwj} (other) creatures, from Salat, and Zakat, and they all curse two men from this community', and he^{asws} named them both (Abu Bakr & Umar)''¹⁰⁰

62- ير: أَحْمَدُ بْنُ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ رِثَابٍ عَنْ عُيَيْدِ اللَّهِ الدَّهْقَانِ، عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ .. وَمِثْلُهُ.

⁹⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 58

⁹⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 59

⁹⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 60

¹⁰⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 61

(The book) 'Basaair Al Darajaat' – Ahmad Bin Al Husayn, from Ali Bin Ra'ib, from Ubeydullah Al Dihqan, from Abu Al-Hassan^{asws} – similar to it.

أقول: - رَوَى الْحَسَنُ بْنُ سُلَيْمَانَ فِي كِتَابِ الْمُخْتَصَرِ مِنْ بَصَائِرِ سَعْدٍ .. مِثْلَهُ.

I (Majlisi) am saying – It is reported by Al Hassan Bin Suleyman in the book 'Al Mukhtasar Min Basaair' – Sa'ad – similar to it.

وَرَوَى أَيْضاً عَنْهُ، عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ، عَنْ عَلِيِّ بْنِ الرَّيَّانِ، عَنْ عَبْدِ اللَّهِ الدَّهْقَانِ، عَنِ الرِّضَا عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: إِنَّ لِي خَلْفَ هَذَا النَّطَاقِ زَبْرَجَدَةً خَضْرَاءَ، فَبِالْحَضْرَةِ مِنْهَا خَضِرَتِ السَّمَاءُ،

(The book) 'Basaair Al Darajaat' – And it is reported as well from him, from Ahmad Bin Al Husayn, from Ali Bin Al Rayyan, from Ubeydullah Al Dihqaq,

'From Al-Reza^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'For Allah^{azwj} behind this domain of green emeralds. So, it is from this greenery is the greenery of the sky'.

قُلْتُ: وَ مَا النَّطَاقُ؟. قَالَ: الْحِجَابُ، وَ لِلَّهِ عَزَّ وَ جَلَّ وَرَاءَ ذَلِكَ سَبْعُونَ أَلْفَ عَالَمٍ أَكْثَرُ مِنَ عَدَدِ الْجِنَّ وَ الْإِنْسِ، وَ كُلٌّ يَلْعَنُ .. فَلَاناً وَ فَلَاناً.

He (the narrator) said, 'I said, 'And what is the domain?' He^{asws} said: 'The veil, by Allah^{azwj}! Behind that are seventy thousand worlds, more than the number of the humans and the Jinn, and all of them are cursing so and so, and so and so (Abu Bakr and Umar)'.¹⁰¹

63- ير: أَحْمَدُ بْنُ مُحَمَّدٍ، عَنْ أَبِي بَحْجَى الْوَاسِطِيِّ، عَنْ دُرُوسْتِ، عَنْ عَجَلَانَ أَبِي صَالِحٍ، قَالَ: دَخَلَ رَجُلٌ عَلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ: جَعَلْتُ فِدَاكَ هَذِهِ قُبَّةُ آدَمَ؟. قَالَ: نَعَمْ، وَ فِيهِ قِيَابٌ كَثِيرَةٌ، إِنَّ خَلْفَ مَغْرِبِكُمْ هَذِهِ تِسْعَةٌ وَ ثَلَاثِينَ مَغْرِباً أَرْضاً بَيْضَاءَ مَمْلُوءَةً خَلْقاً يَسْتَضِيئُونَ بِنُورِهَا لَمْ يَعْصُوا اللَّهَ طَرْفَةَ عَيْنٍ، مَا يَدْرُونَ أَنَّ اللَّهَ خَلَقَ آدَمَ أُمَّ لَمْ يَخْلُقْهُ، يَتَبَرَّءُونَ مِنْ .. فَلَانٍ وَ فَلَانٍ لَعْنَهُمَا اللَّهُ.

(The book) 'Basaair Al Darajaat' – It is narrated to us by Ahmad Bin Muhammad, from Abu Yahya Al Wasity, from Dorost, from Ajlan Abu Salih who said,

'A man entered to see Abu Abdullah^{asws} and said to him^{asws}, 'May I be sacrificed for you^{asws}! This is the dome of Adam^{as}?' He^{asws} said: 'Yes, and in it are many domes. Behind this west of yours are thirty-nine wests, white lands filled with creatures being illuminated by its light. They do not disobey Allah^{azwj} for the blink of an eye. They don't know whether Allah^{azwj} Created Adam^{as} of not. They are Created to disavow from so and so, and so and so (Abu Bakr and Umar), may Allah^{azwj} Curse them both'.¹⁰²

64- ير: مُحَمَّدُ بْنُ هَارُونَ، عَنْ أَبِي بَحْجَى الْوَاسِطِيِّ، عَنْ سَهْلِ بْنِ زَيْدٍ، عَنْ عَجَلَانَ أَبِي صَالِحٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قُبَّةِ آدَمَ، فَقُلْتُ: هَذِهِ قُبَّةُ آدَمَ؟. فَقَالَ: نَعَمْ، وَ لِلَّهِ قِيَابٌ كَثِيرَةٌ، أَمَا إِنَّ خَلْفَ مَغْرِبِكُمْ هَذِهِ تِسْعَةٌ وَ ثَلَاثِينَ مَغْرِباً أَرْضاً بَيْضَاءَ وَ مَمْلُوءَةً خَلْقاً يَسْتَضِيئُونَ بِنُورِهَا لَمْ يَعْصُوا اللَّهَ طَرْفَةَ عَيْنٍ، لَا يَدْرُونَ أ خَلَقَ اللَّهُ آدَمَ أُمَّ لَمْ يَخْلُقْهُ، يَتَبَرَّءُونَ مِنْ .. فَلَانٍ وَ فَلَانٍ،

(The book) 'Basaair Al Darajaat' – Muhammad Bin Haroun, from Abu Yahya Al Wasity, from Sahl Bin Ziyad, from Ijlan Abu Salih who said,

¹⁰¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 62

¹⁰² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 63

'I asked Abu Abdullah^{asws} about the dome of Adam^{as}. I said to him^{asws}, 'This is the dome of Adam^{as}?' He^{asws} said: 'Yes, and for Allah^{azwj} there are a lot of domes. As for behind this west of yours, there are thirty-nine wests, white earths filled with creatures being enlightened by our^{asws} Noor (lights). They do not disobey Allah^{azwj} even for the blink of an eye. They don't know whether Allah^{azwj} Created Adam^{as} or did not Create him^{as}. They are disavowing from so and so, and so and so (Abu Bakr & Umar)'.

قِيلَ لَهُ: كَيْفَ هَذَا يَتَزَوُّونَ مِنْ .. فُلَانٍ وَ فُلَانٍ وَ هُمْ لَا يَدْرُونَ أَخْلَقَ اللَّهُ آدَمَ أَمْ لَمْ يَخْلُقْهُ؟.

It was said to him^{asws}, 'How can this be that they are disavowing from so and so, and so and so, and they don't know whether Allah^{azwj} Created Adam^{as} or did not Create him^{as}?'

فَقَالَ - لِلسَّائِلِ عَنْهُ -: أَ تَعْرِفُ إِبْلِيسَ؟. قَالَ: لَا، إِلَّا بِالْحَبْرِ. قَالَ: فَأَمِرْتُ بِاللَّعْنَةِ وَ الْبَرَاءَةِ مِنْهُ؟. قَالَ: نَعَمْ. قَالَ: فَكَذَلِكَ أَمَرَ هَؤُلَاءِ.

He^{asws} said to the questioner: 'Do you recognise Iblees^{la}?' He said, 'No, except by the news'. He^{asws} said: 'And you have been Commanded with the cursing and disavowment from him^{la}?' He said, 'Yes'. He^{asws} said: 'So, that is how they have been Commanded'.

أقول: - رَوَاهُ الْحَسَنُ بْنُ سُلَيْمَانَ مِنْ بَصَائِرِ سَعْدِ بْنِ عَبْدِ اللَّهِ مِثْلَهُ.

I (Majlisi) am saying, 'It is reported by Al-Hassan Bin Suleyman, from Basaair, Sa'ad Bin Abdullah – similar to it'.¹⁰³

65- ير: مُحَمَّدُ بْنُ عِيْسَى، عَنْ يُونُسَ، عَنْ عَبْدِ الصَّمَدِ، عَنْ خَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ سَمِعْتُ يَقُولُ: إِنَّ مِنْ وَرَاءِ هَذِهِ أَرْبَعِينَ عَيْنَ شَمْسٍ مَا بَيْنَ شَمْسٍ إِلَى شَمْسٍ أَرْبَعُونَ عَامًا فِيهَا خَلْقٌ كَثِيرٌ مَا يَعْلَمُونَ أَنَّ اللَّهَ خَلَقَ آدَمَ أَوْ لَمْ يَخْلُقْهُ،

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Yunus, from Abdul Samad, from Jabir,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'Behind this sun of yours there are forty eyes of the sun, what is between a sun to a sun there are forty millennia (travel distance). Therein are numerous creatures not knowing whether Allah^{azwj} Created Adam^{as} or did not Create him^{as}.

وَ إِنَّ مِنْ وَرَاءِ قَمَرِكُمْ هَذَا أَرْبَعِينَ قَمَرًا مَا بَيْنَ قَمَرٍ إِلَى قَمَرٍ مَسِيرُهُ أَرْبَعِينَ يَوْمًا فِيهَا خَلْقٌ كَثِيرٌ مَا يَعْلَمُونَ أَنَّ اللَّهَ خَلَقَ آدَمَ أَوْ لَمْ يَخْلُقْهُ،

And from behind this moon of yours there are forty moons, in what is between a moon to a moon there is a travel distance of forty days. Therein are numerous creatures not knowing whether Allah^{azwj} Created Adam^{as} or did not Create him^{as}.

قَدْ أَهْمُوا كَمَا أَهَمَّتِ النَّحْلُ لَعْنَةُ الْأَوَّلِ وَ الثَّانِي فِي كُلِّ وَثَبٍ مِنَ الْأَوْقَاتِ، وَ قَدْ وَكَّلَ بِهِنَّ مَلَائِكَةً مَتَى مَا لَمْ يَلْعَنُوهُمَا غَدَّبُوا.

They have (all) been Inspired just as the bees are Inspired, to curse the first (Abu Bakr) and the second (Umar) during all times from the timings, and Angels has been allocated with punishing them when they do not curse them'.¹⁰⁴

¹⁰³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 64

66- يَج: رَوَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ يَزِيدَ بْنِ خَلِيفَةَ، قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَاعِدًا فَسَأَلَهُ رَجُلٌ مِنْ الْمُغَمِّيِّينَ: أ تُصَلِّي النَّسَاءَ عَلَى الْجَنَائِزِ؟.

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Muhammad Bin Abdul Hameed, from Aasim Bin Humeid, from Yazeed Bin Khalifa who said,

'I was seated in the presence of Abu Abdullah^{asws}, and a man from people of Qum asked him^{asws}, 'Can the women pray funeral Salat upon the deceased?'

فَقَالَ: إِنَّ الْمُغَيْرَةَ بْنَ أَبِي الْعَاصِ ادَّعَى أَنَّهُ رَمَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ فَكُسِرَتْ رِبَاعِيَّتُهُ وَ شَقَّ شَفْتَيْهِ وَ كَذَبَ، وَ ادَّعَى أَنَّهُ قَتَلَ حَمْرَةَ وَ كَذَبَ،

He^{asws} said: 'Al-Mugheira Bin Abu Al-Aas claimed that he hit Rasool-Allah^{saww} and broke his^{saww} front teeth, and split his^{saww} lips, and he lied, and he (also) claimed that he had killed Hamza^{asws}, and he lied.

فَلَمَّا كَانَ يَوْمَ الْخُنْدَقِ ضُرِبَ عَلَى أُذُنَيْهِ فَتَمَّ فَلَمْ يَسْتَيْقِظْ حَتَّى أَصْبَحَ فَخَشِيَ أَنْ يُؤْخَذَ، فَتَنَكَّرَ وَ تَقَنَّعَ بِثَوْبِهِ وَ جَاءَ إِلَى مَنْزِلِ عُثْمَانَ يَطْلُبُهُ، وَ تَسَمَّى بِاسْمِ رَجُلٍ مِنْ بَنِي سُلَيْمٍ كَانَ يَجْلِبُ إِلَى عُثْمَانَ الْحَيْلَ وَ الْعَنَمَ وَ السَّمْنَ،

When it was the day of (battle of) Al-Hunayn, he was struck (by deafness) upon his ears, so he slept and did not wake up until morning. He feared to be seized, so he disguised and covered with his cloth and came to the house of Usman, seeking him, and named (himself) with a name of a man from the clan of Suleym who used to bring horses to Usman, and the sheep and the butter.

فَجَاءَ عُثْمَانُ فَأَدْخَلَهُ، مَنْزِلُهُ وَ قَالَ: وَجْهَكَ! مَا صَنَعْتَ؟ ادَّعَيْتَ أَنَّكَ رَمَيْتَ رَسُولَ اللَّهِ (ص)، وَ ادَّعَيْتَ أَنَّكَ شَقَقْتَ شَفْتَيْهِ وَ كَسَرْتَ رِبَاعِيَّتَهُ، وَ ادَّعَيْتَ أَنَّكَ قَتَلْتَ حَمْرَةَ.

Usman came and let him enter his house and said, 'Woe be unto you! What have you done? You claimed that you hit Rasool-Allah^{saww}, and claimed that you split his^{asws} lips, and broke his^{saww} front teeth, and claimed that you killed Hamza^{asws}!'

فَأَخْبَرَهُ بِمَا لَفِيَ وَ أَنَّهُ ضُرِبَ عَلَى أُذُنَيْهِ، فَلَمَّا سَمِعَتْ ابْنَتُ النَّبِيِّ (ص) بِمَا صَنَعَ بِأَبِيهَا وَ عَمَّهَا صَاحَتْ، فَأَسْكَنَهَا عُثْمَانُ، ثُمَّ خَرَجَ عُثْمَانُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ - وَ هُوَ جَالِسٌ فِي الْمَسْجِدِ - فَاسْتَقْبَلَهُ بِوَجْهِهِ وَ قَالَ: يَا رَسُولَ اللَّهِ! إِنَّكَ آمَنْتَ عَمِّي الْمُغَيْرَةَ فَكَذَبَ،

He informed him with what he had faced and he had been struck upon his ears. When the daughter^{asws} of the Prophet^{saww} heard with what he had done with her^{asws} father^{saww}, and her^{asws} uncle^{asws}, she^{asws} shrieked. Usman quietened her. Then Usman went out to Rasool-Allah^{saww}, and he^{saww} was seated in the Masjid. He faced him^{saww} with his face and said, 'O Rasool-Allah^{saww}! You should grant amnesty to my uncle Al-Mugheira, for he has lied'.

فَصَرَفَ عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ وَجْهَهُ، ثُمَّ اسْتَقْبَلَهُ مِنَ الْجَانِبِ الْآخِرِ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّكَ آمَنْتَ عَمِّي الْمُغَيْرَةَ، فَكَذَبَ، فَصَرَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ وَجْهَهُ عَنْهُ،

¹⁰⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 65

Rasool-Allah^{saww} turned his^{saww} face away from him. Then he faced him^{saww} from another side. He said, 'O Rasool-Allah^{saww}! You should give amnesty to my uncle Al-Mugheira, and he lied'. Rasool-Allah^{saww} turned his^{saww} face away from him.

ثُمَّ قَالَ: أَمْنَاهُ وَ أَجْلَنَاهُ ثَلَاثًا، فَلَعَنَ اللَّهُ مَنْ أَعْطَاهُ رَاحِلَةً أَوْ رَحْلًا أَوْ قَتَبًا أَوْ سِقَاءً أَوْ قِزْبَةً أَوْ دَلْوًا أَوْ خُفًّا أَوْ نَعْلًا أَوْ زَادًا أَوْ مَاءً.

Then he^{saww} said: 'I^{saww} grant him amnesty and respite him' – thrice. May Allah^{azwj} Curse the one who gives him a riding animal, or a ride, or quenches him, or a canteen, or a bucket, or shoes, or slippers, or provisions, or water''.

قَالَ عَاصِمٌ: هَذِهِ عَشْرَةُ أَشْيَاءَ فَأَعْطَاهَا كُلَّهَا عُثْمَانُ فَمَخْرَجَ فَسَارَ عَلَى نَاقِيهِ فَتَقَيَّتْ، ثُمَّ مَشَى فِي خُفَيْهِ فَتَقَيَّتْ، ثُمَّ مَشَى فِي نَعْلَيْهِ فَتَقَيَّتْ، ثُمَّ حَبَا عَلَى رِجْلَيْهِ فَتَقَيَّتْ، ثُمَّ مَشَى عَلَى رُكْبَتَيْهِ فَتَقَيَّتْ، فَأَتَى شَحْرَةَ فَجَلَسَ تَحْتَهَا،

Aasim said, 'These ten things, Usman gave all of these, and he went out and travelled upon his camel, but it was fatigued. Then he walked in his shoes, and they wore out. Then he walked in his slippers, and these were torn. Then he went on his feet, and they were bruised, then he walked upon his knees and they were injured. He came to a tree and sat beneath it.

فَجَاءَ الْمَلِكُ فَأَخْبَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِمَكَانِهِ، فَبَعَثَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ زَيْدًا وَ الرَّبِيعَ فَقَالَ لهُمَا: ابْتِئَاهُ فَهُوَ بِمَكَانٍ .. كَذَا وَ كَذَا فَاقْتُلَاهُ، فَلَمَّا ابْتِئَاهُ قَالَ زَيْدٌ لِلرَّبِيعِ: إِنَّهُ ادَّعَى أَنَّهُ قَتَلَ أَخِي - وَ قَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَخِي بَيْنَ حَمْرَةَ وَ زَيْدًا [زَيْدًا]- فَانْتَرَكْنِي أَقْتُلُهُ، فَتَرَكَنِي الرَّبِيعُ فَقَتَلَهُ،

An Angel came and informed Rasool-Allah^{saww} of his place. Rasool-Allah^{saww} sent Zayd and Al-Zubeyr to him. He^{saww} said to them: 'Go to him, he is in such and such place, and kill him'. When they came to him, Zayd said to Al-Zubeyr, 'He claims that he killed my brother' – and Rasool-Allah^{saww} had established brother-hood between Hamza^{asws} and Zayd – 'So leave me to kill him. Al-Zubeyr left him, he killed him.

فَرَجَعَ عُثْمَانُ مِنْ عِنْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَقَالَ لِمَرْأَتِهِ، إِنَّكَ أُرْسَلْتِي إِلَى أَبِيكَ فَأَعْلَمْتِيهِ بِمَكَانِ عَمِّي، فَحَلَمْتَ لَهُ بِاللَّهِ مَا فَعَلْتَ، فَلَمْ يُصَدِّقْهَا، فَأَخَذَ خَشَبَةَ الْقَسَبِ فَضْرَبَهَا ضَرْبًا مُدْرِحًا، فَأُرْسَلْتُ إِلَى أَبِيهَا تَشْكُوكَ ذَلِكَ وَ تُخَوِّرُهُ بِمَا صَنَعَ،

Usman returned from the presence of the Prophet^{saww} and said to his wife, 'You^{as} sent me to your^{as} father^{saww} and taught him^{saww} the place of my uncle'. She^{as} oathed to him, 'By Allah^{azwj}! I did not do it'. But he did not ratify her^{as}. He grabbed a stick and hit her^{as} a sharp hit. She^{as} sent a message to her^{as} father^{saww} complaining of that and informed him^{saww} of what had happened.

فَأُرْسَلَتْ إِلَيْهَا: إِنِّي لَأَسْتَحْيِي لِمَرْأَةٍ أَنْ لَا تَزَالَ تَجُرُّ دُبُوحَهَا تَشْكُو رَوْحَهَا، فَأُرْسَلْتُ إِلَيْهِ أَنَّهُ: قَدْ قَتَلَنِي، فَقَالَ لِعَلِيٍّ: خُذِ السَّيْفَ ثُمَّ آتِ بِنْتَ عَمِّكَ فَخُذْ يَدَهَا، فَمَنْ خَالَ بَيْنَكَ وَ بَيْنَهَا فَاضْرِبْهُ بِالسَّيْفِ،

He^{saww} sent a message to her^{as}: 'I^{saww} am embarrassed for the woman if she does not drag her tail complaining of her husband'. She^{as} sent a message to him^{saww}, 'He has killed me'. He^{saww} said to Ali^{asws}: 'Take the sword, then go to the daughter^{as} of your^{asws} uncle^{saww} and hold her^{as} hand. Whoever comes between you^{asws} and her^{as}, strike him with the sword.

فَدَخَلَ عَلَيَّ، فَأَخَذَ يَدَهَا فَجَاءَ بِهَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَأَرَتْهُ ظَهْرَهَا، فَقَالَ أَبُوهَا: فَتَلَهَا فَتَلَهُ اللَّهُ، فَمَكَثَتْ يَوْمًا وَمَاتَتْ فِي النَّيِّ، وَاجْتَمَعَ النَّاسُ لِلصَّلَاةِ عَلَيْهَا،

Ali^{asws} entered, and grabbed her^{as} hand and came with her to the Prophet^{saww}. She^{as} uncovered her^{as} back. Her^{as} father^{saww} said: 'He has killed her, may Allah^{azwj} Kill him!' She remained for a day and died during the second day, and the people gather for the Salat upon her^{as}.

فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ بَيْتِهِ - وَ عُثْمَانُ جَالِسٌ مَعَ الْقَوْمِ -، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أُمَّ جَارِيَتَهُ اللَّيْلَةَ فَلَا تَشْهَدْ جَنَائِزَهَا؟ قَالُوا مَرَّتَيْنِ، وَ هُوَ سَاكِتٌ، فَقَالَ: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَيْفَ لَيْفُومَنْ أَوْ لِأَسْمِيَّتُهُ بِاسْمِهِ وَ اسْمِ أَبِيهِ، فَقَامَ يَتَوَكَّأُ عَلَى مَوْئِلِهِ.

Rasool-Allah^{saww} came up from his^{saww} house, and Usman was seated with the people. Rasool-Allah^{saww} said: 'Who inflicted pain on his maid at night? He should not attend her funeral' – saying it twice, and he (Usman) was silent. Rasool-Allah^{saww} said: 'Let him arise or else I^{saww} shall name him with his name, and name of his father'. He stood up, leaning upon a slave of his.

قَالَ: فَخَرَجَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ فِي نِسَائِهَا فَصَلَّتْ عَلَى أُخْتِهَا.

He (the narrator) said, ' (Syeda) Fatima^{asws} came out among her^{asws} womenfolk and prayed Salat upon her^{asws} sister^{asr} 105 .

67- شف: أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الطَّبْرِيِّ مِنْ كِتَابِهِ ...، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ حُفْصٍ وَ عَلِيِّ بْنِ أَحْمَدَ بْنِ حَاتِمٍ وَ عَلِيِّ بْنِ الْعَبَّاسِ وَ عَلِيِّ بْنِ الْحُسَيْنِ الْعِجْلِيِّ وَ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكٍ وَ الْحُسَيْنِ بْنِ السَّكَنِ جَمِيعًا، عَنْ عَبَّادِ بْنِ يَعْقُوبَ، عَنْ عَلِيِّ بْنِ هَاشِمِ بْنِ زَيْدٍ، عَنْ أَبِي الْجَائِزِ زَيْدِ بْنِ الْمُنْذِرِ، عَنْ عِمْرَانَ بْنِ مَيْمَنٍ الْكَبَّالِ، عَنْ مَالِكِ بْنِ زُرَيْرِ الرَّوَاسِيِّ، عَنْ أَبِي دَرِّ الْعِفَارِيِّ، قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَوْمَ تَبْيَضُّ وُجُوهٌُ وَ تَسْوَدُّ وُجُوهٌُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: تَرُدُّ أُمَّتِي يَوْمَ الْقِيَامَةِ عَلَيَّ خَمْسَ زَانِبَاتٍ، فَأَوْلُهُنَّ مَعَ عَجَلِ هَذِهِ الْأُمَّةِ فَأَخَذُ بِيَدِهِ فَتَرَجُفُ قَدَمَاهُ وَ يَسْوَدُّ وَجْهُهُ وَ وُجُوهُ أَصْحَابِهِ، فَأَقُولُ: مَا فَعَلْتُمْ بِالتَّقْلِينِ؟.

(The book) 'Kashf Al Yaqeen' – Ahmad Bin Muhammad Bin Al Tabari, from his book, from Muhammad Bin al Husayn Bin Hafs and Ali Bin Ahmad Bin Hatim, and Ali Bin Al Abbas, and Ali Bin Al Husayn Al Ijali, and Ja'far Bin Muhammad Bin Malik and Al Hassan Bin Al Sakan, altogether from Abbad Bin Yaqoub, from Ali Bin Hashim Bin Zayd, from Abu Al Jaroud Ziyad Bin Al Munzir, from Imran Bin Maysam Al Kayal, from Malik Bin Zumarrud Al Rawasy,

'From Abu Zarr Al-Ghufary^{ra} having said, 'When this Verse was Revealed **On the Day faces would be whitened and faces would be darkened [3:106]**, Rasool-Allah^{saww} said: 'My^{saww} community will return to me^{saww} on the Day of Judgement under five banners. The first of it would be with a calf of this community. I^{asws} would grab his hand, and his feet would tremble, and his face and faces of his companions would be darkened. I^{saww} shall ask them: 'What did you do with the two weighty things?'

فَيَقُولُونَ: أَمَّا الْأَكْبَرُ فَخَرَقْنَا وَ مَرَّقْنَا، وَ أَمَّا الْأَصْغَرُ فَعَادَيْنَا وَ أَبْعَضْنَا، فَأَقُولُ: رُدُّوا ظِلْمَاءَ مُظْمَعِينَ مُسَوَّدَةً وَ وُجُوهُكُمْ فَيُؤَخِّدُ بِهِمْ ذَاتَ الشَّمَالِ لَا يُسْتَوُونَ قَطْرَةً.

¹⁰⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 66

They would be saying, 'As for the greater, we broke it up and tore it, and as for the smaller, we were inimical to it and hated it'. I^{saww} shall say: 'Return thirsty, remaining thirsty, darkened of faces!' They will be taken to the left, not having been quenched a drop.

ثُمَّ يَرُدُّ عَلَيَّ رَأْيَهُ فِرْعَوْنَ هَذِهِ الْأُمَّةِ فَأَقُومُ فَأَخْذُ بِيَدِهِ ثُمَّ تَرْجُفُ قَدَمَاهُ وَ يَسْوَدُ وَجْهُهُ وَ وُجُوهُ أَصْحَابِهِ، فَأَقُولُ: مَا فَعَلْتُمْ بِالتَّقْلِينَ؟

Then there will return to me^{saww} a flag of the Pharaoh^{la} of this community. I^{saww} shall stand and grab his hand, and his feet would tremble, and his face and faces of his companions would darken. I^{saww} shall say: 'What did you do with the two weighty things?'

فَيَقُولُونَ: أَمَّا الْأَكْبَرُ فَمَرَقْنَا مِنْهُ، وَ أَمَّا الْأَصْغَرُ فَبَرِئْنَا مِنْهُ وَ لَعَنَاهُ، فَأَقُولُ: رُدُّوا ظِمَاءَ مُظْمَعِينَ مُسْوَدَّةَ وُجُوْهُكُمْ، فَيُؤْخَذُ بِحِمِّ ذَاتِ الشَّمَالِ لَا يُسْقَوْنَ قَطْرَةً.

They would be saying, 'As for the greater, we tore from it, and as for the smaller, we disavowed from him^{asws} and cursed him^{asws}'. I^{saww} shall say: 'Return thirsty, remaining thirsty, darkened of faces!' They would be taken to the left, not having been quenched a drop.

ثُمَّ يَرُدُّ عَلَيَّ رَأْيَهُ ذِي التُّدَيَّةِ مَعَهَا أَوَّلَ خَارِجَةٍ وَ آخِرِهَا، فَأَقُومُ فَأَخْذُ بِيَدِهِ فَتَرْجُفُ قَدَمَاهُ وَ تَسْوَدُ وَجْهُهُ وَ وُجُوهُ أَصْحَابِهِ، فَأَقُولُ: مَا فَعَلْتُمْ بِالتَّقْلِينَ بَعْدِي؟

Then there would return to me a flag of the one with breasts, with it would be the first of the Kharijites and the last of them. I^{saww} shall stand and grab his hand. His feet would tremble and his face and faces of his companions would be darkened. I^{saww} shall say: 'What did you do with the two weighty things after me^{saww}?'

فَيَقُولُونَ: أَمَّا الْأَكْبَرُ فَمَرَقْنَا مِنْهُ، وَ أَمَّا الْأَصْغَرُ فَبَرِئْنَا مِنْهُ وَ لَعَنَاهُ. فَأَقُولُ: رُدُّوا ظِمَاءَ مُظْمَعِينَ مُسْوَدَّةَ وُجُوْهُكُمْ، فَيُؤْخَذُ بِحِمِّ ذَاتِ الشَّمَالِ لَا يُسْقَوْنَ قَطْرَةً.

They would say, 'As for the greater, we tore from it, and as for the smaller, we disavowed from him^{asws} and cursed him^{asws}'. I^{saww} shall say: 'Return thirsty, remaining thirsty, darkened of faces. They would be taken to the left, not having been quenched a drop.

ثُمَّ تَرُدُّ عَلَيَّ رَأْيَهُ أَمِيرِ الْمُؤْمِنِينَ وَ سَيِّدِ الْمُسْلِمِينَ وَ إِمَامِ الْمُتَّقِينَ وَ قَائِدِ الْعُرِّ الْمُحَجَّلِينَ، فَأَقُومُ فَأَخْذُ بِيَدِهِ فَتَبْيِضُ وَجْهُهُ وَ وُجُوهُ أَصْحَابِهِ، فَأَقُولُ: مَا فَعَلْتُمْ بِالتَّقْلِينَ بَعْدِي؟

Then there shall return to me^{saww} the flag of Amir Al-Momineen^{asws} and chief of the Muslims, and Imam^{asws} of pious, and guide of the resplendent (faces). I^{saww} stand and grab his^{asws} hand. His^{asws} face and faces of his^{asws} companions would whiten. I^{saww} shall say: 'What did you^{asws} do with the two weighty things after me^{saww}?'

فَيَقُولُونَ: أَمَّا الْأَكْبَرُ فَاتَّبَعْنَاهُ وَ أَطَعْنَاهُ، وَ أَمَّا الْأَصْغَرُ فَفَعَلْنَا مَعَهُ حَتَّى قُتِلْنَا.

They would be saying, 'As for the greater, we followed it and obeyed it, and as for the smaller, we fought alongside him^{asws} until we were killed'.

فَأَقُولُ: رَدُّوا رِوَاءَ مَرْوِيِّنَ مُبَيِّضَةً وَجُوهَكُمْ، فَيُؤَخِّدُ بِهِنَّ ذَاتَ الِئِمِينَ، وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ: يَوْمَ تَبْيَضُّ وُجُوهُهُ وَ تَسْوَدُّ وُجُوهُهُ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَدُوفُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ وَ أَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ.

ﷺ shall say: 'Return saturated, remaining saturated, whitened of faces!' They would be taken to the right, and it is the Word of Allah^{azwj} Mighty and Majestic: ***On the Day faces would be whitened and faces would be darkened. So as for those whose faces would be darkened: "Did you commit Kufr after your Eman? Then taste the Punishment due to what you were disbelieving in" [3:106] And as for those whose faces would be whitened, so in the Mercy of Allah, they would be in it eternally [3:107]"***.¹⁰⁶

68- شف: مِنْ كِتَابِ الْمَنَاقِبِ لِأَحْمَدَ بْنِ مَرْدَوَيْهِ ... عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ الْوَاسِطِيِّ، عَنِ الْمُهَيْمَنِ بْنِ عَدِيٍّ الطَّائِيِّ، عَنْ حَمَّادِ بْنِ عَيْسَى، عَنْ عَلِيِّ بْنِ هَاشِمٍ، عَنْ أَبِيهِ وَ ابْنِ أُدَيْنَةَ، عَنْ أَبَانَ بْنِ تَغْلِبٍ، عَنْ مُسْلِمٍ، قَالَ: سَمِعْتُ أَبَا ذَرٍّ وَ الْمِقْدَادَ بْنَ الْأَسْوَدِ وَ سَلْمَانَ الْفَارِسِيَّ رِضْوَانَ اللَّهِ عَلَيْهِمُ، قَالُوا: كُنَّا فُعُودًا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَا مَعَنَا غَيْرُنَا، إِذْ أَقْبَلَ ثَلَاثَةٌ زَهَطٍ مِنَ الْمُهَاجِرِينَ الْبَدْرِيِّينَ،

(The book) 'Yaqeen Fi Imarate Amir Al Momineen^{asws}', from the book 'Al Manaqib' of Ahmad Bin Mardawayh, from Ismail Bin Ali Al Wasity, from Al Haysam Bin Adayy Al Taie, from Hammad Bin Isa, from Ali Bin Hashim, from his father and Ibn Uzina, from Aban Bin Taghlib, from Muslim who said,

'I heard Abu Zarr^{ra} and Al-Miqdad Bin Al-Aswad^{ra} and Salman Al-Farsi^{ra} saying, 'We^{ra} were seated in the presence of Rasool-Allah^{sawww}, there was no one else with him^{sawww} apart from us^{ra}, when a group of three from the Emigrants of the participants of Badr, came.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: تَفْتَرِقُ أُمَّتِي بَعْدِي ثَلَاثَ فِرْقٍ، فِرْقَةٌ أَهْلُ حَقِّ لَا يَشُوبُونَهُ بَاطِلٌ، مِثْلُهُمْ كَمِثْلِ الذَّهَبِ كُلَّمَا فَتَنَتْهُ النَّارُ اِزْدَادَ طَيِّبًا، وَ إِيمَانُهُمْ هَذَا- لِأَحَدِ الثَّلَاثَةِ- وَ هُوَ الَّذِي أَمَرَ اللَّهُ بِهِ فِي كِتَابِهِ إِيمَانًا وَ رَحْمَةً،

Rasool-Allah^{sawww} said: 'My^{sawww} community will separate after me^{sawww} into three sects – a sect of the people of truth, not resembling with the falsehood. Their example is like an example of the gold. Every time it is burnt in the fire, it increases in goodness, and their Imam^{asws} is this, one of the three, and he^{asws} is the one^{asws} Allah^{azwj} has Commanded with in His^{azwj} Book, and a Mercy.

وَ فِرْقَةٌ أَهْلُ الْبَاطِلِ لَا يَشُوبُونَهُ حَقٌّ، مِثْلُهُمْ كَمِثْلِ حَبَثِ الْحَدِيدِ، كُلَّمَا فَتَنَتْهُ بِالنَّارِ اِزْدَادَ خَبَثًا وَ نَشَأَ، إِيمَانُهُمْ هَذَا- لِأَحَدِ الثَّلَاثَةِ-، وَ فِرْقَةٌ أَهْلُ الصَّلَاةِ مُدْبِئِينَ لَا إِلَى هَوْلَاءِ وَ لَا إِلَى هَوْلَاءِ، إِيمَانُهُمْ أَحَدُ الثَّلَاثَةِ.

And a sect of the people of falsehood, not resembling with truth. An example of them is like an example of the iron. Every time it is burnt in the fire it increases in wickedness and stench. Their imam is one of the three; and a sect of the people of straying, wavering, ***neither towards these ones nor towards those; [4:143]***. Their imam is one of the three'.

قَالَ: فَسَأَلْتُهُ عَنْ أَهْلِ الْحَقِّ وَ إِيمَانِهِمْ. فَقَالَ: عَلِيُّ بْنُ أَبِي طَالِبٍ (ع) إِمَامُ الْمُتَّقِينَ، وَ أَمْسَكَ عَنِ الْإِنْتِنِ، فَحَدَّثْتُ أَنْ يَفْعَلَ فَلَمْ يَفْعَلْ.

¹⁰⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 67

He^{ra} said, 'I^{ra} asked him^{saww} about the people of the truth and their Imam^{asws}. He^{saww} said: 'Ali^{asws} Bin Abu Talib^{asws} is Imam^{asws} of the pious', and he^{saww} withheld from the (other) two. I^{ra} struggled that he^{saww} does so (name them), but he^{saww} did not do so'.¹⁰⁷

69- شف: من كتاب عتيق من أصول المخالفين، عن محمد بن عبد الله بن الحسين الجعفي، عن الحسين بن محمد بن الفرزدق القطيعي، عن الحسين بن علي بن بريع، عن يحيى بن حسن بن فزاة، عن أبي عبد الرحمن المسعودي، عن عبد الله بن عبد المالك، عن الحرث بن حصيرة، عن صخر بن الحكم الفزاري، عن حيان بن الحرث الأزدي - يُكْتَبُ أبا عقيل -، عن الربيع بن جميل الصبي، عن مالك بن صمره الرواسي، عن أبي ذر الغفاري: اجتمع هو و علي بن أبي طالب و عبد الله بن مسعود و المقداد بن الأسود و عمارة بن ياسر و حذيفة بن اليمان،

(The book) 'Yaqeen Fi Imarate Amir Al Momineen^{asws} - from the book 'Ateeq from Usool Al Mukhalifeen', from Muhammad Bin Abdullah Bin al Husayn Al Jufy, from Al Husayn Bin Muhammad Bin Al Farazdaq Al Qatie, from Al Husayn Bin Ali Bin Bazie, from Yahya Bin Hassan Bin Furat, from Abu Abdul Rahman Al Masoudy, from Abdullah Bin Abdul Malik, from Al Hars Bin Haseyra, from Sakhr Bin Al Hakam Al Fazari, from Hayyan Bin Al Hars al Azdy, teknonymed as Abu Aqeel, from Al Rabie Bin Jameel A IZaby, from Malik Bin Zamrah Al Rawasy,

'From Abu Zarr Al-Ghifari^{ra}, he^{ra} and Ali^{asws} Bin Abu Talib^{asws} and Abdullah Bin Masoud, and Al-Miqdad Bin Al-Aswad^{ra}, and Ammar Bin Yasser, and Huzeyfa Bin al Yaman gathered.

قَالَ: فَقَالَ أَبُو ذَرٍّ: حَدَّثُونَا حَدِيثًا نَذْكُرُ بِهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَنَشْهَدُ لَهُ وَ نَدْعُو لَهُ وَ نُصَدِّقُهُ، فَقَالُوا: حَدَّثْنَا .. يَا عَلِيُّ!

He (the narrator) said, 'Abu Zarr^{ra} said, 'We were discussing a Hadeeth we remembered Rasool-Allah^{saww} with it. We testified for him^{saww} and supplicated for him^{saww} and ratified him^{saww}. They said, 'Narrate to us, O Ali^{asws}!'

قَالَ: فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: لَقَدْ عَلِمْتُمْ مَا هَذَا زَمَانَ حَدِيثِي، قَالُوا: صَدَقْتَ. قَالَ: فَقَالُوا: حَدَّثْنَا .. يَا حَذِيقَةُ! قَالَ: لَقَدْ عَلِمْتُمْ أَنِّي سُئِلْتُ عَنِ الْمُغْضَيَاتِ فَحَدَرْتُهُنَّ. قَالُوا: صَدَقْتَ.

He (the narrator) said, 'Ali^{asws} said: 'You have known these are not the times for me^{asws} to talk'. They said, 'You^{asws} speak the truth'. They said, 'Narrated to us, O Huzeyfa!' He said, 'You have known that if I am asked about the dilemmas, so I am cautious of them'. They said, 'You speak the truth'.

قَالَ: فَقَالُوا: حَدَّثْنَا .. يَا ابْنَ مَسْعُودٍ! قَالَ: لَقَدْ عَلِمْتُمْ أَنِّي قَرَأْتُ الْقُرْآنَ لَمْ أَسْأَلْ عَنْ غَيْرِهِ. قَالُوا: صَدَقْتَ.

He (the narrator) said, 'They said, 'Narrated to us, O Ibn Masoud!' He said, 'You have known I read the Quran. I should not be asked about anything else'. They said, 'You speak the truth'.

قَالَ: فَقَالُوا: حَدَّثْنَا .. يَا مِقْدَادُ! قَالَ: لَقَدْ عَلِمْتُمْ إِنَّمَا كُنْتُ فَارِسًا بَيْنَ يَدَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَقَاتِلُ، وَ لَكِنْ أَنْتُمْ أَصْحَابُ الْحَدِيثِ. فَقَالُوا: صَدَقْتَ.

He (the narrator) said, 'They said, 'Narrated to us, O Miqdad^{ra}!' He^{ar} said, 'You have known rather I used to be a horseman in front of Rasool-Allah^{saww}, fighting, but you are the companions of Hadeeth'. They said, 'You^{ra} speak the truth'.

¹⁰⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 68

قَالَ: فَقَالُوا: حَدِّثْنَا .. يَا عَمَّارُ!. قَالَ: فَقَالَ: لَقَدْ عَلِمْتُمْ أَنِّي إِنْسَانٌ نَسَاؤُهُ إِلَّا أَنْ أُذَكَّرَ فَأَذْكُرُ. قَالُوا: صَدَقْتَ.

He (the narrator) said, 'They said, 'Narrate to us, O Ammar! He said, 'You have known I am a forgetful person, except if I remember, then I mention'. They said, 'You speak the truth'.

قَالَ: فَقَالَ أَبُو ذَرٍّ رَحِمَهُ اللَّهُ عَلَيْهِ: إِنَّمَا أَحَدْتُكُمْ بِحَدِيثٍ سَمِعْتُمُوهُ أَوْ مَنْ سَمِعَهُ مِنْكُمْ بَلَّغَ، أَلَسْتُمْ تَشْهَدُونَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ، وَ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا، وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ، وَ أَنَّ الْبَعْثَ حَقٌّ، وَ أَنَّ الْجَنَّةَ حَقٌّ، وَ أَنَّ النَّارَ حَقٌّ؟.

He (the narrator) said, 'Abu Zarr^{ra} said, 'But rather, I^{ra} shall narrate to you with a Hadeeth I^{ra} heard, or heard it from one of you delivering: '(Rasool-Allah^{saww} said): 'Aren't you testifying that there is no god except Allah^{azwj} and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, **And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7]**, and that the Resurrection is true, and the Paradise is true, and the Fire is true?'

قَالُوا: نَشْهَدُ. قَالَ: وَ أَنَا مِنَ الشَّاهِدِينَ.

They said, 'We testify'. He said: 'And I am also from the testifiers'.

قَالَ: أَلَسْتُمْ تَشْهَدُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَدَّثَنَا أَنَّ شَرَّ الْأَوْلِيَيْنِ وَ الْأَخِيرِينَ اثْنَا عَشَرَ: سِتَّةٌ مِنَ الْأَوْلِيَيْنِ وَ سِتَّةٌ مِنَ الْأَخِيرِينَ، ثُمَّ سَمَى مِنَ الْأَوْلِيَيْنِ ابْنَ آدَمَ الَّذِي قَتَلَ أَخَاهُ، وَ فِرْعَوْنَ، وَ هَامَانَ، وَ قَارُونَ، وَ السَّامِرِيَّ، وَ الدَّجَالَ اسْمُهُ فِي الْأَوْلِيَيْنِ وَ يُخْرَجُ فِي الْأَخِيرِينَ،

He^{saww} said: 'Aren't you testifying that Rasool-Allah^{saww} narrated to us that the vilest of the former ones and the latter ones are twelve – six from the former ones and six from the latter ones'. Then he^{saww} named from the former ones – Son^{la} of Adam^{as} who killed his^{la} brother^{as}, and Pharaoh^{la}, and Hamman^{la}, and Qaroun^{la}, and Al-Samiri^{la}, and the Dajjaal^{la}. His^{la} name is among the former ones and he^{la} emerge among the latter ones.

وَ سَمَى مِنَ الْأَخِيرِينَ سِتَّةً: الْعِجْلَ - وَ هُوَ ... وَ فِرْعَوْنَ - وَ هُوَ ...، وَ هَامَانَ - وَ هُوَ زَيْدُ بْنُ أَبِي سُفْيَانَ -، وَ قَارُونَ - وَ هُوَ سَعْدُ بْنُ أَبِي وَقَّاصٍ -، وَ السَّامِرِيَّ - وَ هُوَ عَبْدُ اللَّهِ بْنُ قَيْسِ أَبِي مُوسَى -،

And he^{saww} named six from the latter ones – The calf, and he is (Bakr), and Pharaoh^{la}, and he is (Umar), and Hamman^{la}, and he is Zaiyad Bin Abu Sufyan, and Qaroun^{la}, and he is Sa'ad Bin Abu Waqas, and Al-Samiri^{la}, and he is Abdullah Bin Qays Abu Musa'.

قِيلَ: وَ مَا السَّامِرِيُّ؟. قَالَ: قَالَ السَّامِرِيُّ: لَا مَسَاسَ، وَ هُوَ يَقُولُ: لَا قِتَالَ، وَ الْأَبْتَرُ - وَ هُوَ عَمْرُو بْنُ الْعَاصِ -، قَالُوا: وَ مَا أَبْتَرُهَا؟. قَالَ: لَا دِينَ لَهُ وَ لَا نَسَبَ.

It was said, 'And what is Al-Samiri^{la}? He^{saww} said, 'Al-Samiri said, '**Do not touch me' [20:97]**, and he is saying, 'No fighting'; and **the one without posterity [108:3]**, and he is Amro Bin Al-Aas'. They said, 'And what is its being without posterity?' He^{saww} said, 'There being no Religion for him nor any lineage'.

قَالَ: فَقَالُوا: نَشْهَدُ عَلَى ذَلِكَ. قَالَ: وَ أَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ.

He (the narrator) said, 'They said, 'We testify upon that'. He (the narrator) said, 'And I, upon that, am from the testifiers'.

ثُمَّ قَالَ: أَلَسْتُمْ تَشْهَدُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: إِنَّ مِنْ أُمَّتِي مَنْ يَرِدُ عَلَيَّ الْخَوْضَ عَلَى خَمْسِ زَايَاتٍ: أَوْلُئِكَ زَايَةُ الْعِجْلِ فَأَقُومُ فَإِذَا أَخَذْتُ بِيَدِهِ اسْوَدَّ وَجْهُهُ، وَرَحَفَتْ قَدَمَاهُ، وَخَفَقَتْ أَحْشَاؤُهُ، وَفَعَلَ ذَلِكَ تَبِعُهُ،

Then he said: 'Aren't you testifying that Rasool-Allah^{saww} said: 'From my^{saww} community there are ones who would return to me^{saww} being upon five flags – the first of these is flag of the calf (Abu Bakr). I^{saww} shall stand, and when I^{saww} grab his hand, his face would darken and his feet would tremble, and his heart would throb, and that would be done by his followers (as well).

فَأَقُولُ: مَا خَلَفْتُمُونِي فِي الثَّقَلَيْنِ بَعْدِي؟ فَيَقُولُونَ: كَذَبْنَا الْأَكْبَرَ وَمَرَقْنَاهُ وَاضْطَهَدْنَا، وَ الْأَصْغَرَ أَبْتَرْتَاهُ حَقَّهُ، فَأَقُولُ: اسْلُكُوا دَاتِ الشَّمَالِ، فَيَنْصَرِفُونَ ظِمَاءً مُظْمَعِينَ مُسَوِّدَةً وَجُوهَهُمْ لَا يَطْعَمُونَ مِنْهُ قَطْرَةً.

I shall say: 'What did you replace me^{saww} regarding the two weight things after me^{saww}?' They would say, 'We belied the greater and tore it and resented it, and the smaller one we terminated his^{asws} rights'. I^{saww} shall say: 'Travel to the left!' They will disperse thirsty, remaining thirsty, darkened of faces, not being fed a drop from it.

ثُمَّ يَرِدُ عَلَيَّ زَايَةُ فِرْعَوْنَ أُمَّتِي - وَ هُمْ أَكْثَرُ النَّاسِ الْبُهْرَجِيِّينَ -، فَقُلْتُ: يَا رَسُولَ اللَّهِ (ص)! وَمَا الْبُهْرَجِيُّونَ؟ أَمْ بَهْرَجُوا الطَّرِيقَ؟. قَالَ: لَا، وَ لَكِنْ بَهْرَجُوا دِينَهُمْ، وَ هُمْ الَّذِينَ يَغْضَبُونَ لِلدُّنْيَا وَ لَهَا يَرْضَوْنَ، وَ لَهَا يَسْخَطُونَ، وَ لَهَا يَنْصَبُونَ،

Then the flag of Pharaoh^{la} of my^{saww} community (Umar) would return to me^{saww}, and they would be most fake of the people'. I said, 'O Rasool-Allah^{saww}! And what are the fake people?' Are they of the fake path?' He^{saww} said: 'No, but they faked their Religion, and they are those who were angered for the world, and they were pleased for it, and were being wrathful for it, and establishing hostility for it.

فَأَقُومُ فَأَخَذُ بِيَدِ صَاحِبِهِمْ فَإِذَا أَخَذْتُ بِيَدِهِ اسْوَدَّ وَجْهُهُ وَ رَحَفَتْ قَدَمَاهُ وَ خَفَقَتْ أَحْشَاؤُهُ، وَ فَعَلَ ذَلِكَ تَبِعُهُ، فَأَقُولُ: مَا خَلَفْتُمُونِي فِي الثَّقَلَيْنِ بَعْدِي؟

I^{saww} shall stand and grab a hand of their master. When I^{saww} grab his hand, his face would darken, and his feet would tremble, and his heart would throb, and that would be done by his followers (as well). I^{saww} shall say: 'How did you replace me^{saww} regarding the two weighty things after me^{saww}?'

فَيَقُولُونَ: كَذَبْنَا الْأَكْبَرَ وَ مَرَقْنَاهُ، وَ قَاتَلْنَا الْأَصْغَرَ وَ قَتَلْنَاهُ، فَأَقُولُ: اسْلُكُوا طَرِيقَ أَصْحَابِكُمْ، فَيَنْصَرِفُونَ ظِمَاءً مُظْمَعِينَ مُسَوِّدَةً وَجُوهَهُمْ لَا يَطْعَمُونَ مِنْهُ قَطْرَةً.

They would be saying, 'We belied the greater and tore it, and we fought the smaller and killed him^{asws}'. I^{saww} shall say: 'Travel the path of your companions!' They would disperse thirsty, remaining thirsty, darkened of faces, not being fed a drop from it.

ثُمَّ تَرُدُّ عَلَيَّ رَايَةَ عَبْدِ اللَّهِ بْنِ قَيْسٍ - وَ هُوَ إِمَامٌ خَمْسِينَ أَلْفًا مِنْ أُمَّتِي -، فَأَقُومُ فَأَخْذُ بِيَدِهِ، فَإِذَا أَخَذْتُ بِيَدِهِ اسْوَدَّ وَجْهُهُ وَ رَحَفَتْ قَدَمَاهُ وَ خَفَقَتْ أَحْشَاؤُهُ، وَ فَعَلَ ذَلِكَ تَبَعُهُ، فَأَقُولُ: مَا خَلَفْتُمُونِي فِي الثَّقَلَيْنِ بَعْدِي؟

Then the flag of Abdullah Bin Qays would return to me, and he is the leader of a thousand from my^{saww} community. I^{saww} shall stand and grab his hand. When I^{saww} grab his hand, his face would darken, and his feet would tremble, and his heart would throb, and that would be done by his followers (as well). I^{saww} shall say: 'How did you replace me^{saww} regarding the two weight things after me^{saww}?'

فَيَقُولُونَ: كَذَبْنَا الْأَكْبَرَ وَ عَصَيْنَاهُ وَ خَذَلْنَا الْأَصْغَرَ وَ خَذَلْنَا مِنْهُ، فَأَقُولُ: اسْلُكُوا طَرِيقَ أَصْحَابِكُمْ، فَيَنْصَرِفُونَ ظِمَاءً مُظْمِئِينَ مُسَوِّدَةً وَجُوهَهُمْ لَا يَطْعَمُونَ مِنْهُ قَطْرَةً.

They would say, 'We belied the greater and disobeyed it, and we abandoned the smaller and forsook away from him^{asws}'. I^{saww} shall say: 'Travel the path of your companions!' They would disperse thirsty, remaining thirsty, darkened of faces, not being fed a drop from it.

ثُمَّ تَرُدُّ عَلَيَّ رَايَةَ الْمُخْدَجِ - وَ هُوَ إِمَامٌ سَبْعِينَ أَلْفًا مِنَ النَّاسِ - فَأَقُومُ فَأَخْذُ بِيَدِهِ، فَإِذَا أَخَذْتُ بِيَدِهِ اسْوَدَّ وَجْهُهُ وَ رَحَفَتْ قَدَمَاهُ وَ خَفَقَتْ أَحْشَاؤُهُ، وَ فَعَلَ ذَلِكَ تَبَعُهُ، فَأَقُولُ: مَا خَلَفْتُمُونِي فِي الثَّقَلَيْنِ بَعْدِي؟

Then the flag of Al-Mukhdaj will return to me^{saww}, and he is a leader of seventy thousand from the people. I^{saww} shall stand and grab his hand. When I^{saww} grab his hand, his face would darken, and his feet would tremble, and his heart would throb, and that would be done by his followers (as well). I^{saww} shall say: 'How did you replace me^{saww} regarding the two weighty things after me^{saww}?'

فَيَقُولُونَ: كَذَبْنَا الْأَكْبَرَ وَ عَصَيْنَاهُ، وَ قَاتَلْنَا الْأَصْغَرَ وَ قَتَلْنَاهُ. فَأَقُولُ: اسْلُكُوا سَبِيلَ أَصْحَابِكُمْ، فَيَنْصَرِفُونَ ظِمَاءً مُظْمِئِينَ مُسَوِّدَةً وَجُوهَهُمْ لَا يَطْعَمُونَ مِنْهُ قَطْرَةً.

They would say, 'We belied the greater and disobeyed, it, and we fought against the smaller and killed him^{asws}'. I^{saww} shall say: 'Travel the way of your companions!' They would disperse thirsty, remaining thirsty, darkened of faces, not having been fed a drop from it.

ثُمَّ تَرُدُّ عَلَيَّ رَايَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ (ع) أَمِيرِ الْمُؤْمِنِينَ وَ إِمَامِ الْعُرِّ الْمُحَجَّلِينَ، فَأَقُومُ فَأَخْذُ بِيَدِهِ فَيَبْيَضُ وَجْهُهُ وَ وَجُوهُ أَصْحَابِهِ، فَأَقُولُ: مَا خَلَفْتُمُونِي فِي الثَّقَلَيْنِ بَعْدِي؟

Then there would come to me the flag of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, and Imam^{asws} of the resplendent. I^{saww} shall stand and grab his^{asws} hand, and his^{asws} face and faces of his^{asws} companions would whiten. I^{saww} shall say: 'How did you^{asws} replace me^{saww} regarding the two weighty things after me^{saww}?'

فَيَقُولُونَ تَبِعْنَا الْأَكْبَرَ وَ صَدَقْنَاهُ، وَ وَاوَزْنَا الْأَصْغَرَ وَ نَصَرْنَاهُ وَ قَاتَلْنَا مَعَهُ، فَأَقُولُ: رُدُّوا رِوَاءَ مَرْوِيِّينَ، فَيَشْرَبُونَ شَرِبَةَ لَا يَطْمَئُونَ بَعْدَهَا أَبَدًا، وَجْهَ إِمَامِهِمْ كَالشَّمْسِ الطَّالِعَةِ وَ وَجُوهَهُمْ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ، أَوْ كَأَصْوَابِ نَجْمٍ فِي السَّمَاءِ.

They would say, 'We followed the greater and ratified it, and we supported the smaller and helped him^{asws} and fought alongside him^{asws}'. I^{saww} shall say: 'Return saturated, remaining

saturated! So, they would drink such a drink, they will not be thirsty after it, ever! The face of their Imam^{asws} would be like the emerging sun, and their faces would be like the moon on the night of the full moon, or like the illumination of the stars in the sky’.

قَالَ: أَلَسْتُمْ تَشْهَدُونَ عَلَى ذَلِكَ؟. قَالُوا: بَلَى، وَ إِنَّا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ.

Then he (the narrator) said, ‘Aren’t you testifying upon that?’ They said, ‘Yes’. He said, ‘And I, upon that am from the testifiers’¹⁰⁸.

70- شف: مِنْ كِتَابِ الْمَنَاقِبِ لِأَحْمَدَ بْنِ مَرْذَوَيْهِ، عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ بْنِ يُوسُفَ، عَنْ عِمْرَانَ بْنِ عَبْدِ الرَّحِيمِ، عَنْ يَحْيَى الْحِمَايِي، عَنِ الْحَكَمِ بْنِ ظُهَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنْتُ أُسِيرُ مَعَ عُمَرَ بْنِ الْخَطَّابِ فِي لَيْلَةٍ- وَ عُمَرُ عَلَى بَعْلِ وَ أَنَا عَلَى فَرَسٍ- فَفَرَأَ آيَةً فِيهَا ذِكْرُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، فَقَالَ: أَمَّ وَ اللَّهُ- يَا بَنِي عَبْدِ الْمُطَّلِبِ لَقَدْ كَانَ صَاحِبِكُمْ أَوْلَى بِحَدَا الْأَمْرِ مِنِّي وَ مِنْ أَبِي بَكْرٍ،

(The book) ‘Yaqeen Fi Imarate Amir Al Momineen^{asws}’ – from the book ‘Al Manaqib’ of Ahmad Bin Mardawayh, from Ahmad Bin Ibrahim Bin Yusuf, from Imran Bin Abdul Rahman, from Yhaya Al Hammani, from Al Hakam Bin Zaheer, from Abdullah Bin Muhammad Bin Ali, from his father, from Ibn Abbas who said,

‘I was travelling with Umar Bin Al-Khattab during a night, and Umar was upon a mule and I was upon a horse, he recited a Verse wherein was a mention of Ali^{asws} Bin Au Talib^{asws}. He said, ‘But by Allah^{azwj} O sons of Abdul Muttalib^{asws}! Your companion (Ali^{asws}) was foremost with this command than me and (more) than Abu Bakr’.

فَقُلْتُ فِي نَفْسِي: لَا أَقَالِي اللَّهَ إِنْ أَقُلْتُكَ، فَقُلْتُ: أَنْتَ تَقُولُ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ؟! وَ أَنْتَ وَ صَاحِبُكَ اللَّذَانِ وَتُبْتُمَا وَ انْتَرَعْتُمَا مِنَّا الْأَمْرَ دُونَ النَّاسِ؟.

I said within myself, ‘And Allah^{azwj} did not Make me say it, and Made you say it’. I said, ‘You are saying that, O commander of the faithful?’ And you and your companion (Abu Bakr) are the two who pounced and snatched the command away from us besides the people?’

فَقَالَ: إِيَّاكُمْ يَا بَنِي عَبْدِ الْمُطَّلِبِ، أَمَا إِنَّكُمْ أَصْحَابُ عُمَرَ بْنِ الْخَطَّابِ، فَتَأَخَّرْتُمْ وَ تَقَدَّمْتُمْ هُنَيْئَةً، فَقَالَ: سِرٌّ .. لَا سِرَّتَ، فَقَالَ: أَعَدَّ عَلِيٌّ كَلَامَكَ. فَقُلْتُ: إِنَّمَا ذَكَرْتُ شَيْئاً فَرَدَدْتُ جَوَابَهُ، وَ لَوْ سَكَتَ سَكَتْنَا.

He said, ‘(Remoteness) to you all, O sons of Abdul Muttalib^{asws}! But you are companions of Umar Bin Al-Khattab. You delayed and I preceded wholesomely’. He said, ‘A secret. There is no secret’. He said, ‘Repeat your speech unto me’. I said, ‘But rather, you mentioned something, so I returned its answer, and had you been silent, I would have been silent’.

فَقَالَ: وَ اللَّهُ إِنَّا مَا فَعَلْنَا مَا فَعَلْنَا عَدَاوَةً، وَ لَكِنْ اسْتَضَعْرْنَا وَ حَشِينَا أَنْ لَا يَجْتَمِعَ عَلَيْهِ الْعَرَبُ وَ قُرَيْشٌ لِمَا قَدْ وَتَرَهَا، فَأَرَدْتُ أَنْ أَقُولَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَبْعَثُهُ فِي الْكَبِيَّةِ فَيَنْطِخُ كَبِشَهَا فَلَمْ يَسْتَضِعِرْهُ فَتَسْتَضِعِرْهُ أَنْتَ وَ صَاحِبُكَ؟،

He said, ‘By Allah^{azwj}! We did not do what we did out of enmity, but we belittled him^{asws} and feared that the Arabs and Quraysh should not gather to him^{asws} due him^{asws} having wronged them’. I wanted to say, ‘Rasool-Allah^{sawww} used to send him^{asws} in a battalion, and he^{asws} used

¹⁰⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 69

to flatten their knights. He^{saww} did not belittle him^{asws} while you and your companion are belittling him^{asws}?'

فَقَامَ لَا حَرَمَ، فَكَيْفَ تَرَى وَاللَّهِ مَا نَقَطَعُ أَمْرًا دُونَهُ، وَ لَا نَعْمَلُ شَيْئًا حَتَّى نَسْتَأْذِنَهُ.

He said, 'No offence, so how do you see, by Allah^{azwj}, we do not cut off any matter besides him^{asws} and do not do anything until we seek his^{asws} permission?'¹⁰⁹

71- شف: أَحْمَدُ بْنُ مَرْدَوَيْهِ فِي كِتَابِ الْمَنَاقِبِ، عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ بْنِ يُونُسَ، عَنْ عِمْرَانَ بْنِ عَبْدِ الرَّحِيمِ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ حَكِيمٍ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنِ الْحَسَنِ بْنِ عَمَارَةَ، عَنِ الْحَكِيمِ بْنِ عُثْبَةَ، عَنْ عَيْسَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، قَالَ: خَرَجَ عُمَرُ بْنُ الْخَطَّابِ إِلَى الشَّامِ وَأَخْرَجَ مَعَهُ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، قَالَ: فَحَعَلَ النَّاسُ يَتَلَقَّوْنَ وَيَقُولُونَ: السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ!، وَ كَانَ الْعَبَّاسُ رَجُلًا جَمِيلًا فَيَقُولُ: هَذَا صَاحِبُكُمْ،

(The book) 'Yaqeen Fi Imarate Amir Al Momineen^{asws}, – Ahmad Bin Mardawayh in the book 'Al Manaqib', from Ahmad Bin Ibrahim Bin Yusuf, from Imran Bin Abdul Raheem, from Muhammad Bin Ali Bin Hakeem, from Muhammad Bin Sa'ad, from Al Hassan Bin Amarah, from Al Hakeem Bin Utbah, from Isa Bin Talha Bin Ubeydullah who said,

'Umar Bin Al-Khattab went to Syrua and took Al-Abbas Bin Abdul Muttalib with him. The people kept on receiving him and saying, 'Greetings be unto you, O commander of the faithful!', and Al-Abbas was a handsome man. He said, 'This is your master'.

فَلَمَّا كَثُرَ عَلَيْهِ انْتَفَتَ إِلَى عُمَرَ، فَقَالَ: تَرَى أَنَا وَاللَّهِ أَحَقُّ بِهَذَا الْأَمْرِ مِنْكَ، فَقَالَ عُمَرُ: اسْكُتْ، أَوْلَى- وَاللَّهِ- بِهَذَا الْأَمْرِ مِنِّي وَ مِنْكَ رَجُلٌ خَلَفْتُهُ أَنَا وَ أَنْتَ بِالْمَدِينَةِ، عَلِيٌّ بْنُ أَبِي طَالِبٍ (ع)!!!.

When the people were a lot to him, he turned towards Umar and said, 'Do you see, by Allah^{azwj}, I am more rightful with this command than you are?' Umar said, 'Silence! By Allah^{azwj}, the foremost with this command than me and you, is a man you and I have left behind in Al-Medina, Ali^{asws} Bin Abu Talib^{asws}!!!'¹¹⁰

72- سر: مُوسَى بْنُ بَكْرٍ، عَنْ زُرَّارَةَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: مَا حَرَّمَ اللَّهُ شَيْئًا إِلَّا وَ قَدْ عُصِيَ فِيهِ، لِأَنَّهُمْ تَزَوَّجُوا أَزْوَاجَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِنْ بَعْدِهِ فَخَيَّرَهُمْ أَبُو بَكْرٍ بَيْنَ الْحِجَابِ وَ لَا يَتَزَوَّجْنَ أَوْ يَتَزَوَّجْنَ، فَاخْتَرْنَ التَّزْوِيجَ فَتَزَوَّجْنَ.

(The book) 'Al Saraair' – Musa Bin Bakr, from Zurara,

'From Abu Ja'far^{asws} having said: 'Allah^{azwj} has not Prohibited anything except and He^{azwj} had been disobeyed in it, because they got the wives of Rasool-Allah^{saww} married from after him^{asws}, and Abu Bakr gave them a choice between the veil and not getting married, or getting married. They chose marriage, and he got them married'.

قَالَ زُرَّارَةُ: وَ لَوْ سَأَلْتُ بَعْضَهُمْ أَرَأَيْتَ لَوْ أَنَّ أَبَاكَ تَزَوَّجَ امْرَأَةً وَ لَمْ يَدْخُلْ بِهَا حَتَّى مَاتَ، أَمْحِلُ لَكَ إِذْنًا؟. لَقَالَ: لَا، وَ هُمْ قَدْ اسْتَحَلُّوا أَنْ يَتَزَوَّجُوا أُمَّهَاتِهِمْ إِنْ كَانُوا مُؤْمِنِينَ، فَإِنَّ أَزْوَاجَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِثْلَ أُمَّهَاتِهِمْ.

Zurara said, 'And if one of them had been asked, 'What is your view if your father were to marry a woman and does not enter her until he dies, would she be Permissible for you

¹⁰⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 70

¹¹⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 71

then?’ He would say, ‘No’. And they have already permitted that their mothers get married if they were Momineen, for the wives of Rasool-Allah^{saww} are like their mothers”.¹¹¹

73- شي، تفسير العياشي: الْمُفَضَّلُ بْنُ صَالِحٍ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ وَ أَبِي جَعْفَرٍ عَلَيْهِمَا السَّلَامُ فِي قَوْلِ اللَّهِ: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى. إِلَى آخِرِ الْآيَةِ، قَالَ: نَزَلَتْ فِي عُثْمَانَ، وَ حَزَّتْ فِي مُعَاوِيَةَ وَ أَتْبَاعِهِمَا.

(The book) ‘Tafseer Al Ayyashi – Al Mufazzal Bin Salih, from one of his companions,

‘From Ja’far^{asws} Bin Muhammad^{asws} and Abu Ja’far^{asws} regarding Words of Allah^{azwj}: **O you those who are believing! Do not invalidate your charities by reminders of generosity and (causing) distress [2:264]** – up to the end of the Verse. He^{asws} said: ‘It was Revealed regarding Usman, and it flows regarding Muawiya and the followers of these two’.¹¹²

74- شي، تفسير العياشي: عَنْ سَلَامِ بْنِ الْمُسْتَنَبِرِ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى. لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَلَيْهِمُ الصَّلَاةُ وَ السَّلَامُ، هَذَا تَأْوِيلٌ، قَالَ: أَنْزَلَتْ فِي عُثْمَانَ.

(The book) ‘Tafseer Al Ayyashi – From Sallam Bin Mustaneer,

‘From Abu Ja’far^{asws} regarding His^{azwj} Words: **O you those who are believing! Do not invalidate your charities by reminders of generosity and (causing) distress [2:264]**, to Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}. This is interpretation’. He^{asws} said: ‘It was revealed regarding Usman’.¹¹³

75- شي، تفسير العياشي: عَنْ أَبِي بَصِيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ فِي قَوْلِهِ: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى ... إِلَى قَوْلِهِ: لَا يُغْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا قَالَ صَفْوَانُ: أَيُّ حَجَرٍ وَ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِثَاءَ النَّاسِ؟. قَالَ: فَلَانٌ وَ فَلَانٌ وَ مُعَاوِيَةُ وَ أَشْبَاعُهُمْ.

(The book) ‘Tafseer Al Ayyashi’ – From Abu Baseer,

‘From Abu Abdullah^{asws} regarding His^{azwj} Words: **O you those who are believing! Do not invalidate your charities by reminders of generosity and the injury** – up to His^{azwj} Words: **They would not able upon anything from what they earned [2:264]**. He^{asws} said: Safwan said, ‘I.e., a rock, and the ones who were spending their wealth to show off to the people were so and so (Abu Bakr), and so and so (Umar), and so and so (Usman), and Muawiya, and their adherents’.¹¹⁴

76- شي، تفسير العياشي: عَنْ سَعْدَانَ، عَنْ رَجُلٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ: وَ إِنْ تَبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ فَيَعْفُوْهُ لِمَنْ يَشَاءُ وَ يُعَذِّبُ مَنْ يَشَاءُ قَالَ: حَقِيقٌ عَلَى اللَّهِ أَنْ لَا يُدْخِلَ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَزْدَلٍ مِنْ حُبِّهَا.

(The book) ‘Tafseer al Ayyashi’ – From Sa’dan, from a man,

‘From Abu Abdullah^{asws} regarding His^{azwj} Words: **and whether you are revealing what is within yourselves or you are hiding it, Allah will Reckon you with it. Then He will Forgive**

¹¹¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 72

¹¹² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 73

¹¹³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 74

¹¹⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 75

the one He so Desires to and He will Punish the one He so Desires to [2:284]. He^{asws} said: 'It is Worthy of Allah^{azwj} that He^{azwj} would not Let anyone enter the Paradise who had in his heart, the weight of a mustard seed of love for those two (Abu Bakr and Umar)''.¹¹⁵

77- سر: أَبُو عَبْدِ اللَّهِ السَّبَّارِيُّ، عَنِ الرَّضَا عَلَيْهِ السَّلَامُ، قَالَ: كَانَ عُثْمَانُ إِذَا أُتِيَ بِشَيْءٍ مِنَ النَّعْيِ فِيهِ ذَهَبٌ عَزَلَهُ، وَ قَالَ: هَذَا لَطُوقٌ عَمْرٍو، فَلَمَّا كَثُرَ ذَلِكَ قِيلَ لَهُ: كَبِيرَ عَمْرٍو عَنِ الطُّوْقِ، فَحَزَى بِهِ الْمَثَلُ.

(The book) 'Al Mustarfat Al Saraair' – Abu Abdullah Al Sayyari,

'From Al-Reza^{asws} having said: 'It was so that whenever Usman was given something from the war booty, he would go and isolate it and said, 'This is for the collar of Amro (Umar)'. When that was frequent, it was said to him, 'Amro (Umar) is too bid from the collar'. The example flowed with it'''.¹¹⁶

78- شي، تفسير العياشي: عَلِيُّ بْنُ مَيْمُونِ الصَّائِعِ، عَنِ ابْنِ أَبِي يَعْقُوبٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: ثَلَاثَةٌ لَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ لَا يُرَكِّبُهُمْ وَ هُمْ عَذَابٌ أَلِيمٌ: مَنْ ادَّعَى إِمَامَةً مِنَ اللَّهِ لَيْسَتْ لَهُ، وَ مَنْ جَحَدَ إِمَامًا مِنَ اللَّهِ، وَ مَنْ قَالَ إِنَّ لِفُلَانٍ وَ فُلَانٍ فِي الْإِسْلَامِ نَصِيبًا.

(The book) 'Tafseer Al Ayyashi' – Ali Bin Maymoun Al Saig, from Ibn Abu Yafour who said,

'I heard Abu Abdullah^{asws} saying: 'Three, He^{azwj} will neither **Look at them on the Day of Qiyamah, nor will He Purify them, and for them would be a painful Punishment [3:77]** – One who claims Imamate from Allah^{azwj} which isn't for him, and one who rejects an Imam^{asws} from Allah^{azwj}, or says that for so and so (Abu Bakr) and so and so (Umar) there is a share in Al-Islam'''.¹¹⁷

79- شي، تفسير العياشي: عَنِ الثَّمَالِيِّ، عَنِ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ .. مِثْلَهُ.

(The book) 'Tafseer Al Ayyashi' – From Al Sumali, from Ali^{asws} Bin Al-Husayn^{asws} – similar to it.¹¹⁸

80 - شي، تفسير العياشي: عَنِ عَامِرِ بْنِ كَثِيرِ السَّرَّاجِ، عَنِ عَطَاءِ الْهَمْدَانِيِّ، عَنِ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ: إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ قَالَ: فُلَانٌ وَ فُلَانٌ وَ فُلَانٌ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ.

(The book) 'Tafseer Al Ayyashi' – From Aamir Bin Kaseer Al Sarraj, from Ata'a,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **when they are spending the nights in what does not Please Him from the words [4:108].** He^{asws} said: 'So and so (Abu Bakr), and so and so (Umar), and so and so (Usman), and Abu Ubeyda Bin Al-Jarrah'''.¹¹⁹

وَ فِي رِوَايَةِ عَمْرٍو بْنِ سَعِيدٍ، عَنِ أَبِي الْحُسَيْنِ عَلَيْهِ السَّلَامُ، قَالَ: هُمَا وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ.

In a report of Amro Bin Saeed, from Abu Al-Hassan^{asws} having said: 'The two (Abu Bakr and Umar) and Abu Ubeyda Bin Al-Jarrah'''.¹²⁰

¹¹⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 76

¹¹⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 77

¹¹⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 78

¹¹⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 79

و فِي رِوَايَةِ عُمَرَ بْنِ صَالِحٍ، قَالَ: الْأَوَّلُ وَالثَّانِي وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ.

And in a report of Umar Bin Salih who said, ‘The first one (Abu Bakr), and the second (Umar), and Abu Ubeyda Bin Al-Jarrah’.¹¹⁹

81- شي، تفسير العياشي: عَنْ جَابِرٍ، قَالَ: قُلْتُ لِمُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ قَوْلُهُ تَعَالَى فِي كِتَابِهِ: الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا، قَالَ: هُمَا وَ الثَّلَاثُ وَ الرَّابِعُ وَ عَبْدُ الرَّحْمَنِ وَ طَلْحَةُ وَ كَانُوا سَبْعَةَ عَشَرَ رَجُلًا.

(The book) ‘Tafseer Al Ayyashi’ – From Jabir who said,

‘I said to Muhammad^{asws} Bin Ali^{asws}, ‘(What about) the Words of Allah^{azwj} in His^{azwj} Book: **Those who believe then commit Kufr [4:137]**, he^{asws} said: ‘Those two (Abu Bakr and Umar), and the third (Usman), and the fourth (Muawiya), and Abdul Rahman (Ibn Awf), and Talha, and they were seventeen men’.

قَالَ: لَمَّا وَجَّهَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ عَمَّارَ بْنَ يَاسِرٍ رَحِمَهُ اللَّهُ إِلَى أَهْلِ مَكَّةَ، قَالُوا: بَعَثَ هَذَا الصَّبِيِّ وَ لَوْ بَعَثَ غَيْرُهُ- يَا حَدِيثُ إِلَى أَهْلِ مَكَّةَ، وَ فِي مَكَّةَ صِنَادِيهَا،

He^{asws} said: ‘When the Prophet^{saww} directed Ali^{asws} Bin Abu Talib^{asws} and Ammar Yaasir to the people of Makkah, they said, ‘He^{saww} has sent this boy, and if only he^{saww} had sent someone else – O Huzeyfa – to the people of Makkah, and in Makkah are its braves?’

وَ كَانُوا يُسْتَمُونَ عَلِيًّا: الصَّبِيِّ، لِأَنَّهُ كَانَ اسْمُهُ فِي كِتَابِ اللَّهِ الصَّبِيِّ، لِقَوْلِ اللَّهِ: وَ مَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَ عَمِلَ صَالِحًا وَ هُوَ صَبِيٌّ وَ قَالَ إِنِّي مِنَ الْمُسْلِمِينَ،

And they used to call Ali^{asws} ‘the boy’, because his^{asws} name in the Book of Allah^{azwj} is ‘the boy’ in the Words of Allah^{azwj} **And who is better in words than the one who calls to Allah and does righteous deeds, and he is a boy and says: ‘I am from the submitters’? [41:33]**.

وَ اللَّهُ الْكُفْرُ بِنَا أَوْلَى مِمَّا نَحْنُ فِيهِ، فَسَارُوا فَقَالُوا هُمَا وَ خَوْفُهُمَا بِأَهْلِ مَكَّةَ فَعَرَضُوا هُمَا وَ غَلَّظُوا عَلَيْهِمَا الْأَمْرَ، فَقَالَ عَلِيٌّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَسَلَّمَ: حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ، وَ مَضَى،

(And they said), ‘By Allah^{azwj}! The Kufr with us is the first of what we are in, so they travelled and said to them both and frightened them with the people of Makkah and objected to them and magnified the matter upon them. Ali^{asws} said: **“Allah is Sufficient for us and is most excellent is Protector” [3:173]**, and went on.

فَلَمَّا دَخَلَ مَكَّةَ أَخْبَرَ اللَّهُ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِقَوْلِهِمْ لِعَلِيٍّ عَلَيْهِ السَّلَامُ وَ بِقَوْلِ عَلِيٍّ هُمْ، فَأَنْزَلَ اللَّهُ بِأَسْمَائِهِمْ فِي كِتَابِهِ، وَ ذَلِكَ قَوْلُ اللَّهِ أَمْ لَمْ تَرَ إِلَى الَّذِينَ قَالَ هُمْ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَ قَالُوا حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ .. إِلَى قَوْلِهِ: وَ اللَّهُ ذُو فَضْلٍ عَظِيمٍ،

When they entered Makkah, Allah^{azwj} Informed His^{azwj} Prophet^{saww} of their words to Ali^{asws} and the words of Ali^{asws} to them. Allah^{azwj} Revealed their names in His^{azwj} Book, and that is the Word of Allah^{azwj}: **Are you not seeing those to whom the people said: ‘Surely the people have gathered against you, therefore fear them’; but this increased them in Eman, and**

¹¹⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 80

they said: 'Allah is Sufficient for us and the most excellent Protector' [3:173] – up to His^{azwj} Words: **and Allah is the Lord of Mighty Grace [3:174]**.

وَ إِنَّمَا تَزَلَّتْ «أَمْ تَرَى إِلَى...» فَلَانَ وَ فَلَانٍ لَّفُؤَا عَلِيًّا وَ عَمَّارًا فَقَالَا: إِنَّ أَبَا سُفْيَانَ وَ عَبْدَ اللَّهِ بْنَ عَامِرٍ وَ أَهْلَ مَكَّةَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ، فَقَالُوا: حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ، وَ هُمَا اللَّذَانِ قَالَ اللَّهُ: إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ... إِلَى آخِرِ الْآيَةِ فَهَذَا أَوَّلُ كُفْرِهِمْ.

But rather it was Revealed as: **Have you not seen ... so and so who met Ali^{asws} and Ammar.** They both said, 'Abu Sufyan and Abdullah Bin Aamir and people of Makkah have gathered the people of Makkah for you to scare them'. They said, 'They said, **'Allah is Sufficient for us and the most excellent Protector' [3:173]**, and they are the two, the ones for whom Allah^{azwj} Said: **Those who believe then commit Kufr, [4:137]** – up to the end of the Verse. So, this is the first of their Kufr.

وَ الْكُفْرُ الثَّانِي قَوْلُ النَّبِيِّ عَلَيْهِ وَ آلِهِ السَّلَامُ: يَطْلُعُ عَلَيْكُمْ مِنْ هَذَا الشَّعْبِ رَجُلٌ فَيَطَّلِعُ عَلَيْكُمْ بِوَجْهِهِ، فَمَثَلُهُ عِنْدَ اللَّهِ كَمَثَلِ عِيسَى لَمْ يَبْقَ مِنْهُمْ أَحَدٌ إِلَّا تَمَتَّى أَنْ يَكُونَ بَعْضُ أَهْلِهِ، فَإِذَا بَعِيَ عَلَيْهِ السَّلَامُ قَدْ خَرَجَ وَ طَلَعَ بِوَجْهِهِ، قَالَ: هُوَ هَذَا،

And the second Kufr – (during) the words of the Prophet^{saww}: 'A man would be emerging to you all from this mountain pass, so look into his^{asws} face. His^{asws} example in the Presence of Allah^{azwj} is like an example of Isa^{as}'. There did not remain anyone from them except he wished that it would be one of his family members. Then Ali^{asws} came out and they looked into his^{asws} face. He^{saww} said: 'He^{asws} is this one!'

فَخَرَجُوا غَضَابًا وَ قَالُوا: مَا بَقِيَ إِلَّا أَنْ يَجْعَلَهُ نَبِيًّا، وَ اللَّهُ الرَّجُوعُ إِلَى آهَتِنَا خَيْرٌ مِمَّا نَسْمَعُ مِنْهُ فِي ابْنِ عَمِّهِ! وَ لَيَصُدُّنَا عَلِيُّ إِنْ دَامَ هَذَا،

They went out angrily and said, 'There does not remain anything except that he^{saww} would make him^{asws} a Prophet^{as}. By Allah^{azwj}! The returning to our gods (idols) is better than what we are hearing from him^{saww} regarding the son^{asws} of his^{saww} uncle^{as}! And let us block Ali^{asws}, if this persists'.

فَأَنْزَلَ اللَّهُ: وَ لَمَّا ضَرَبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُونُ ... إِلَى آخِرِ الْآيَةِ، فَهَذَا الْكُفْرُ الثَّانِي.

Allah^{azwj} Revealed: **And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57]** – up to the end of the Verse (60). So, this is the second Kufr.

وَ زِيَادَةُ الْكُفْرِ حِينَ قَالَ اللَّهُ: إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ، وَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: يَا عَلِيُّ! أَصْبَحْتَ وَ أَمْسَيْتَ خَيْرُ الْبَرِيَّةِ،

And the increase of the Kufr was when Allah^{azwj} Said: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]**. And the Prophet^{saww} said: 'O Ali^{asws}! Morning and evening, you^{asws} are the best of the Created beings'.

فَقَالَ لَهُ النَّاسُ: هُوَ خَيْرٌ مِنْ آدَمَ وَ نُوحٍ وَ مِنْ إِبْرَاهِيمَ وَ مِنَ الْأَنْبِيَاءِ .. فَأَنْزَلَ اللَّهُ: إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ ... إِلَى سَمِيعِ عَلِيمٍ

Then people said to him^{saww}, 'He^{asws} is better than Adam^{as}, and Noah^{as}, and Ibrahim^{as} and the Prophets^{as}?' Allah^{azwj} Revealed: **Surely Allah chose Adam and Noah and the progeny of Ibrahim [3:33] – up to: Hearing, Knowing [3:34].**

قَالُوا: فَهُوَ خَيْرٌ مِنْكَ يَا مُحَمَّدُ .. قَالَ اللَّهُ: فَاِنَّ ... اِيَّيَّ رَسُوْلَ اللّٰهِ اِلَيْكُمْ جَمِيْعًا وَّ لَكِنَّهُ خَيْرٌ مِنْكُمْ وَّ ذُرِّيَّتُهُ خَيْرٌ مِنْ ذُرِّيَّتِكُمْ، وَّ مَنْ اَتَّبَعَهُ خَيْرٌ مِّنْ اَتَّبَعَكُمْ،

They said, 'So he^{asws} is better than you^{saww} are, O Muhammad^{saww}!' Allah^{azwj} Said: **Say: 'O you people! I am a Rasool of Allah to you all, [7:158], but he^{asws} is better than you all, and his^{asws} offspring is better than your offspring, and one who follows him is better than one who follows you all'.**

فَقَامُوا غَضَابًا، وَّ قَالُوا زِيَادَةُ: الرُّجُوْعُ اِلَى الْكُفْرِ اَهْوَنُ عَلَيْنَا مِمَّا يَقُوْلُ فِي ابْنِ عَمِّهِ! وَّ ذَلِكَ قَوْلُ اللّٰهِ: ثُمَّ اَزْدَادُوا كُفْرًا.

They arose angrily and said in addition, 'The return to the Kufir is easier upon us than what he^{saww} is saying regarding the son^{asws} of his^{saww} uncle^{as}!' And that is the Word of Allah^{azwj} **then increase in Kufir, [4:137]".¹²⁰**

82- شي، تفسير العياشي: عَنْ زُرَّارَةَ وَ حُمْرَانَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللّٰهِ عَلَيْهِمَا السَّلَامُ عَنْ قَوْلِهِ: اِنَّ الَّذِيْنَ اٰمَنُوْا ثُمَّ كَفَرُوْا .. ثُمَّ اَزْدَادُوا كُفْرًا قَالَ: نَزَلَتْ فِيْ أَبِي عَبْدِ اللّٰهِ بْنِ أَبِي سَرْحٍ الَّذِيْ بَعَثَهُ عُثْمَانُ اِلَى مِصْرَ، قَالَ: وَّ اَزْدَادُوا كُفْرًا حِيْنَ لَمْ يَبْقَ فِيْهِ مِنَ الْاِيْمَانِ شَيْءٌ.

(The book) 'Tafseer al Ayyashi' – From Zurara and Humran and Muhammad Bin Muslim,

'From Abu Ja'far^{asws} and Abu Abdullah^{asws} about His^{azwj} Words: **Those who believe then commit Kufir . . then increase in Kufir, [4:137].** He^{asws} said: 'It was Regarding Abu Abdullah Bin Abu Sar'h, the one whom Usman had sent to Egypt'. He^{asws} said: 'And **then increase in Kufir, [4:137] – when there did not remain anything from the Eman**".¹²¹

83- شي، تفسير العياشي: عَنْ عَبْدِ اللّٰهِ بْنِ كَثِيْرٍ الْهَاشِمِيِّ، عَنْ أَبِي عَبْدِ اللّٰهِ عَلَيْهِ السَّلَامُ فِيْ قَوْلِ اللّٰهِ: اِنَّ الَّذِيْنَ اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ اَزْدَادُوا كُفْرًا قَالَ: نَزَلَتْ فِيْ فُلَانٍ وَ فُلَانٍ اٰمَنُوْا بِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ اٰلِهِ فِيْ اَوَّلِ الْاَمْرِ ثُمَّ كَفَرُوْا حِيْنَ عَرَضَتْ عَلَيْهِمُ الْوَلَايَةُ، حَيْثُ قَالَ: مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ،

(The book) 'Tafseer Al Ayyashi' – From Abdullah Bin Kaseer Al Hashimy,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj}: **Those who believe then commit Kufir, then believe, then commit Kufir, then increase in Kufir, it would not be for Allah to Forgive them nor Guide them to a way [4:137].** He^{asws} said: 'It was Revealed regarding so and so (Abu Bakr), and so and so (Umar), and so and so (Usman). They believed in the Prophet^{saww} during the first (period) of the matter, and committed Kufir when he^{saww} presented to them the Wilayah where the Prophet^{saww} said: 'The one whom I^{saww} was a Master of, so Ali^{asws} is his Master'.

¹²⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 81

¹²¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 82

ثُمَّ آمَنُوا بِالْبَيْعَةِ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ حَيْثُ قَالُوا لَهُ: بِأَمْرِ اللَّهِ وَ أَمْرِ رَسُولِهِ .. فَبَايَعُوهُ، ثُمَّ كَفَرُوا حَيْثُ مَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَلَمْ يُعْرُوا بِالْبَيْعَةِ، ثُمَّ أَزْدَادُوا كُفْرًا بِأَخْدِهِمْ مِنْ تَابِعُوهُ بِالْبَيْعَةِ هُمْ، فَهَؤُلَاءِ لَمْ يَبْقَ فِيهِمْ مِنَ الْإِيمَانِ شَيْءٌ.

Then they believed (by accepting to) pledge their allegiances to Amir Al-Momineen^{asws}. Then they committed *Kufr* when Rasool-Allah^{saww} passed away and did not pledge their allegiances. Then they increased in *Kufr* by taking to the one they pledged their allegiances to. These are the ones, there did not remain among them anything from the *Eman*’’.¹²²

84- كا: الحُسَيْنُ بْنُ مُحَمَّدٍ، عَنِ الْمُعَلَّى، عَنِ مُحَمَّدِ بْنِ أَوْرَمَةَ وَ عَلِيِّ بْنِ عَبْدِ اللَّهِ، عَنِ عَلِيِّ بْنِ حَسَّانَ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ .. مِثْلَهُ.

(The book) ‘Al Kafi’ – Al Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Awramah and Ali Bin Abdullah, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer – Similar to it.¹²³

85- شي، تفسير العياشي: عَنِ جَابِرٍ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ: وَ مِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ، قَالَ: فَقَالَ: هُمْ أَوْلِيَاءُ فَلَانٍ وَ فَلَانٍ وَ فَلَانٍ اتَّخَذُوهُمْ أَيْمَةً دُونَ الْإِمَامِ الَّذِي جَعَلَهُ اللَّهُ لِلنَّاسِ إِمَامًا،

(The book) ‘Tafseer Al Ayyashi’ – From Jabir who said,

‘I asked Abu Abdullah^{asws} about Words of Allah^{azwj}: **And from the people there are ones who take rivals besides Allah. They are loving them like the love for Allah; [2:165].** He^{asws} said: ‘They are the friends of so and so (Abu Bakr), and so and so (Umar), and so and so (Usman). They took them as imams besides the Imam^{asws} whom Allah^{azwj} had Made to be for the people.

فَلَيْدَلِكِ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى: وَ لَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَ أَنَّ اللَّهَ شَدِيدُ الْعَذَابِ إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا. إِلَى قَوْلِهِ: مِنَ النَّارِ،

Therefore, due to that, Allah^{azwj} Blessed and Exalted Said: **and if they could see, those who are being unjust, when they would be seeing the Punishment, that the Strength is for Allah in its entirety, and that Allah is Severe of the Punishment [2:165] When those who were followed shall disavow from those who followed (them), - up to His^{azwj} Words from the Fire [2:167].**

قَالَ: ثُمَّ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: هُمْ وَ اللَّهُ- يَا جَابِرُ- أَيْمَةُ الظُّلْمِ وَ أَشْيَاعُهُمْ.

He (the narrator) said, ‘Then Abu Ja’far^{asws} said: ‘By Allah^{azwj} – O Jabir – They are the imams of injustice and their adherents’’.¹²⁴

86- شي، تفسير العياشي: عَنِ زُرَّارَةَ وَ حُمْرَانَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنِ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ قَوْلُهُ: وَ مِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَ الَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ قَالَ: هُمْ أَلْ مُحَمَّدي صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

(The book) ‘Tafseer Al Ayyashi’ – From Zurara and Humran and Muhammad Bin Muslim,

¹²² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 83

¹²³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 84

¹²⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 85

‘From Abu Ja’far^{asws} and Abu Abdullah^{asws}: ‘His^{azwj} Words: **And from the people there are ones who take rivals besides Allah. They love them like the love for Allah; and those who believe are more intense in love for Allah [2:165]**, both said: ‘They (those who believe) are the Progeny^{asws} of Muhammad^{saww}’.¹²⁵

87- شي، تفسير العياشي: عَنْ مَنْصُورِ بْنِ حَازِمٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ؟. قَالَ: أَغْدَاءُ عَلِيِّ عَلَيْهِ السَّلَامُ هُمُ الْمُخَلَّدُونَ فِي النَّارِ أَبَدَ الْأَبَدِينَ وَ دَهْرَ الدَّاهِرِينَ.

(The book) ‘Tafseer Al Ayyashi’ – From Mansour Bin Hazim who said,

‘I said to Abu Abdullah^{asws}, ‘**and they will not be exiting from the Fire [2:167]?**’ He^{asws} said: ‘Enemies of Ali^{asws}, they would be eternally in the Fire, forever and ever, and for eons and eons’.¹²⁶

88- شي، تفسير العياشي: عَنْ الْحُسَيْنِ بْنِ بَشَّارٍ، قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ: وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا. قَالَ: فَلَانٌ وَ فَلَانٌ. وَ يُهْلِكُ الْحَرْثَ وَ النَّسْلَ، النَّسْلُ: هُمُ الدَّرِيَّةُ، وَ الْحَرْثُ: الرَّزْعُ.

(The book) ‘Tafseer Al Ayyashi’ – From Al Husayn Bin Bashaar who said,

‘I asked Abu Al-Hassan^{asws} about the Words of Allah^{azwj} **And from the people there is one who astounds you with his speech regarding the life of the world [2:204]**. He^{asws} said: ‘So and so and so and so. **And destroy the farm and the lineage [2:205]** – the lineage, that is the offspring, and the farm – the plantation’.¹²⁷

89- شي، تفسير العياشي: عَنْ بَعْضِ أَصْحَابِهِ، قَالَ: سَمِعْتُ عَمَّاراً يَقُولُ- عَلَى مِنْبَرِ الْكُوفَةِ-: ثَلَاثَةٌ يَشْهَدُونَ عَلَى [فُلَانٍ] أَنَّهُ كَافِرٌ وَ أَنَا الرَّابِعُ، وَ أَنَا أُنِّمُ الْأَرْبَعَةَ، ثُمَّ قَرَأَ هَذِهِ آيَاتِ فِي الْمَائِدَةِ: وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ وَ الظَّالِمُونَ وَ الْفَاسِقُونَ.

(The book) ‘Tafseer Al Ayyashi’ – From one of his companions who said, ‘I heard Ammar saying upon a pulpit of Al Kufa,

‘Three are testifying upon so and so (Abu Bakr) is a Kafir, and I am the fourth, and complete the four’. Then he recited those Verses in (Surah) Al-Maidah: **And the ones who do not judge with what Allah Revealed, so them, they are the Kafirs [5:44]** and **the unjust [5:45]** and **the transgressors [5:47]**’.¹²⁸

90- شي، تفسير العياشي: عَنْ أَبِي جَمِيلَةَ، عَنْ بَعْضِ أَصْحَابِهِ، عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ، قَالَ: قَدْ فَرَضَ اللَّهُ فِي الْخُمْسِ نَصيباً لِأَلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَأَبَى أَبُو بَكْرٍ أَنْ يُعْطِيَهُمْ نَصيبَهُمْ حَسداً وَ عداوةً، وَ قَدْ قَالَ اللَّهُ: وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ، وَ كَانَ أَبُو بَكْرٍ أَوَّلَ مَنْ مَنَعَ آلَ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ حَقَّهُمْ وَ ظَلَمَهُمْ، وَ حَمَلَ النَّاسَ عَلَى رِقَابِهِمْ،

(The book) ‘Tafseer Al Ayyashi’ – From Abu Jameela, from one of his companions,

¹²⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 86

¹²⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 87

¹²⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 88

¹²⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 89

‘From one of the two (5th or 6th Imam^{asws}) having said: ‘Allah^{azwj} had Obligated with regards to *Al-Khums* a share for the Progeny^{asws} of Muhammad^{saww}. Abu Bakr refused to give them^{asws} their^{asws} share out of envy and enmity, and Allah^{azwj} has Said: **so them, they are the transgressors [5:47]**. And Abu Bakr was the first one to prevent the Progeny^{asws} of Muhammad^{saww} from their^{asws} rights and was unjust to them^{asws}, and made the people as a burden upon their^{asws} necks.

وَلَمَّا فُيِضَ أَبُو بَكْرٍ اسْتَخْلَفَ عُمَرَ عَلَى عَيْرِ شُورَى مِنَ الْمُسْلِمِينَ وَ لَا رِضَى مِنْ آلِ مُحَمَّدٍ، فَعَاشَ عُمَرُ بِدَلِكِ لَمْ يُعْطِ آلَ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ حَقَّهُمْ وَ صَنَعَ مَا صَنَعَ أَبُو بَكْرٍ.

And when Abu Bakr died, Umar became the Caliph without consultation from the Muslims, and he was not pleased with the Progeny^{asws} of Muhammad^{saww}. Thus, Umar lived like that, did not give the Progeny^{asws} of Muhammad^{saww} their^{asws} rights, and did what Abu Bakr had done”.¹²⁹

91- شي، تفسير العياشي: عَنْ زُرَّارَةَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرٌ أَمْثَالِهَا قَالَ: مَنْ ذَكَرَهُمَا فَلَعَنَهُمَا كُلَّ غَدَاةٍ كَتَبَ اللَّهُ لَهُ سَبْعِينَ حَسَنَةً، وَ مَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ، وَ رَفَعَ لَهُ عَشْرَ دَرَجَاتٍ.

(The book) ‘Tafseer Al Ayyashi’ – From Zurara,

‘From Abu Abdullah^{asws} (regarding): **One who comes with the good deed, then for him would be ten the likes of it [6:160]**. He^{asws} said: ‘One who mentions them both (Abu Bakr and Umar), so he curses them every morning, Allah^{azwj} would Write seventy good deeds to be for him, and Deleted ten evil deeds from him, and Raise ten ranks for him”.¹³⁰

92- م: قَوْلُهُ عَزَّ وَ جَلَّ: وَ إِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَ إِذَا خَلَوْا إِلَى شِيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَ يَمْدُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ؟.

(The book) ‘Tafseer Imam Hassan Al-Askari^{asws}’ – Words of Mighty and Majestic: **And when they are meeting those who believe, they are saying: We believe; and when they are alone with their Satans, they are saying: We are with you all, but rather we were only mocking [2:14]. Allah will be Mocking with them, and Extend them in their insolence, wandering blindly [2:15]**.

قَالَ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ: وَ إِذَا لَقِيَ هَؤُلَاءِ النَّاكِثُونَ لِيَبْعِيَهُ الْمُوَاطِفُونَ عَلَى مُخَالَفَةِ عَلِيِّ عَلَيْهِ السَّلَامُ وَ دَفْعِ الْأَمْرِ عَنْهُ،

‘Musa^{asws} Bin Ja’far^{asws} said: ‘**And when they are meeting** – Those breakers of the allegiance, the ones resolutely upon the opposition to Ali^{asws} and repelling the matter (Caliphate) away from him^{asws}.

الَّذِينَ آمَنُوا قَالُوا آمَنَّا كَيْمَانِكُمْ، إِذَا لَقُوا سَلْمَانَ وَ الْمِقْدَادَ وَ أَبَا ذَرٍّ وَ عَمَّارًا قَالُوا لَهُمْ: آمَنَّا بِمُحَمَّدٍ (ص) وَ سَلَّمْنَا لَهُ بَيْعَةَ عَلِيِّ عَلَيْهِ السَّلَامُ وَ فَضَّلَهُ وَ أَنْفَقْنَا لِأَمْرِهِ كَمَا آمَنْتُمْ [آمَنْتُمْ]

¹²⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 90

¹³⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 91

When they are meeting) **those who believe, they are saying: We believe** – just like those with Eman, when they are meeting Salman^{ra}, and Al-Miqdad^{ra}, and Abu Zarr^{ra} and Ammar^{ra}. (So) they are saying, ‘We believe in Muhammad^{sawww}, and we submit allegiance to Ali^{asws} and his^{asws} merits, and concede to his^{asws} matter just as if (in) believe’.

إِنْ كَانَ أَوْلَهُمْ وَ ثَابِتُهُمْ وَ تَأْتِيَهُمْ إِلَى تَأْسِيعِهِمْ، رُبَّمَا كَانُوا يَلْتَقُونَ فِي بَعْضِ طُرُقِهِمْ مَعَ سَلْمَانَ وَ أَصْحَابِهِ، فَإِذَا لَقَوْهُمْ اسْتَمَّازُوا مِنْهُمْ وَ قَالُوا: هَؤُلَاءِ أَصْحَابُ السَّاحِرِ وَ الْأَهْوَجِ - يَعْنُونَ مُحَمَّدًا وَ عَلِيًّا عَلَيْهِمَا السَّلَامُ-

And their first one, and their second one, and their third ones, up to their ninth one – would sometimes meet up in one of the streets with Salman^{ra} and his^{ra} companions. So, when they did meet them, they were constricted from them and they said, ‘They are the companions of the sorcerer and the reckless’ – meaning Muhammad^{sawww} and Ali^{asws}.

ثُمَّ يَقُولُ بَعْضُهُمْ لِبَعْضٍ: احْتَرِزُوا مِنْهُمْ لَا يَقْفُونَ مِنْ فَلَائِتِ كَلَامِكُمْ عَلَى كُفْرِ مُحَمَّدٍ فِيمَا قَالَهُ فِي عَلِيٍّ فَيَنْبِئُوا عَلَيْكُمْ، فَيَكُونَ فِيهِ هَلَاكُكُمْ،

Then they are saying to each other, ‘Be careful of them, restraining from the slips of your tongues upon *Kufr* with Muhammad^{sawww} in whatever he^{sawww} said regarding Ali^{asws} for they would be informing upon you and it would happen to be your destruction in it’.

فَيَقُولُ أَوْلَهُمْ: انظُرُوا إِلَيَّ كَيْفَ أَسْحَرُ مِنْهُمْ وَ أَكْفُ عَادِيَتَهُمْ عَنْكُمْ؟.

The first one was saying to them, ‘Look at me how I mock at them, and refrain their opposition from you’.

فَإِذَا لَقُوا قَالَ أَوْلَهُمْ: مَرَحِبًا بِسَلْمَانَ ابْنِ الْإِسْلَامِ الَّذِي قَالَ فِيهِ مُحَمَّدٌ سَيِّدُ الْأَنْبِيَاءِ: لَوْ كَانَ الدِّينُ مُتَعَلِّقًا بِالْفَرَسِ لَتَنَاوَلَهُ رِجَالٌ مِنْ أَبْنَاءِ فَارِسَ، هَذَا أَفْضَلُهُمْ، يَعْنِيكَ.

When they met, their first one said, ‘Congratulations Salman^{ra} son of Al-Islam, the one regarding whom Muhammad^{sawww}, Chief of the living beings, said: ‘If the Religion was hanging in the sun, men from the sons of Persia would grab it. This one^{ra} is their most superior one’. Meaning you^{ra}.

وَ قَالَ فِيهِ: سَلْمَانُ مِنَّا أَهْلُ الْبَيْتِ، فَحَرَنَهُ بِحَبْرِيْلِ الَّذِي قَالَ لَهُ يَوْمَ الْعَبَاءِ لَمَّا قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: وَ أَنَا مِنْكُمْ، فَقَالَ: وَ أَنْتَ مِنَّا حَتَّى ارْتَقَى حَبْرِيْلُ إِلَى الْمَلَكُوتِ الْأَعْلَى يَفْتَحِرُ عَلَى أَهْلِهِ يَقُولُ: مَنْ مِثْلِي؟! بَخِ بَخِ وَ أَنَا مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

And he^{sawww} said regarding him^{ra}: ‘Salman^{ra} is from us^{asws}, the People^{asws} of the Household’. Thus he^{sawww} paired him^{ra} with (mentioning that) Jibraeel^{as} who said to him^{sawww} on the day of Al-Aba’a when Rasool-Allah^{sawww} said: ‘And I^{sawww} am from you’, (he^{ra} said): ‘And you (Jibraeel^{as}) are from us^{asws}, until Jibraeel^{as} arose to the lofty Kingdoms priding upon its inhabitants and saying, ‘Who is like me^{as}? Congratulations! Congratulations! And I (Jibraeel^{as}) are from the People^{asws} of the Household of Muhammad^{sawww}!’

ثُمَّ يَقُولُ لِلْمَقْدَادِ: مَرَحِبًا بِكَ يَا مَقْدَادُ! أَنْتَ الَّذِي قَالَ فِيكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: يَا عَلِيُّ! الْمَقْدَادُ أَحْوَكُ فِي الدِّينِ وَ قَدْ قَدِمَكَ فَكَأَنَّهُ بَعْضُكَ، حُبًّا لَكَ وَ تَعْصِبًا عَلَى أَعْدَائِكَ، وَ مُوَالَاةً لِأَوْلِيَائِكَ، وَ مُعَادَاةً لِأَعْدَائِكَ، لَكِنَّ مَلَائِكَةَ السَّمَاوَاتِ وَ الْحُجُبِ أَحْسَرُ حُبًّا لَكَ مِنْكَ لِعَلِيِّ عَلَيْهِ السَّلَامُ، وَ أَحْسَرُ تَعْصِبًا عَلَى أَعْدَائِكَ مِنْكَ عَلَى أَعْدَاءِ عَلِيِّ عَلَيْهِ السَّلَامُ، فَطُوبَى لَكَ ثُمَّ طُوبَى لَكَ.

Then he was saying to Al-Miqdad^{as}, 'And congratulations to you^{as}, O Miqdad^{as}! You^{as} are the one regarding whom Rasool-Allah^{sawww} said to Ali^{asws}: 'O Ali^{asws}! Al-Miqdad^{as} is your^{asws} brother in the Religion, and he has been from you^{asws} – so it is as if he^{as} is your^{asws} part, loving to you^{asws}, and hating to your^{asws} enemies, and befriending your^{asws} friends. But, the Angels of the skies and the Veils are more loving to you^{asws} than you^{as} are to Ali^{asws}, and more intensely hateful upon your enemies and you^{as} are upon the enemies of Ali^{asws}. Therefore, beatitude is for you^{as}. Then (again) beatitude is for you^{as}!'

ثُمَّ يَقُولُ لِأَبِي ذَرٍّ: مَرْحَبًا بِكَ يَا أَبَا ذَرٍّ! أَنْتَ الَّذِي قَالَ فِيكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَا أَقَلَّتِ الْعَبْرَاءُ وَ لَا أَظَلَّتِ الْخُضْرَاءُ عَلَيَّ ذِي هَجَةٍ أَصَدَقَ مِنْ أَبِي ذَرٍّ،

Then he was saying to Abu Zarr^{as}, 'Congratulations, O Abu Zarr^{as}! And you^{as} are the one regarding whom Rasool-Allah^{sawww} said: 'Neither has the dust (ground) carried, nor has the green (sky) shaded upon anyone with a tone more truthful than Abu Zarr^{as}'.

وَقِيلَ: بِمَاذَا فَضَّلَهُ اللَّهُ وَ شَرَّفَهُ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لِأَنَّهُ كَانَ بِفَضْلِ عَلِيٍّ - أَحَبِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِمَا وَ الْهِمَا - قَوْلًا، وَ لَهُ فِي كُلِّ الْأَحْوَالِ مَدَاحًا، وَ لِشَانِيئِهِ وَ أَعْدَائِهِ شَانِيئًا، وَ لِأَوْلِيَائِهِ وَ أَحِبَّائِهِ مُوَالِيًا، وَ سَوْفَ يَجْعَلُهُ اللَّهُ فِي الْجَنَّةِ مِنْ أَفْضَلِ سَاكِنِيهَا، وَ يَخْدُمُهُ مَا لَا يَغْرِفُ عَدَدَهُ إِلَّا اللَّهُ مِنْ وَصَائِفِهَا وَ غَلْمَانِهَا وَ وَلَدَانِهَا.

It was said, 'And due to what is that which Allah^{azwj} the Exalted Merited him^{as} and Ennobled him^{as}? Rasool-Allah^{sawww} said: 'Because he^{as} was a speaker with the merits of Ali^{asws}, brother^{asws} of Rasool-Allah^{sawww}, and was praising him^{as} in every state, and was an adversary to his^{asws} enemies with an opposition, and to his^{asws} friends and those that love him^{asws}, he^{as} was a friend. And very soon, Allah^{azwj} Mighty and Majestic would be Making him^{as} to be in the Paradise from the most superior ones of its dwellers, and they would serve – a number none recognises except for Allah^{azwj} – from its servants, and its young boys, and its sons'.

ثُمَّ يَقُولُ لِعَمَّارِ بْنِ يَاسِرٍ: أَهْلًا وَ سَهْلًا وَ مَرْحَبًا بِكَ يَا عَمَّارُ! نَلْتِ بِمُؤَلَاةِ أَحَبِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَعَ أَنَّكَ وَادِعٌ رَافِعٌ لَا تَرِيدُ عَلَيَّ الْمَكْتُونَاتِ وَ الْمَسْتُونَاتِ مِنْ سَائِرِ الْعِبَادَاتِ مَا لَا يَنَالُهُ الْكَادُ بَدَنَهُ لَيْلًا وَ نَهَارًا - يَعْنِي اللَّيْلَ قِيَامًا وَ النَّهَارَ صِيَامًا - وَ الْبَادِلُ أَمْوَالَهُ وَ إِنْ كَانَتْ جَمِيعَ أَمْوَالِ الدُّنْيَا لَهُ،

Then he was saying to Ammar Bin Yasser^{as}, 'Welcome and hello, and congratulations to you^{as}, O Ammar^{as}! You^{as} acquired the friendship of the brother^{asws} of Rasool-Allah^{sawww}, along with that you^{as} are cordial, compassionate, cannot be increased upon the Prescribed (*Salat*) and the Sunnah(s) – from the rest of the (acts of) worship – what he (someone) can barely attain by his body, night and day (meaning standing for *Salat* at night and Fasting during the day), and the spending of his wealth, and even though the entire of the wealth of the world was for him.

مَرْحَبًا بِكَ، فَذُ رَضِيكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعَلِيٍّ - أَحَبِّيهِ - مُصَافِيًا، وَ عَنْهُ مُنَاوِنًا، حَتَّى أَحْبَبَّ أَنَّكَ سَتُقْتَلُ فِي حَبِّيهِ، وَ تُحْتَشَرُ يَوْمَ الْقِيَامَةِ فِي خِيَارِ زُمْرَتِهِ، وَ قَفِيَّ اللَّهُ تَعَالَى لِمَثَلِ عَمَلِكَ وَ عَمَلِ أَصْحَابِكَ، حَتَّى تَوْفَّرَ عَلَيَّ خِدْمَةُ مُحَمَّدٍ رَسُولِ اللَّهِ (ص) وَ أَحَبِّي مُحَمَّدٍ عَلِيٍّ وَ آلِي اللَّهِ - وَ مُعَادَاةِ أَعْدَائِهِمَا بِالْعِدَاوَةِ، وَ مُصَافَاةِ أَوْلِيَائِهِمَا بِالْمُؤَلَاةِ وَ الْمُتَابَعَةِ، سَوْفَ يُسْعِدُنَا اللَّهُ يَوْمَنَا إِذَا تَقَعْنَا بِكُمْ،

Welcome to you^{as}. You have pleased Rasool-Allah^{sawww} for Ali^{asws}, his^{sawww} brother^{asws}, sincerely, and an adversary on his^{asws} behalf, until he^{sawww} informed that you^{sawww} would be

killed in his^{asws} love, and would be Resurrected on the Day of Judgment among the best of his era. And may Allah^{azwj} the Exalted Incline me to the likes of your^{as} deeds and the deeds of your^{as} companions – from the ones who are providing service to Muhammad^{sawww}, Rasool^{sawww} of Allah^{azwj}, and the brother of Muhammad^{sawww}, Ali^{asws} Guardian^{asws} of Allah^{azwj}, and being inimical to their^{asws} enemies with the enmity, and the sincerity to their^{asws} friends with the friendship and the following. Soon Allah^{azwj} will Make us happy in this day of ours when we met you^{as}.

فَيَقُولُ سَلْمَانُ وَ أَصْحَابُهُ ظَاهِرُهُمْ كَمَا أَمَرَهُمُ اللَّهُ، وَ يَجُوزُونَ عَنْهُمْ، فَيَقُولُ الْأَوَّلُ لِأَصْحَابِهِ: كَيْفَ رَأَيْتُمْ سُخْرِيَّتِي هَؤُلَاءِ؟ وَ كَيْفَ كَفَمْتُ عَادِيَتَهُمْ عَنِّي وَ عَنْكُمْ؟. فَيَقُولُونَ لَهُ: لَا تَزَالُ بِخَيْرٍ مَا عِشْتَ لَنَا

Salman^{as} and his^{as} companions accepted their apparent (expressions) just as Allah^{azwj} had Commanded them to, however, they were keeping aside from them. The first one said to his companion, ‘How did you see my mocking with them and refraining their enmity from me and from you?’ They were saying, ‘We will not cease to be in goodness for as long as you live for us’.

. فَيَقُولُ لَهُمْ: فَهَكَذَا فَانْتَكُنْ مُعَامَلَتِكُمْ لَهُمْ إِلَى أَنْ تَنْتَهُوا الْفُرْصَةَ فِيهِمْ مِثْلَ هَذَا، فَإِنَّ اللَّيْسَبَ الْعَاقِلَ مَنْ بَجَرَ عَلَى الْعَصَةِ حَتَّى يَنَالَ الْفُرْصَةَ،

He was saying to them, ‘This is how you should be in your dealing with them, until you can seize the opportunity similar to this regarding them, for the one of understanding, the intellectual, is the one who does not panic upon the anger until he grabs the opportunity’.

ثُمَّ يَعُودُونَ إِلَى أَخْدَانِهِمْ مِنَ الْمُنَافِقِينَ الْمُتَمَرِّدِينَ الْمُشَارِكِينَ لَهُمْ فِي تَكْذِيبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِيمَا أَدَاهُ إِلَيْهِمْ عَنِ اللَّهِ عَزَّ وَ جَلَّ مِنْ ذِكْرِ تَضْيِيلِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ نَصْبِهِ إِمَاماً عَلَى كَافَّةِ الْمَكَلِّينَ.

Then they are returning to their paramours from the hypocrites, the apostates, the participants of their in their belying Rasool-Allah^{sawww} regarding what was hateful to them from Allah^{azwj} Mighty and Majestic, from the mention and merits of Amir Al-Momineen^{asws} and his^{asws} appointment as the Imam^{asws} and in charge upon all.

قَالُوا لَهُمْ: إِنَّا مَعَكُمْ. عَلَى مَا واطأنَاكُمْ عَلَيْهِ مِنْ دَفْعِ عَلِيِّ عَنْ هَذَا الْأَمْرِ إِنْ كَانَتْ لِمُحَمَّدٍ كَاتِبَةٌ، فَلَا يُعْرَتُكُمْ وَ لَا يَهُولُكُمْ مَا تَسْمِعُونَهُ مِنَّا مِنْ تَقْرِيطِهِمْ، وَ تَرَوْنَا نُجْتَرَى عَلَيْهِ مِنْ مَدَارَاتِهِمْ فَإِنَّا نَحْنُ مُسْتَهْرَجُونَ بِهِمْ،

They are saying – to them- **We are with you all** upon what and what are reassuring you upon, from the repelling Ali^{asws} from this matter (Caliphate), if there was to happen to Muhammad^{sawww} an event (of death), therefore neither let it deceive you nor appal you what you would be listening from us from our praising them^{asws}, and you see us to be in their^{asws} circles, **but rather we were only mocking** with them.’

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ يَا مُحَمَّدُ (ص):! اللَّهُ يَسْتَهْزِئُ بِهِمْ يُجَازِيهِمْ جَزَاءَ اسْتِهْزَائِهِمْ فِي الدُّنْيَا وَ الْآخِرَةِ: وَ يَكْفُهُمْ فِي طُغْيَانِهِمْ يُمْلِئُهُمْ وَ يَتَأْتِي بِهِمْ بِرُفْقِهِ وَ يَدْعُوهُمْ إِلَى التَّوْبَةِ، وَ يَعْلَهُمْ إِذَا أَنَابُوا الْمَغْفِرَةَ يَغْمَهُونَ وَ هُمْ يَغْمَهُونَ وَ لَا يَزْعَمُونَ.

Allah^{azwj} the Mighty and Majestic Said: “O Muhammad^{sawww}! **Allah will be Mocking with them [2:15]** – and He^{azwj} would Recompense them with such a Recompense, they would be mocked with in the world as well as in the Hereafter - **and Extend them in their insolence**

giving them Respite and being Patient with them due to His^{azwj} Kindness and Inviting them to the repentance, and Prepare the Forgiveness when they do repent – and they are **blindly wandering on** – and they are wandering blindly are not caring’.

قَالَ الْعَالِمُ صَلَوَاتُ اللَّهِ عَلَيْهِ: فَأَمَّا اسْتَهْزَاءُ اللَّهِ بِهِمْ فِي الدُّنْيَا فَإِنَّهُ مَعَ إِجْرَائِهِ إِيَّاهُمْ عَلَى ظَاهِرِ أَحْكَامِ الْمُسْلِمِينَ لِإِظْهَارِهِمْ مَا يُظْهِرُونَهُ مِنَ السَّمْعِ وَالطَّاعَةِ وَالْمُؤَافَقَةِ، بِأَمْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِالتَّعْرِيزِ لَهُمْ حَتَّى لَا يَخْفَى عَلَى الْمُخْلِصِينَ مِنَ الْمُرَادِ بِذَلِكَ التَّعْرِيزِ، وَ بِأَمْرِ بَلْعَنِهِمْ.

The knowledgeable one^{asws}, said: ‘As for Allah^{azwj} the Exalted Mocking them in this world, it is that their apparent expression of belief made them come under the orders of the Muslims of hearing and obeying, and their approval. Rasool-Allah^{saww} ordered with the exposure of them to the extent that it was not concealed upon the sincere one in order to exposure their (hypocrisy), and he^{saww} ordered (the believers) with cursing them.

وَأَمَّا اسْتَهْزَاؤُهُ بِهِمْ فِي الْآخِرَةِ، فَهُوَ أَنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَقْرَبَهُمْ فِي دَارِ اللَّعْنَةِ وَالْهُوَانِ وَعَذَّبَهُمْ بِتِلْكَ الْأَلْوَانِ الْعَجِيبَةِ مِنَ الْعَذَابِ، وَ أَقْرَبَهُمْ هَؤُلَاءِ الْمُؤْمِنِينَ فِي الْجَنَّةِ بِحَضْرَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ صَفِيِّ الْمَلِكِ الدِّيَّانِ،

And as for Mocking them in the Hereafter will be that Allah^{azwj} Mighty and Majestic, when He^{azwj} Accepts them to be in the house of the curses and the disgrace and Punishes them with those verities of severe Punishments, and will Open the chambers of Curses and humiliation to be their abode and Inflict upon them severe types of Punishment, and Accepts these *Momineen* to be in the Gardens in the presence of Muhammad^{saww} in the position of a judging king.

أَطَّلَعَهُمْ عَلَى هَؤُلَاءِ الْمُسْتَهْزِئِينَ بِهِمْ فِي الدُّنْيَا حَتَّى يَرَوْا مَا هُمْ فِيهِمْ مِنْ عَجَائِبِ اللَّعَائِنِ، وَ بَدَائِعِ النَّعْمَاتِ، فَيَكُونُ لَدُّنُهُمْ وَ سُورُهُمْ بِشِمَاتِيهِمْ كَمَا لَدُّنُهُمْ وَ سُورُهُمْ بِنَعِيمِهِمْ فِي جَنَّاتِ رَبِّهِمْ،

He^{azwj} will then Notify upon these mockers, those who were mocking with them in the world, until they (Momineen) see them what they are involved in from the varieties of the curses and newly originated curses. Thus, that would happen to be their pleasure and their joy by their gloating with them – just as it would be their pleasure and their joy with their own Bounties in the Gardens of their Lord^{azwj}.

فَالْمُؤْمِنُونَ يَعْرِفُونَ أَوْلِيكَ الْكَافِرِينَ الْمُنَافِقِينَ بِأَسْمَائِهِمْ وَ صِفَاتِهِمْ، وَ هُمْ عَلَى أَصْنَافٍ مِنْهُمْ: مَنْ هُوَ بَيْنَ أَثْيَابِ أَفَاعِيهَا تَمَضُّعُهُ.

The Momineen would be recognising those *Kafirs* and the *Munafiqs* (hypocrites) – by their names and their descriptions, and they would be upon (various) types (of Punishments) – from them is one who would be in between the fangs of its serpents being bitten.

وَ مِنْهُمْ: مَنْ هُوَ بَيْنَ مَخَالِبِ سِبَاعِهَا تَعَبْتُ بِهِ وَ تَقْتَرِسُهُ.

And from them is one who would be in between the claws of its predators being chewed by it and its ferocity.

وَ مِنْهُمْ: مَنْ هُوَ تَحْتَ سِيَاطِ رَبَائِيَّتِهَا وَ أَعْمِدَتِهَا وَ مِرْزَبَاتِهَا يَقَعُ مِنْ أَيْدِيهِمْ عَلَيْهِ [مَا] تُشَدَّدُ فِي عَذَابِهِ، وَ تُعْظَمُ حِزْبُهُ وَ نِكَالُهُ.

And from them is one who would be beneath the whips of the Zabaniyya (Angels of Hell) – and their rods and their hammers, falling from their hand upon him what would be the most severe of his Punishments, and the greatest of his disgrace and his exemplary Punishment.

وَ مِنْهُمْ: مَنْ هُوَ فِي بَحَارٍ حَمِيمَةٍ يَغْرَقُ وَ يُسْحَبُ فِيهَا.

And from them is one who would be in an ocean of boiling water, drowning, and being carried away (by the currents) in it.

وَ مِنْهُمْ: مَنْ هُوَ فِي غَسَلِينَهَا وَ عَسَاقِهَا تَرْجُرُهُ زَبَانِيَّتُهَا. وَ مِنْهُمْ: مَنْ هُوَ فِي سَائِرِ أَصْنَافِ عَذَابِنَا،

And from them is one who would be in its wound discharges, and its puss, being rebuked therein by the Zabaniyya (Angels of Hell). And from them would be one in the rest of the variety of Punishments.

وَ الْكَافِرُونَ وَ الْمُنَافِقُونَ يَنْظُرُونَ فَيَرَوْنَ هَؤُلَاءِ الْمُؤْمِنِينَ الَّذِينَ كَانُوا بِهِمْ فِي الدُّنْيَا يَسْتَحْزِنُونَ لِمَا كَانُوا مِنْ مَوْلَاةِ مُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا صَلَوَاتُ اللَّهِ عَلَيْهِمْ يَعْتَقِدُونَ، فَيَرَوْنَهُمْ مِنْهُمْ مَنْ هُوَ عَلَى فُرْشَتِهَا يَتَقَلَّبُ، وَ مِنْهُمْ مَنْ هُوَ عَلَى فَوَاقِئِهَا يَرْتَعِ،

And the *Kafirs* and the *Munafiqs* would be looking on, and they would be seeing these Momineen, those who they were mocking with in the world – due to what they were from the friendship and believing in Muhammad^{saww} and Ali^{asws} and their^{asws} Progeny^{asws} – and they would be seeing – from them, one who would be upon his couch, rolling (in happiness), and from them would be one partaking from its fruits.

وَ مِنْهُمْ مَنْ هُوَ عَلَى عُزْفَاتِهَا أَوْ فِي بَسَاتِينِهَا وَ مُتَنَزِّهَاتِهَا يَتَبَحَّحُ، وَ الْحُورُ الْعِينُ وَ الْوُصَفَاءُ وَ الْوُلْدَانُ وَ الْجَوَارِي وَ الْعِلْمَانُ قَائِمُونَ بِحَضْرَتِهِمْ وَ طَائِفُونَ بِالْخِدْمَةِ حَوْلَيْهِمْ، وَ مَلَائِكَةُ اللَّهِ عَزَّ وَ جَلَّ يَأْتُونَهُمْ مِنْ عِنْدِ رَبِّهِمْ بِالْحَيَاءِ وَ الْكَرَامَاتِ وَ عَجَائِبِ الشُّحُفِ وَ الْهُدَايَا وَ الْمَبْرَاتِ، يَقُولُونَ: سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَبِعَمِّ عَمِّي الدَّارِ،

And from them (Momineen) is one who would in it (Paradise) and in lofty towers or in its carpets and strolling in its orchards, and its parks, and the maiden Houries, and the servants, and the sons, and the maids, and the young boys standing in their service, and they would be circling with the service around them, and the Angels of Allah^{azwj} Mighty and Majestic would be coming to them from the Presence of their Lord^{azwj} with the gifts and the prestige, and wonderful presents and the gifts, and the favours, saying to them, '**Greetings be upon you due to your patience, for excellent is the consequential abode [13:24].**

فَيَقُولُ هَؤُلَاءِ الْمُؤْمِنُونَ الْمَشْرِفُونَ عَلَى هَؤُلَاءِ الْكَافِرِينَ الْمُنَافِقِينَ: يَا أَبَا فَلَانٍ! وَ يَا فَلَانًا! وَ يَا فَلَانًا! .. حَتَّى يُنَادُوا لَهُمْ بِأَسْمَائِهِمْ: مَا بَالُكُمْ فِي مَوَاقِفِ حَزْرِكُمْ مَا كَيْتُونَ! هَلُمُّوا إِلَيْنَا نَفْتَحْ لَكُمْ أَبْوَابَ الْجَنَانِ لِتَخْلُصُوا مِنْ عَذَابِكُمْ، وَ تَلْحَقُوا بِنَا فِي نَعِيمِنَا،

They would be saying to these *Momineen* - the ones ennobled upon, to those *Kafirs* and the *Munafiqs*, 'O so and so!' And, 'O so and so!' And, 'O so and so!' – until they call out with their names – 'What is the matter with you immersed remaining in your disgrace? Come to us. We will open the doors of the Gardens for you in order to finish you off from your Punishments, and you can join up with us in our Bounties!'

فَيَقُولُونَ: يَا وَيْلَنَا! أَلَيْسَ لَنَا هَذَا؟. يَقُولُ الْمُؤْمِنُونَ: انظُرُوا إِلَى هَذِهِ الْأَبْوَابِ، فَيَنْظُرُونَ إِلَى أَبْوَابٍ مِنَ الْجَنَانِ مَفْتُوحَةً يُخَيَّلُ إِلَيْهِمْ أَنَّهَا إِلَى جَهَنَّمَ الَّتِي فِيهَا يُعَذَّبُونَ، وَ يُقَدَّرُونَ أَنَّهَا مُكِّنُونَ أَنْ يَتَخَلَّصُوا إِلَيْهَا، فَيَأْخُذُونَ فِي السَّبَّاحَةِ فِي بَحَارِ حَمِيمِهَا وَ عَدَا مِنْ بَيْنِ أَيْدِي زَبَانِيَّتِهَا وَ هُمْ يَلْحَقُونَهُمْ وَ يَضْرِبُونَهُمْ بِأَعْمِدَتِهِمْ وَ مِرزَابَتِهِمْ وَ سِيَاطِهِمْ،

They would be saying, 'O woe is for us! If only this was for us'. The *Momineen* would be saying, 'Look at these doors'. They would be looking at the doors of the Gardens being opened, making them think that it is to Hell which they are being Punished, and (now) they are being enabled to be finished off from it. They would take to the swimming in the ocean of its pus, and end up in the hands of its Zabaniyya (Angels of Hell), and they would be meeting them – and they would be striking them with their rods, and their hammers and their whips.

فَلَا يَزَالُونَ هَكَذَا يَسِيرُونَ هُنَاكَ، وَ هَذِهِ الْأَصْنَافُ مِنَ الْعَذَابِ تَمَسُّهُمْ حَتَّى إِذَا قَدَّرُوا أَنَّهُمْ قَدْ بَلَغُوا تِلْكَ الْأَبْوَابِ وَجَدُوهَا مَرْدُومَةً عَنْهُمْ، وَ تُدْهِدُهُمُ الرِّبَابِيَّةُ بِأَعْمِدَتِهَا فَتُنَكِّسُهُمْ إِلَى سَوَاءِ الْحَجِيمِ، وَ يَسْتَلْقِي أَوْلِيَاكَ الْمُؤْمِنُونَ عَلَى فُرُشِهِمْ فِي مَجَالِسِهِمْ يَضْحَكُونَ مِنْهُمْ مُسْتَهْزِئِينَ بِهِمْ،

They would not cease to be like this moving to and from over there. And these are the types of the Punishments touching them, until when they are able to reach the doors, they would find these to be closed, and the Zabaniyya would be repelling them with their rods. Thus, they would be pushing them to the Blazing Fire, and those *Momineen* would be lying down upon their carpets, in their gatherings, laughing at them, mocking with them.

فَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ: اللَّهُ يَسْتَهْزِئُ بِهِمْ، وَ قَوْلُهُ عَزَّ وَ جَلَّ: فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ عَلَى الْأَرَائِكِ يُنظُرُونَ.

These are the Words of Allah^{azwj} the Exalted: **Allah will be Mocking with them [2:15]**. And the Words of the Mighty and Majestic: **So today those who believe shall laugh at the Kafirs [83:34] On thrones, they would be looking [83:35]**¹³¹.

93- شي، تفسير العياشي: عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ عَنْ هَذِهِ الْآيَةِ فِي قَوْلِ اللَّهِ تَعَالَى: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَ إِخْوَانَكُمْ أَوْلِيَاءَ ... إِلَى قَوْلِهِ: الْفَاسِقِينَ

(The book) 'Tafseer Al Ayyashi' – From Jabir,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I asked him^{asws} about these Verses, regarding Words of Allah^{azwj} the Exalted: **O you who believe! Do not take your fathers and your brothers as friends [9:23]** – up to His^{azwj} Words: **the mischief making people'** [9:24].

فَأَمَّا لَا تَتَّخِذُوا آبَاءَكُمْ وَ إِخْوَانَكُمْ أَوْلِيَاءَ إِنْ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ فَإِنَّ الْكُفْرَ فِي الْبَاطِنِ فِي هَذِهِ الْآيَةِ وَ لَآئِيَةُ الْأَوَّلِ وَ النَّبِيِّ وَ هُوَ كُفْرٌ،

As for: **Do not take your fathers and your brothers as friends if they love the Kufr over the Eman, [9:23]**. The Kufr, in the esoteric of these Verses, is the wilayah of the first (Abu Bakr), and the second (Umar), and it is Kufr.

وَ قَوْلُهُ: عَلَى الْإِيمَانِ، فَالْإِيمَانُ وَ لَآئِيَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ. قَالَ: وَ مَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ.

¹³¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 92

And His^{azwj} Words: **over the Eman, [9:23]**, the Eman is Wilayah of Ali Bin Abu Talib^{asws}. He^{azwj} Said: **and the ones from you who befriend them, so these, they are the unjust ones [9:23]**".¹³²

94- شي، تفسير العياشي: عَنْ عَجَلَانَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ تَعَالَى: وَ يَوْمَ حُنَيْنٍ إِذْ أَعْجَبْتُمْكُمْ كَثْرَتِكُمْ ... إِلَى: ثُمَّ وَأَنْتُمْ مُدْبِرِينَ؟. فَقَالَ: أَبُو فَلَانٍ.

(The book) 'Tafseer Al Ayyashi' – From Ajan,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} the Exalted: **and the day of (battle of) Hunayn when your great numbers fascinated you** – up to His^{azwj} Words: **then you turned back retreating [9:25]**. He^{asws} said: 'Abu so and so (Abu Bakr)".¹³³

95- سر: عَبْدُ اللَّهِ بْنُ بُكَيْرٍ، عَنْ حَمْرَةَ بْنِ حُمُرَانَ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي احْتِجَاجِ النَّاسِ عَلَيْنَا فِي الْعَارِ، فَقَالَ عَلَيْهِ السَّلَامُ: حَسْبُكَ بِذَلِكَ عَارًا- أَوْ قَالَ: شَرًّا- إِنَّ اللَّهَ لَمْ يَذْكُرْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَعَ الْمُؤْمِنِينَ إِلَّا أَنْزَلَ اللَّهُ السَّكِينَةَ عَلَيْهِمْ جَمِيعًا، وَ إِنَّهُ أَنْزَلَ السَّكِينَةَ عَلَى رَسُولِهِ وَ أَخْرَجَهُ مِنْهَا وَ خَصَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ دُونَهُ.

(The book) 'Mustatarfat Al Saraair' – Abdullah Bin Bukeyr, from Hamza Bin Humran who said,

'I said to Abu Abdullah^{asws} regarding the argumentations of the people against regarding the cave. He^{asws} said: 'It suffices you with that as a fault' – or said: 'Evil. Allah^{azwj} did not Mention Rasool-Allah^{saww} with the Momineen except Allah^{azwj} Sent down the tranquillity upon them all, and He^{azwj} Send down the tranquillity upon His^{azwj} Rasool^{saww} and Expelled him (Abu Bakr) from it, and Fortified Rasool-Allah^{saww} besides him".¹³⁴

96- سر: مِنْ كِتَابِ أَبِي الْقَاسِمِ بْنِ قَوْلَيْهِ، عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ الْهَاشِمِيِّ، قَالَ: خَطَبَ النَّاسَ عُمَرُ بْنُ الْخَطَّابِ- وَ ذَلِكَ قَبْلَ أَنْ يَتَزَوَّجَ أُمَّ كَلْبُومَ يَوْمَئِذٍ-، فَقَالَ: أَيُّهَا النَّاسُ! لَا تَعَالُوا بِصَدَقَاتِ النِّسَاءِ فَإِنَّهُ لَوْ كَانَ الْفُضْلُ فِيهَا لَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَفْعَلُ، كَانَ نَبِيُّكُمْ عَلَيْهِ السَّلَامُ يُصَدِّقُ الْمَرْأَةَ مِنْ نِسَائِهِ الْمَحْشُودَةَ وَ فِرَاشِ اللَّيْفِ وَ الْحَاتِمِ وَ الْقَدَحِ وَ مَا أَشْبَهَهَا،

(The book) 'Mustatarfat Al Saraair' – From the book of Abu Al Qasim Bin Qawlawayyah, from Isa Bin Abdullah Al Hashimi who said,

'Umar Bin Al-Khattab addressed the people, and that was before he married Umm Kulsoom by two days. He said, 'O you people! Do not inflate the dowries of the women. If there was any superiority in it, Rasool-Allah^{saww} would have done so. Your Prophet^{saww} used to dower the woman from his^{saww} wives (with), the stuffing, and the fibre of a bedspread, and the ring, and the cup, and what resembles these'.

ثُمَّ نَزَلَ عَنِ الْمُنْبَرِ، وَ مَا أَقَامَ يَوْمَئِذٍ أَوْ ثَلَاثَةً حَتَّى أُرْسَلَ صَدَاقٌ بِنْتِ عَلِيٍّ عَلَيْهِ السَّلَامُ بِأَرْبَعِينَ أَلْفًا.

¹³² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 93

¹³³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 94

¹³⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 95

Then he descended from the pulpit, and did not stay two days or three until he sent the dower for the (step) daughter of Ali^{asws}, with forty thousand”¹³⁵ (This is not a Hadith)

97- شي، تفسير العياشي: عَنْ أَبِي بصيرٍ، قَالَ: يُؤْتَى بِجَهَنَّمَ لَهَا سَبْعَةُ أَبْوَابٍ، بَابُهَا الْأَوَّلُ: لِلظَّالِمِ وَ هُوَ زُرَيْقٌ، وَ بَابُهَا الثَّانِي: لِجَبْتَرٍ، وَ الْبَابُ الثَّلَاثُ: لِلثَّلَاثِ، وَ الرَّابِعُ: لِمُعَاوِيَةَ، وَ الْبَابُ الْخَامِسُ: لِعَبْدِ الْمَلِكِ، وَ الْبَابُ السَّادِسُ: لِعَسْكَرِ بْنِ هَوْسِرٍ، وَ الْبَابُ السَّابِعُ: لِأَبِي سَلَامَةَ، فَهُمْ أَبْوَابٌ لِمَنْ اتَّبَعَهُمْ.

(The book) ‘Tafseer Al Ayyashi – From Abu Baseer who said,

‘He^{asws} said: ‘They would be coming with the Hell, and there would be seven gates for it. The first of its gates would be for the unjust, and he is Zareeq (Umar); and its second gate is for Hibter (Abu Bakr); and the third is for the third one (Usman); and the fourth one is for Muawiya; and the fifth gate is for Abdul Malik; and the sixth gate is for Askar Bin Howsar; and the seventh gate is for Abu Salamat. These gates are (also) for the ones who followed them”¹³⁶.

98- شي، تفسير العياشي: عَنْ حَرِيْرٍ، عَمَّنْ ذَكَرَهُ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ: وَ قَالَ الشَّيْطَانُ لَمَّا فَضِيَ الْأَمْرُ، قَالَ: هُوَ الثَّانِي، وَ لَيْسَ فِي الْقُرْآنِ شَيْءٌ وَ (قَالَ الشَّيْطَانُ) إِلَّا وَ هُوَ الثَّانِي.

(The book) ‘Tafseer Al Ayyashi’ – From Hareez, from the one who mentioned it,

‘From Abu Ja’far^{asws} regarding Words of Allah^{azwj}: **And the Satan will say when the matters are Decided, [14:22].** He^{asws} said: ‘He (Satan) is the second (Umar), and there isn’t anything in the Quran ‘The Satan said’, except and he is the second (Umar)”¹³⁷.

99- شي، تفسير العياشي: عَنْ أَبِي بصيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، أَنَّهُ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُؤْتَى بِإِبْلِيسَ فِي سَبْعِينَ عُلاً وَ سَبْعِينَ كَبَلًا، فَيَنْظُرُ الْأَوَّلُ إِلَى زُفَرٍ فِي عَشْرِينَ وَ مِائَةَ كَبَلٍ وَ عَشْرِينَ وَ مِائَةَ عُلاَ،

(The book) ‘Tafseer Al Ayyashi’ – From Abu Baseer,

‘From Abu Abdullah^{asws} having (said): ‘When it will be the Day of Qiyamah, they will come with Iblees^{la} in seventy shackles and seventy chains. The first (Abu Bakr) would look at Zufer (Umar) being in one hundred and twenty chains and one hundred and twenty shackles.

فَيَنْظُرُ إِبْلِيسَ فَيَقُولُ: مَنْ هَذَا الَّذِي أَضْعَفَهُ اللَّهُ الْعَذَابَ وَ أَنَا أَعْوَيْتُ هَذَا الْخَلْقَ جَمِيعًا. فَيَقَالُ: هَذَا زُفَرٌ. فَيَقُولُ: بِمَا جَدِرَ لَهُ هَذَا الْعَذَابُ؟! فَيَقَالُ: بِنُغْيِهِ عَلَى عَلِيِّ عَلَيْهِ السَّلَامُ.

Iblees^{la} would say, ‘Who is this one Allah^{azwj} has Multiplied the Punishment upon, and I^{la} deviated the entirety of these people?’ It would be said: ‘This is Zufer (Umar)’. He^{la} will say, ‘Due to what has this Punishment been deserving for him?’ It will be said, ‘Due to his rebelling against Ali^{asws}’.

¹³⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 96

¹³⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 97

¹³⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 98

فَيَقُولُ لَهُ إِبْلِيسُ: وَتِلْكَ لَكَ أَوْ تُبَوِّرْ لَكَ!، أَمَا عَلِمْتَ أَنَّ اللَّهَ أَمَرَنِي بِالسُّجُودِ لِأَدَمَ فَعَصَيْتُهُ وَ سَأَلْتُهُ أَنْ يُجْعَلَ لِي سُلْطَانًا عَلَى مُخَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ شِيعَتِهِ فَلَمْ يُجِبْنِي إِلَى ذَلِكَ، وَ قَالَ: إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ

Iblees^{la} would say to him, 'Woe be unto you!' Or, 'Destruction be for you! Don't you know that Allah^{azwj} Commanded me^{la} with the Sajdah to Adam^{as}, and I^{la} disobeyed Him^{azwj}, and asked Him^{azwj} to Made authority to be for me^{la} upon Muhammad^{saww} and People^{asws} of his^{saww} Household and his^{saww} Shias, but He^{azwj} did not Answer me to that and Said: **Surely, (as for) My servants, there wouldn't be any authority for you upon them [15:42]?**

وَ مَا عَرَفْتُهُمْ حِينَ اسْتَنْتَاهُمْ إِذْ قُلْتُ: وَ لَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ فَمَنْبِتَ بِهِ نَفْسَكَ غُرُورًا، فَيُوقِفُ بَيْنَ يَدَيِ الْخَلَائِقِ فَيَقَالُ لَهُ: مَا الَّذِي كَانَ مِنْكَ إِلَيَّ عَلَيَّ وَ إِلَى الْخَلْقِ الَّذِينَ اتَّبَعُوكَ عَلَى الْخِلَافِ؟! فَيَقُولُ الشَّيْطَانُ- وَ هُوَ زُفَرٌ- لِإِبْلِيسَ: أَنْتَ أَمَرْتَنِي بِذَلِكَ.

And I^{la} did not recognise them^{asws} when He^{azwj} Excluded them^{asws} when I^{la} said, **and You will not Find most of them as thankful ones' [7:17]**. You plied yourself with it by deception and stood in front of the people. It was said to you, 'What is that which was from you to Ali^{asws} and to the people, those who followed upon the opposing?!' The Satan^{la}, and he is Zufer (Umar) would say, 'You^{la} instructed me with that'.

فَيَقُولُ لَهُ إِبْلِيسُ: فَلِمَ عَصَيْتَ رَبَّكَ وَ أَطَعْتَنِي؟. فَيَرُدُّ زُفَرٌ عَلَيْهِ مَا قَالَ اللَّهُ: إِنَّ اللَّهَ وَعَدْتُكُمْ وَعَدَّ الْحَقُّ وَ وَعَدْتُكُمْ فَأَخْلَفْتُمْكُمْ وَ مَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ.. إِلَى آخِرِ الْآيَةِ.

Iblees^{la} would say to him, 'So why did you disobey your Lord^{azwj} and obey me^{la}?' Zufer (Umar) would respond to him by what Allah^{azwj} Said: **Surely Allah Promised you the Promise of the Truth, and I gave you promises, then failed to keep them to you, and I had no authority over you [14:22] – up to the end of the Verse**".¹³⁸

100 شي، تفسير العياشي: عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ: مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَ الْأَرْضِ وَ لَا خَلْقَ أَنْفُسِهِمْ وَ مَا كُنْتُ مُتَعَدًّا لِلْمُضَلِّينَ عَضُدًا.

(The book) 'Tafseer Al Ayyashi' – From Muhammad Bin Marwan,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **I did not Make them witness the Creation of the skies and the earth, nor the Creation of their own selves, and I would not Take the strayers for support [18:51]?**

قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: اللَّهُمَّ أَعِزِّ الدِّينَ بِمُحَمَّدِ بْنِ الْمُطَّلَبِ! أَوْ بِأَبِي جَهْلٍ بْنِ هِشَامٍ، فَأَنْزَلَ اللَّهُ: وَ مَا كُنْتُ مُتَعَدًّا لِلْمُضَلِّينَ عَضُدًا يَعْجِبِيهَا.

He^{asws} said: 'Rasool Allah^{saww} said: 'O Allah^{azwj}! Strengthen the Religion by Umar Bin Al Khattab! Or by Abu Jah^{la} Bin Hisham!' So, **and I would not Take the strayers for support [18:51] – meaning them both**".¹³⁹

¹³⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 99

¹³⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 100

101- شي، تفسير العياشي: عَنْ مُحَمَّدِ بْنِ مَرْوَانَ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: قُلْتُ لَهُ: جُعِلْتُ فِدَاكَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَعَزَّ الْإِسْلَامَ بِأَبِي جَهْلٍ بِنِ هِشَامٍ أَوْ بِعُمَرَ بْنِ الْخَطَّابِ. فَقَالَ: يَا مُحَمَّدُ! قَدْ وَ اللَّهِ قَالَ ذَلِكَ، وَكَانَ عَلَيَّ أَشَدَّ مِنْ ضَرْبِ الْحُفَى.

(The book) 'Tafseer Al Ayyashi' – From Muhammad Bin Marwan,

~~'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! Rasool Allah^{sawww} said: 'Strength of Al Islam is by Abu Jahl Bin Hisham or by Umar Bin Al Khattab'. He^{asws} said: O Mohammed 'By Allah^{azwj} he^{sawww} had not said that, and Ali^{asws} was the most intense in striking the necks'.~~

ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ: هَلْ تَدْرِي مَا أَنْزَلَ اللَّهُ يَا مُحَمَّدُ؟! قُلْتُ: أَنْتَ أَخْلَمُ جُعِلْتُ فِدَاكَ.

~~Then he^{asws} turned towards me and said: 'Do you know what Allah^{azwj} Revealed, O Muhammad?' I said, 'You^{asws} are more knowing, may I be sacrificed for you^{asws}!'~~

قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ فِي دَارِ الْأَرْقَمِ فَقَالَ: اللَّهُمَّ أَعَزَّ الْإِسْلَامَ بِأَبِي جَهْلٍ بِنِ هِشَامٍ أَوْ بِعُمَرَ بْنِ الْخَطَّابِ، فَأَنْزَلَ اللَّهُ: مَا أَشْهَدُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَ لَا خَلْقَ أَنْفُسِهِمْ وَ مَا كُنْتُ مُنْعِنًا الْمُضِلِّينَ عَضُدًا يَعْجِبِيهَا.

~~He^{asws} said: 'Rasool Allah^{sawww} was in the house of Al Arqam. He^{sawww} said: 'O Allah^{azwj}! Strengthen Al Islam By Abu Jahl Bin Hisham, or by Umar Bin Al Khattab!' So, Allah^{azwj} Revealed: ***I did not Make them witness the Creation of the skies and the earth, nor the Creation of their own selves, and I would not Take the strayers for support [18:51], meaning the two of them***'¹⁴⁰.~~

102- شي، تفسير العياشي: عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ الْبَجَلِيِّ، عَنْ رَجُلٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ اجْتَمَعَ عِنْدَهُ فَتَكَلَّمَا فِي عَلِيٍّ وَ كَانَ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ لَيْنَ لُحْمًا فِي بَعْضِ الْقَوْلِ، فَأَنْزَلَ اللَّهُ: لَقَدْ كِدْتَ تَرَكُنْ إِيْنَهُمْ شَيْئًا قَلِيلًا إِذَا لَأَدْفَنَاكَ ضِعْفَ الْحَيَاةِ وَ ضِعْفَ الْمَمَاتِ ثُمَّ لَا يَجِدُ لَكَ عَلَيْنَا نَصِيرًا ثُمَّ لَا يَجِدَا بَعْدَكَ مِثْلَ عَلِيٍّ وَلِيًّا.

(The book) 'Tafseer Al Ayyashi' – From Abdullah Bin Usman Al Bajali, from a man,

~~'The Prophet^{sawww}, they both (Abu Bakr and Umar) gathered in his^{sawww} presence and spoke regarding Ali^{asws}, and it was from the Prophet^{sawww} that he^{sawww} used to be lenient to them both in some of the words. Allah^{azwj} Revealed: ***And had We not Affirmed you, you would have almost inclined towards them something little [17:74] Then We would have Made you taste weakness of life and weakness of death, then you would not have found for yourself, a helper against Us [17:75]***, then they would not find after you^{sawww}, a friend like Ali^{asws}'¹⁴¹.~~

103- حا: عُمَرُ بْنُ مُحَمَّدٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ الْحُسَيْنِيِّ، عَنْ عَيْسَى بْنِ مِهْرَانَ، عَنْ عِيسَى بْنِ مِهْرَانَ، عَنْ الرَّبِيعِ بْنِ الْمُنْدَرِ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ الْحُسَيْنَ بْنَ عَلِيٍّ عَلَيْهِمَا السَّلَامُ يَقُولُ: إِنَّ أَبَا بَكْرٍ وَ عُمَرَ عَمَدًا إِلَى هَذَا الْأَمْرِ وَ هُوَ لَنَا كُؤْلُهُ فَأَخَذَاهُ دُونَنَا، وَ جَعَلَا لَنَا فِيهِ سَهْمًا كَسَهْمِ الْجَدِّ، أَمَا وَ اللَّهُ لَتَهْمَنُهُمَا أَنْفُسُهُمَا يَوْمَ يَطْلُبُ النَّاسُ فِيهِ شَفَاعَتَنَا.

¹⁴⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 101

¹⁴¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 102

(The book) 'Amaali' of Sheikh Al Mufeed – Umar Bin Muhammad, from Ja'far Bin Muhammad Al Hasany, from Isa Bin Mihran, from Mukhawwal, from Al Rabie Bin Al Munzir, from his father who said,

'I heard Al-Hassan^{asws} Bin Ali^{asws} saying: 'Abu Bakr and Umar were deliberating to this command, and it was for us^{asws}, all of it. They took it besides us^{asws} and Made a share to be for us^{asws} in it like the share of the grandfather (sixth). But, by Allah^{azwj}! They will be blaming themselves on the day the people would be seeking our^{asws} intercession"¹⁴².

104- قَب: حَدَّثَ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَحْمَدَ الدَّيْلَمِيُّ النَّبْصَرِيُّ، عَنْ مُحَمَّدِ بْنِ أَبِي كَثِيرٍ الْكُوفِيِّ، قَالَ: كُنْتُ لَا أُخْتِمُ صَلَاتِي وَلَا أَسْتَنْجِيهَا إِلَّا بِلَعْنِهِمَا، فَرَأَيْتُ فِي مَنَامِي طَائِرًا مَعَهُ تَوْرٌ مِنَ الْجَوْهَرِ فِيهِ شَيْءٌ أَحْمَرُ شَبَهُ الْخُلُوقَ، فَنَزَلَ إِلَى النَّبْتِ الْمُحِيطِ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، ثُمَّ أُخْرِجَ شَخْصَيْنِ مِنَ الصَّرِيحِ فَحَلَقَهُمَا بِذَلِكَ الْخُلُوقِ فِي عَوَارِضِهِمَا، ثُمَّ رَدَّهُمَا إِلَى الصَّرِيحِ وَعَادَ مُرْتَفِعًا،

(The book) 'Ibn Shehr Ashub' – It is narrated by Abu Abdullah Muhammad Bin Ahmad Al Daylami Al Basry, from Muhammad Bin Abu Kaseer Al Kufi who said,

'I neither used to end my Salat nor begin it except by cursing them both (Abu Bakr and Umar). I saw a flier in my dream having a container of jewels wherein was something red resembling the perfume. He descended to the house encompassing Rasool-Allah^{saww}. Then two persons came from the sepulchre (Zareeh) and perfumed with that perfume in their arms, they returned them to the sepulchre, and returned rising (flying) away.

فَسَأَلْتُ مَنْ حَوْلِي مَنْ هَذَا الطَّائِرُ؟ وَمَا هَذَا الْخُلُوقُ؟. فَقَالَ: هَذَا مَلَكٌ يَجِيءُ فِي كُلِّ لَيْلَةٍ جُمُعَةٍ يُخَلِّفُهُمَا، فَأُزْعَجَنِي مَا رَأَيْتُ فَأَصْبَحْتُ لَا تَطِيبُ نَفْسِي بِلَعْنِهِمَا، فَدَخَلْتُ عَلَى الصَّادِقِ عَلَيْهِ السَّلَامُ، فَلَمَّا رَأَى صَجْحَكَ وَقَالَ: رَأَيْتَ الطَّائِرَ؟. فقلتُ: نَعَمْ يَا سَيِّدِي.

I asked the one around me, 'Who is this flier? And what is this perfume?' He said, 'This is an Angel come during every night of Friday to perfume them both'. It bothered me, what I had seen. In the morning I did not feel good in myself to curse them. I entered to see Al-Sadiq^{asws}. When he^{asws} saw me, he chuckled and said: 'Did you see the flier?' I said, 'Yes, O my Master^{asws}!'

فَقَالَ: ائْتَرُ: إِنَّمَا السَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَ لَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ فَإِذَا رَأَيْتَ شَيْئًا تَكْرَهُ فَافْرَأْهَا، وَ اللَّهُ مَا هُوَ بِمَلِكٍ مُوَكَّلٍ بِهَمَا لِإِكْرَامِهِمَا، بَلْ هُوَ مَلَكٌ مُوَكَّلٌ بِمَشَارِقِ الْأَرْضِ وَمَعَارِبِهَا، إِذَا قُتِلَ قَبِيلٌ ظَلَمًا أَخَذَ مِنْ دَمِهِ فَطَوَّقَهُمَا بِهِ فِي رِقَابِهِمَا، لِأَنَّهُمَا سَبَبٌ كُلِّ ظَلَمٍ مُذْكَانًا.

He^{asws} said: 'Read: **But rather, the secret counsels are from the Satan, for him to grieve those who believe, and he cannot harm them of anything except by Permission of Allah, [58:10].** Whenever you see something you dislike, then recite it. By Allah^{azwj}, it is not an Angel who has been Allocated with honouring them, but it is an Angel Allocated with the easts of the earth and its wests. When a killed one is killed unjustly, he takes from his blood and collars them with it in their necks, because they both are the cause of every injustice since they existed"¹⁴³.

¹⁴² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 103

¹⁴³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 104

105- كَش: الْعِيَّاشِيُّ، عَن جَعْفَرِ بْنِ أَحْمَدَ، عَن حَمْدَانَ بْنِ سُلَيْمَانَ وَ الْعَمْرَكِيِّ، عَن مُحَمَّدِ بْنِ عَيْسَى، عَن يُونُسَ، عَنِ الْحَجَّالِ، عَن عَلِيِّ بْنِ عُقْبَةَ، عَن رَجُلٍ، عَن أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ عَلِيٌّ وَ عَمَّارٌ يَعْمَلُونَ مَسْجِدًا، فَمَرَّ عُثْمَانُ فِي بَرَّةٍ لَهُ يَحْطُرُ، فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: ارْجُزْ بِهِ.

(The book) 'Rijal Kashy' – Al Ayyashi, form Ja'far Bin Ahmad, from Hamdan Bin Suleyman and Al Amraky, from Muhammad Bin Isa, from Yunus, from Al Hajjal, from Ali Bin Uqbah, from a man,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} and Ali^{asws} and Ammar were working (to build) a Masjid, and Usman passed by in a uniform of his dragging (behind him). Amir Al-Momineen^{asws} said: '(Recite a work) poem'.

فَقَالَ عَمَّارٌ: لَا يَسْتَوِي مَنْ يَعْمُرُ الْمَسَاجِدَا
وَ مَنْ تَرَاهُ عَانِدًا مُعَانِدًا
يُظَلُّ فِيهَا رَاكِعًا وَ سَاجِدًا
عَنِ الْعُبَّارِ لَا يَزَالُ حَائِدًا

Ammar said (poem), 'They are the not the same, one who works to build a Masjid, being shaded in it, performing Ruku'u and Sajdah, and one you see as obstinate, turning away from the dust, not ceasing to be aloof'.

قَالَ: فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَقَالَ: مَا أَسْلَمْنَا لِثُمَّتُمْ أَعْرَاضُنَا وَ أَنْفُسُنَا!.

He (Abu Abdullah^{asws}) said, 'The Prophet^{saww} came, and he (Usman) said, 'We did not become Muslims for our honour and ourselves to be insulted'.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَمْ فَتُحِبُّ أَنْ تُقَالَ بِذَلِكَ؟، فَتَرَكْتَ آيَاتِنَ: يَتَوَنَّ عَيْنِكَ أَنْ أَسْلَمُوا.. الآية،

Rasool-Allah^{saww} said: 'Would you like to be said with that?' So, two Verses were Revealed: **They think they are conferring a favour upon you if they become Muslims. [49:17]** – the Verse.

ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لِعَلِيِّ عَلَيْهِ السَّلَامُ: أَكُتِبَ هَذَا فِي صَاحِبِكَ، ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَكُتِبَ هَذِهِ الْآيَةُ: إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ ...

Then the Prophet^{saww} said to Ali^{asws}: 'Write this regarding your^{asws} companion'. Then the Prophet^{saww} said: 'Write this Verse: **But rather, the Momineen are those who believe in Allah and His Rasool, [49:15]**'¹⁴⁴

106- كَش: جَعْفَرُ بْنُ مَعْرُوفٍ، قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَلِيِّ بْنِ عُثْمَانَ، عَن أَبِيهِ، عَن صَالِحِ الْحَدَّاءِ، قَالَ: لَمَّا أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِنَاءِ الْمَسْجِدِ قَسَمَ عَلَيْهِمُ الْمَوَاضِعَ، وَ صَمَّ إِلَى كُلِّ رَجُلٍ رَجُلًا، فَصَمَّ عَمَّارًا إِلَى عَلِيِّ عَلَيْهِ السَّلَامُ، قَالَ: فَبَيْنَا هُمْ فِي عِلَاجِ الْبِنَاءِ إِذْ خَرَجَ عُثْمَانُ عَن دَارِهِ وَ ارْتَفَعَ الْعُبَّارُ فَتَمَنَّعَ بِتَوْبِهِ وَ أَعْرَضَ بِوَجْهِهِ، قَالَ: فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ لِعَمَّارٍ: إِذَا فُلْتُ شَيْئًا فَرُدَّ عَلَيَّ،

(The book) 'Rijal Kashy' – Ja'far Bin Marouf who said, 'It is narrated to us by Al Hassan Bin Ali Bin Al Numan, from his father, from Salih Al Haza'a who said,

¹⁴⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 105

‘When the Prophet^{saww} ordered with the construction of the Masjid, he^{saww} distributed the places to them, and made one man to be with one man. He^{saww} made Ammar to be with Ali^{asws}. When they were during the construction when Usman came out from his house, and the dust rose, so he gathered his clothes and turned away his face. Ali^{asws} said to Ammar: ‘When you say something, then refer it to me^{asws}’.

قَالَ: فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: لَا يَسْتَوِي مَنْ يَعْمُرُ
الْمَسَاجِدَا
كَمَنْ تَرَى عَنِ الطَّرِيقِ حَائِداً وَ عَائِداً
يَنْظُرُ فِيهَا رَاكِعاً وَ سَاجِداً

He (the narrator) said, ‘Ali^{asws} said (a poem): ‘He is not the same, one who builds, the Masjids, shadin by it performing Ruk’u and Sajdah, to be like the one you see on the road, turning away snottily’.

قَالَ: فَأَجَابَهُ عَمَّارٌ كَمَا قَالَ، فَعَضِبَ عُثْمَانُ مِنْ ذَلِكَ فَلَمْ يَسْتَطِعْ أَنْ يَقُولَ لِعَلِيِّ شَيْئاً، فَقَالَ لِعَمَّارٍ: يَا عَبْدُ! يَا لُكْعُ! وَ مَضَى،

He (the narrator) said, ‘Ammar answered him (Usman) just as he^{asws} said. Usman was angered from that but was not able upon saying anything to Ali^{asws}. He said to Ammar, ‘O slave! O deprived!’ And he went away.

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ لِعَمَّارٍ: رَضِيتَ بِمَا قَالَ؟ أَلَا تَأْتِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَتُخْبِرُهُ؟. قَالَ: فَأَتَاهُ فَأَخْبَرَهُ، فَقَالَ: يَا نَبِيَّ اللَّهِ (ص)! إِنَّ عُثْمَانَ قَالَ لِي: يَا لُكْعُ!.

Ali^{asws} said to Ammar, ‘Are you please with what he said? Why don’t you go to the Prophet^{saww} and inform him?’ He went to him^{saww} and informed him^{saww}. He said, ‘O Prophet^{saww} of Allah^{azwj}! Usman said to me, ‘O deprived!’

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَنْ يَعْلَمُ ذَلِكَ؟. قَالَ: عَلِيُّ. قَالَ: فَدَعَاهُ وَ سَأَلَهُ، فَقَالَ لَهُ كَمَا قَالَ عَمَّارٌ، فَقَالَ لِعَلِيِّ عَلَيْهِ السَّلَامُ: اذْهَبْ فُئَلْ لَهُ حَيْثُ مَا كَانَ: يَا عَبْدُ! يَا لُكْعُ! أَنْتَ الْقَائِلُ لِعَمَّارٍ يَا عَبْدُ! يَا لُكْعُ!، فَذَهَبَ عَلِيُّ عَلَيْهِ السَّلَامُ فَقَالَ لَهُ ذَلِكَ فَأَنْصَرَفَ.

Rasool-Allah^{saww} said: ‘Who taught that (poem)?’ He said, ‘Ali^{asws}’. He^{saww} called him^{asws} and asked him^{asws}. He^{asws} said to him^{saww} as what Ammar had said. He^{saww} said to Ali^{asws}: ‘Go and say to him, wherever he may be, ‘O slave! O deprived! You had said to Ammar, ‘O slave! O deprived!’ Ali^{asws} went and said that to him, and he turned away’.¹⁴⁵

107- كَش: مُحَمَّدَوَيْهِ وَ إِبْرَاهِيمَ مَعاً، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ، عَنْ أَبِي جَمِيلَةَ، عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ، عَنِ الْوَرْدِ بْنِ زَيْدٍ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: جَعَلَنِي اللَّهُ فِدَاكَ قَدِمَ الْكُمَيْثُ. فَقَالَ: أَذْجَلُهُ. فَمَسَّأَلَهُ الْكُمَيْثُ عَنِ الشَّيْخَيْنِ؟،

(The book) ‘Rijal Al Kashy’ – Hamdawiya and Ibrahim both together, from Muhammad Bin Abdul Hameed, from Abu Jameela, from Al Haris Bin Al Mugheira, from Al Warad Bin Zayd who said,

‘I said to Abu Ja’far^{asws}, ‘May Allah^{azwj} Make me to be sacrificed for you^{asws}! Al-Kumeyt has arrived’. He^{asws} said, ‘Let him enter’. Al-Kumeyt asked him^{asws} about the two sheikhs (Abu Bakr and Umar)’.

¹⁴⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 106

فَقَالَ لَهُ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: مَا أَهْرَيْقَ دَمٌ وَ لَا حُكْمَ بِحُكْمٍ غَيْرَ مُوَافِقٍ لِحُكْمِ اللَّهِ وَ حُكْمِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ حُكْمِ عَلِيِّ عَلَيْهِ السَّلَامُ إِلَّا وَ هُوَ بِي أَعْنَاقِهِمَا.

Abu Ja'far^{asws} said to him: 'No blood is spilt, nor any judgment judged non-cordant with the Judgment of Allah^{azwj} and judgment of His^{azwj} Rasool-Allah^{saww} and judgment of Ali^{asws}, except and it is in both their necks'.

فَقَالَ الْكُمَيْتُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ حَسْبِي حَسْبِي.

Al-Kumeyt said, 'Allah^{azwj} is the Greatest! Allah^{azwj} is the Greatest! It suffices me, it suffices me'.¹⁴⁶

108- كا: حُمَيْدُ بْنُ زِيَادٍ، عَنْ أَبِي الْعَبَّاسِ عُثَيْدِ اللَّهِ بْنِ أَحْمَدَ الدَّهْقَانِ، عَنْ عَلِيِّ بْنِ الْحَسَنِ الطَّاطِرِيِّ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبَانَ، عَنِ الْمُضَنَّبِلِ بْنِ يَسَارٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: إِنَّ عُثْمَانَ قَالَ لِلْمِقْدَادِ: أَمَا وَاللَّهِ لَنُتَهَبَنَّ أَوْ لَأُرَدَّنَكَ إِلَى رَبِّكَ الْأَوَّلِ، قَالَ: فَلَمَّا حَضَرَتْ مِقْدَادَ الْوَفَاةَ قَالَ لِعَمَّارٍ: أُنْبِئْ عُثْمَانَ عَنِّي أَيُّ قَدْ بُرِدْتُ إِلَى رَبِّي الْأَوَّلِ.

(The book) 'Al Kafi' – Humeyd Bin Ziyad, from Abu Al Abbas Ubeydullah Bin Ahmad Al Dihqan, from Ali Bin Al Hassan Al Tatary, from Muhammad Bin Ziyad, from Aban, from Al Fuzeyl Bin Yasaar,

'From Abu Ja'far^{asws} having said: 'Usman said to Al-Miqdad^{ra}, 'But, by Allah^{azwj}! Either you end it or I will send you^{ra} first back to your^{ra} Lord^{azwj}!' When the death presented to Al-Miqdad^{ra}, he^{ra} said to Ammar, 'Deliver from me to Usman, I^{ra} am returning to my^{ra} Lord^{azwj} first'.¹⁴⁷

109- كِتَابُ سُلَيْمِ بْنِ قَيْسٍ: عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ، عَنْ سُلَيْمِ، قَالَ: سَمِعْتُ سَلْمَانَ الْفَارِسِيَّ يَقُولُ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُؤْتَى بِإِبْلِيسَ مَرْمُومًا بِرِمَامٍ مِنْ نَارٍ، وَ يُؤْتَى بِزُفَرَ مَرْمُومًا بِرِمَامَيْنِ مِنْ نَارٍ،

The book of Suleym Bin Qays – From Aban Bin Abi Ayyash, from Suleym who said,

'I heard Salman Al-Farsi^{ra} saying, 'When it will be the Day of Qiyamah, they will come with Iblees^{la} reined with reins of fire, and they will come with Zufer (Umar) reined with two reins of fire.

فَيَنْطَلِقُ إِلَيْهِ إِبْلِيسُ فَيَصْرُخُ وَ يَقُولُ: تَكَلَّمْتُكَ أُمَّكَ، مَنْ أَنْتَ؟ أَنَا الَّذِي فَتَنْتُ الْأَوَّلِينَ وَ الْآخِرِينَ وَ أَنَا مَرْمُومٌ بِرِمَامٍ وَاحِدٍ وَ أَنْتَ مَرْمُومٌ بِرِمَامَيْنِ. فَيَقُولُ: أَنَا الَّذِي أَمَرْتُ فَأَطِيعْتُ وَ أَمَرَ اللَّهُ فَعَصَيْتُ.

Iblees^{la} would go towards him and shriek and say, 'May your mother be bereft of you! Who are you? I^{la} am the one^{la} who tempted the former ones and the latter ones, and I^{la} am reined with one rein while you are reined with two reins?' He would say, 'I am the one whom you^{la} instructed so I obeyed, and Allah^{azwj} Commanded, so I disobeyed'.¹⁴⁸

¹⁴⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 107

¹⁴⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 108

¹⁴⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 109

110- كَش: مُحَمَّدُ بْنُ مَسْعُودٍ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ، عَنِ الْعَبَّاسِ بْنِ عَامِرٍ وَ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ حَكِيمٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ الْأَحْمَرِ، عَنْ أَبِي بَصِيرٍ، قَالَ: كُنْتُ جَالِسًا عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِذْ جَاءَتْ أُمُّ خَالِدٍ- الَّتِي كَانَ قَطَعَهَا يُوسُفُ- يَسْتَأْذِنُ عَلَيْهِ، قَالَ: فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: أَيْسُرُكَ أَنْ تَشْهَدَ كَلَامَهَا؟. قَالَ: فَتُلْتُ: نَعَمْ، جُعِلْتُ فِدَاكَ. فَقَالَ: إِمَّا لَا فَادُنُ.

(The book) 'Rijal Kashy' – Muhammad Bin Masoud, from Ali Bin Al Hassan Bin Fazzal, from Al Abbas Bin Aamir and Ja'far Bin Muhammad Bin Hakeem, from Aban Bin Usman Al Ahmar, from Abu Baseer who said,

'I was seated in the presence of Abu Abdullah^{asws} when Umm Khalid came, the one whom Yusuf had cut her (hand), seeking permission to see him^{asws}. Abu Abdullah^{asws} said: 'Would it please you to witness her speech?' I said, 'Yes, may I be sacrificed for you^{asws}!' He^{asws} said: 'If you don't (want to listen) then don't come near'.

قَالَ: فَأَجْلَسَنِي عَلَى عَقَبَةِ الطَّنْفِيسَةِ ثُمَّ دَخَلَتْ فَتَكَلَّمْتُ، فَإِذَا هِيَ امْرَأَةٌ بَلِيغَةٌ، فَسَأَلْتُهُ عَنْ فُلَانٍ وَ فُلَانٍ، فَقَالَ لَهَا: تَوَلَّيْتَهُمَا.

He (the narrator) said, 'He^{asws} seated me at the back of the carpet. Then she entered and spoke. She was an eloquent woman, and she asked him^{asws} about so and so (Abu Bakr) and so and so (Umar)'. He^{asws} said to her: 'Befriend them both'.

فَقَالَتْ: فَأَقُولُ لِرَبِّي إِذَا لَقَيْتُهُ إِنَّكَ أَمَرْتَنِي بِوَلَايَتِهِمَا. قَالَ: نَعَمْ. قَالَتْ: فَإِنَّ هَذَا الَّذِي مَعَكَ عَلَى الطَّنْفِيسَةِ بِأَمْرِي بِالْبِرَاءَةِ مِنْهُمَا، وَ كَثِيرِ النَّوَاءِ بِأَمْرِي بِوَلَايَتِهِمَا، فَأَيُّهُمَا أَحَبُّ إِلَيْكَ؟.

She said, 'I shall say to my Lord^{azwj} when I meet Him^{azwj} that you^{asws} instructed me with befriending them both'. He^{asws} said: 'Yes'. She said, 'But this one who is with you upon the carpet instructed me with disavowing from them both, and Kaseer Al-Nawa'a had instructed me with befriending them. So, which of the two is more beloved to you^{asws}?'

قَالَ: هَذَا وَ اللَّهُ وَ أَصْحَابُهُ أَحَبُّ إِلَيَّ مِنْ كَثِيرِ النَّوَاءِ وَ أَصْحَابِهِ، إِنَّ هَذَا يُخَاصِمُ فَيَقُولُ: مَنْ لَمْ يَخُكِّمْ بِمَا أَنْزَلَ اللَّهُ فَأَوْلِيكَ هُمْ الْكَافِرُونَ وَ مَنْ لَمْ يَخُكِّمْ بِمَا أَنْزَلَ اللَّهُ فَأَوْلِيكَ هُمْ الظَّالِمُونَ وَ مَنْ لَمْ يَخُكِّمْ بِمَا أَنْزَلَ اللَّهُ فَأَوْلِيكَ هُمْ الْفَاسِقُونَ.

He^{asws} said: 'By Allah^{azwj}! This one and his companions are more beloved to me^{asws} than Kaseer Al-Nawa'a and his companion. This one debates and says, **And the ones who do not judge with what Allah Revealed, so them, they are the Kafirs [5:44] And the one who does not judge with what Allah Revealed, so them, they are the unjust [5:45] And the one who does not judge with what Allah Revealed, so them, they are the transgressors [5:47]**'.

فَلَمَّا خَرَجْتُ، قَالَ: إِنَّي خَشِيتُ أَنْ تَذْهَبَ فَتُخْبِرَ كَثِيرَ النَّوَاءِ فَتَشْهَرَنِي بِالْكُوفَةِ، اللَّهُمَّ إِنَّي إِلَيْكَ مِنْ كَثِيرِ النَّوَاءِ بَرِيءٌ فِي الدُّنْيَا وَ الْآخِرَةِ.

When she went out, he^{asws} said: 'I^{asws} feared that she might go and inform Kaseer Al-Nawa'a, and she would publicise me^{asws} in Al-Kufa. O Allah^{azwj}! I^{asws} disavow to You^{azwj} from Kaseer Al-Nawa'a, in the world and the Hereafter''.

أَقُولُ: قَالَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ نَهْجِ الْبَلَاغَةِ، نُقِلَتْ مِنْ كِتَابِ تَارِيخِ بَعْدَادَ لِأَبِي أَحْمَدَ بْنِ أَبِي طَاهِرٍ، بِسَنَدِهِ عَنِ ابْنِ عَبَّاسٍ، قَالَ: دَخَلْتُ عَلَى عُمَرَ بْنِ الْخَطَّابِ فِي أَوَّلِ خِلَافَتِهِ- وَ قَدْ أَلْفَيْ لَهُ صَاعٌ مِنْ تَمْرٍ عَلَى حَصْفَةٍ- فَدَعَايَ لِلْأَكْلِ، فَأَكَلْتُ تَمْرَةً وَاحِدَةً، وَ أَقْبَلُ بِأَكُلِ حَتَّى أَتَى عَلَيْهِ، ثُمَّ شَرِبَ مِنْ جَرِّ كَانَ عِنْدَهُ وَ اسْتَلْقَى عَلَى مِرْفَقِهِ لَهُ، وَ طَفِقَ يَحْمَدُ اللَّهَ يُكْرِرُ ذَلِكَ،

I (Majlisi) am saying, 'Ibn Abi Al Hadeed in the commentary of Nahj Al Balagh, transferred from the book 'Tareekh Al Baghdad' of Abu Ahmad Bin Abu Tahir, by his chain from Ibn Abbas who said,

'I entered to see Umar Bin Al-Khattab during the beginning of his caliphate, and a basket of dates had been cast to him. He called me for the eating. I ate one date, and he went on eating until he was satiation upon it. Then he drank from a cup which was with him, and wiped with his elbow sleeve of his, and he began praising Allah^{azwj}, repeating that.

قَالَ: مَنْ أَيْنَ جِئْتَ يَا عَبْدَ اللَّهِ؟. قُلْتُ: مِنَ الْمَسْجِدِ. قَالَ: كَيْفَ خَلَّيْتَ بَنِي عَمَّا؟. فَظَنَنْتُهُ يَعْنِي عَبْدَ اللَّهِ بْنَ جَعْفَرٍ، قُلْتُ: خَلَّفْتُهُ بِالْعَبِّ مَعَ أَتْرَابِهِ. قَالَ: لَمْ أَعْنِ ذَا، وَإِنَّمَا عَنَيْتُ عَظِيمَكُمْ أَهْلَ الْبَيْتِ؟.

Then he said, 'Where are you coming from, O servant of Allah^{azwj}?' I said, 'From the Masjid'. He said, 'How have you left son^{asws} of your uncle^{as}?' I thought he meant Abdullah Bin Ja'far, so I said, 'I left him playing around with his equals'. He said, 'I did not mean that one, and rather I meant the great one^{asws} of your People^{asws} of the Household?'

قُلْتُ: خَلَّفْتُهُ بِمَنْحِ بِالْعَرَبِ عَلَى نَخْلَاتٍ لَهُ وَ هُوَ يَقْرَأُ الْقُرْآنَ. فَقَالَ: يَا عَبْدَ اللَّهِ! عَلَيْكَ دِمَاءُ الْبُذْنِ إِنْ كُنْتُمْ بَيْنَهَا، أَمْ بَقِيَ فِي نَفْسِهِ شَيْءٌ مِنْ أَمْرِ الْخِلَافَةِ؟. قُلْتُ: نَعَمْ.

I said, 'I left him^{asws} behind walking with vigour at the palm trees of his^{asws} and he^{asws} was reading the Quran'. He said, 'O servant of Allah^{azwj}! Upon you would be blood of the sacrificial animal if you were to conceal it. Does anything remain in himself^{asws} regarding the matter of the caliphate?' I said, 'Yes'.

قَالَ: أَمْ يَزْعُمُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ جَعَلَهَا لَهُ؟ قُلْتُ: نَعَمْ، وَ أَرَيْدُكَ، سَأَلْتُ أَبِي عَمَّا يَدَّعِيهِ، فَقَالَ: صَدَقَ، قَالَ عُمَرُ: لَقَدْ كَانَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي أَمْرِهِ دَرُّوٌّ مِنْ قَوْلٍ لَا يُبْثُّ حُجَّةً وَ لَا يَقْطَعُ عُذْرًا، وَ قَدْ كَانَ يَرِيغُ فِي أَمْرِهِ وَقْتًا مَاءً،

He said, 'Does he^{asws} (still) claim Rasool-Allah^{saww} had made it to be for him^{asws}?' I said, 'Yes, and I shall increase for you. I asked my father about what he^{asws} claims, and he said, 'He^{asws} speaks the truth''.

Umar said, 'There was a peak regarding his^{asws} matter from Rasool-Allah^{saww}, from a word not proven by argument, nor cutting off excuses, and he^{asws} has been deceiving regarding his^{asws} command every time.

وَ لَقَدْ أَرَادَ فِي مَرَضِهِ أَنْ يُصْرِّحَ بِاسْمِهِ فَمَنْعْتُ مِنْ ذَلِكَ إِشْفَاقًا وَ حَفَظَةً عَلَى الْإِسْلَامِ، لَا وَ رَبِّ هَذِهِ النَّبِيَّةِ لَا يَجْتَمِعُ عَلَيْهِ قُرَيْشٌ أَبَدًا، وَ لَوْ وَلِيَهَا لَأَنْتَقَصْتُ عَلَيْهِ الْعَرَبُ مِنْ أَقْطَارِهَا، فَعَلِمَ رَسُولُ اللَّهِ (ص) أَنِّي عَلِمْتُ مَا فِي نَفْسِهِ فَأَمْسَكَ، وَ أَبِي اللَّهُ إِلَّا إِمْضَاءَ مَا حُتِمَ.

And he^{saww} (said), during his^{saww} illness, to declare his^{asws} name, but I prevented from that in compassion and fear upon Al-Islam. No, by the Lord^{azwj} of this House! Quraysh will not unite to him^{asws}, ever, and if he^{asws} were to be in-charge of it, the Arabs from the outskirts would ruin him^{asws}. Rasool-Allah^{saww} knew that I knew what was within himself^{saww}, so he^{saww} withheld, and Allah^{azwj} Refused except the accomplishment of what had been Ordained''.¹⁴⁹

¹⁴⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 110

111- كثر: رُوِيَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ الطَّيَّارِ، عَنْ أَبِي الحُطَّابِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: وَ اللَّهُ مَا كَتَى اللَّهُ فِي كِتَابِهِ حَتَّى قَالَ: يَا وَيْلَتَى لَيْتَنِي لَمْ أَخْجِدْ فُلَانًا خَلِيلًا وَ إِنَّمَا هِيَ فِي مُصْحَفِ فَاطِمَةَ يَا وَيْلَتَى لَيْتَنِي لَمْ أَخْجِدِ الثَّانِيَّ خَلِيلًا. وَ سَيَطْهَرُ يَوْمًا.

(The book) 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Ismail, by his chain, from Ja'far Bin Al Tayyar, from Abu Al Khattab,

'From Abu Abdullah^{asws} having said: 'By Allah^{azwj}! Allah^{azwj} has not Teknonymed in His^{azwj} Book until He^{azwj} Said: **Oh! I wish I had not taken so and so as a friend! [25:28]**. But rather, it is in the Parchment of (Syeda) Fatima^{asws} as: 'Oh! I wish I had not taken the second as a friend!' And it will be manifested one day".¹⁵⁰

112- وَ يُؤَيِّدُهُ مَا رَوَاهُ مُحَمَّدُ بْنُ جُمُهورٍ، عَنْ حمَّادِ بْنِ عيسى، عَنْ حَرِيزِ، عَنْ رَجُلٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، أَنَّهُ قَالَ: يَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلاً يَا وَيْلَتَى لَيْتَنِي لَمْ أَخْجِدْ فُلَانًا خَلِيلًا قَالَ: يَقُولُ الْأَوَّلُ لِلثَّانِي.

And it is supported by what is reported by Muhammad Bin Jamhour, from Hammad Bin Isa, from Hareyz, from a man,

'From Abu Ja'far^{asws} having said: '**And on the Day, the unjust one would bite upon his hand saying, 'O I wish I had taken Sabeel along with the Rasool!' [25:27] Oh! I wish I had not taken so and so as a friend! [25:28]**. He^{asws} said: 'The first one (Abu Bakr) would say to the second (Umar)".¹⁵¹

113- كِتَابُ الْإِسْتِذْرَاكِ: بِإِسْنَادِهِ، أَنَّ الْمُتَوَكَّلَ قِيلَ لَهُ إِنَّ أَبَا الحَسَنِ يَعْني عَلِيَّ بْنَ مُحَمَّدِ بْنِ عَلِيٍّ الرِّضَا- يُفسِّرُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ: وَ يَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ.. الْأَيْتَيْنِ، فِي الْأَوَّلِ وَ الثَّانِي.

The book 'Al-Istidrak', by his chain, 'Al-Mutawakkil (the caliph), it was said to him that Abu Al-Hassan^{asws}, meaning Ali^{asws} Bin Muhammad^{asws} Bin Ali Al-Reza^{asws} is interpreting the Words of Allah^{azwj} Mighty and Majestic: **And on the Day, the unjust one would bite upon his hand saying, 'O I wish I had taken Sabeel along with the Rasool!' [25:27]**, the two Verses, as being regarding the first (Abu Bakr) and the second (Umar).

قَالَ: فَكَيْفَ الْوَجْهَ فِي أَمْرِهِ؟. قَالُوا: بَجَمْعٍ لَهُ النَّاسُ وَ تَسْأَلُهُ بِحَضْرَتِهِمْ، فَإِنْ فَسَّرَهَا بِحَدَا كَفَاكَ الحَاضِرُونَ أَمْرَهُ، وَ إِنْ فَسَّرَهَا بِخِلَافِ ذَلِكَ افْتَضَحَ عِنْدَ أَصْحَابِهِ،

He said, 'How is his^{asws} face regarding his^{asws} matter?' They said, 'The people are gathering to him^{asws}, and you should ask him^{asws} in their presence. So, if he^{asws} were to interpret it with this, the ones present would suffice you of his^{asws} matter, and if he^{asws} were to interpret it differently to that, he^{asws} would be exposed in the presence of his^{asws} companions'.

قَالَ: فَوَجَّهَ إِلَى الفُضَاةِ وَ بَنِي هاشِمٍ وَ الْأَوْلِيَاءِ، وَ سُئِلَ عَلَيْهِ السَّلَامُ، فَقَالَ: هَذَانِ رَجُلَانِ كَتَى اللَّهُ عَنْهُمَا وَ مَنْ بِالسُّنَّةِ عَلَيْهِمَا، أَفِيحِبُّ أَمِيرَ الْمُؤْمِنِينَ أَنْ يَكْشِفَ مَا سَرَّهُ اللَّهُ؟. فَقَالَ: لَا أَحِبُّ.

¹⁵⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 111

¹⁵¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 112

He (the narrator) said, 'He diverted the judges, and Clan of Hashim^{as}, and the friends, and asked him^{asws}. He^{asws} said: 'These two men, Allah^{azwj} has Teknonymed them, and Conferred with the concealment upon them. Does the commander of the faithful like to uncover what Allah^{azwj} has Veiled?' He said, 'I don't like (it)'.¹⁵²

114- أقول: رأيتُ في بعضِ كُتُبِ الْمَنَاقِبِ، عَنِ الْمُفَضَّلِ، قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ بَلَّغَهُ عَنْ بَعْضِ شَيْءٍ، فَأَرْسَلَ إِلَيْهِ سَلْمَانَ الْفَارِسِيِّ فَقَالَ: إِنَّهُ بَلَّغَنِي عَنْكَ كَيْتٌ وَ كَيْتٌ وَ كَرِهْتُ أَنْ أَفْضَحَكَ، وَ جَعَلْتُ كَفَّارَةَ ذَلِكَ فَكَ رَقَبَتِكَ مِنَ الْمَالِ الَّذِي هُمِلَ إِلَيْكَ مِنْ خُرَاسَانَ الَّذِي خُنْتُ فِيهِ اللَّهُ وَ الْمُؤْمِنِينَ.

I (Majlisi) am saying, 'I saw in one of the books of the virtues, from Al Mufazzal,

'Al-Sadiq^{asws} said: 'Amir Al-Momineen^{asws}, something reached him^{asws} about one of his^{asws} companions. He^{asws} sent Salman Al-Farsi^{ra} to him (Umar) saying, 'Such and such has reached me^{ra} about you and I^{asws} dislike to expose you, and expiation of that is made to be freeing of a neck from the wealth which has been carried to you from Khurasan, in which Allah^{azwj} and Momineen has been betrayed'.

قَالَ سَلْمَانُ: فَلَمَّا قُلْتُ ذَلِكَ لَهُ تَغَيَّرَ وَجْهُهُ وَ ارْتَعَدَتْ فَرَائِصُهُ وَ اسْتَقَطَ فِي يَدَيْهِ، ثُمَّ قَالَ بِلِسَانٍ كَلِيلٍ: يَا أَبَا عَبْدِ اللَّهِ! أَمَا الْكَلَامُ فَلَعَمْرِي قَدْ جَرَى بَيْنِي وَ بَيْنَ أَهْلِي وَ وُلْدِي وَ مَا كَانُوا بِالَّذِي يُفْشُونَ عَلَيَّ، فَمِنْ أَيْنَ عَلِمَ ابْنُ أَبِي طَالِبٍ؟

Salman^{ra} said, 'When I^{ra} said that to him, his face changed, and his limbs trembled, (his head) fell into his hands. Then he said with a little tongue, 'O servant of Allah^{azwj}! As for the speech, by my life, it has flowed between me and my wife and children, and they have not been cheating with that which he^{asws} is exposing upon me. So, from where did Ali^{asws} Bin Abu Talib^{asws} know?

وَ أَمَا الْمَالُ الَّذِي وَرَدَ عَلَيَّ فَوَ اللَّهُ مَا عَلِمَ بِهِ إِلَّا الرَّسُولُ الَّذِي أَتَى بِهِ، وَ إِمَّا هُوَ هَدِيَّةٌ، فَمِنْ أَيْنَ عَلِمَ؟ يَا أَبَا عَبْدِ اللَّهِ: وَ اللَّهُ ثُمَّ وَ اللَّهُ .. - ثَلَاثًا - إِنَّ ابْنَ أَبِي طَالِبٍ سَاحِرٌ عَلِيمٌ.

And as for the wealth which was sent to me, by Allah^{azwj}, no one knew of it except the messenger, which had come with it, and rather it is a gift. So, from where did he^{asws} know?' O servant of Allah^{azwj}! By Allah^{azwj}, then by Allah^{azwj} - thrice, 'Surely, the son^{asws} of Abu Talib^{asws} is a learned sorcerer!'

قَالَ سَلْمَانُ: قُلْتُ: بِمَسْ مَا قُلْتَ يَا عَبْدَ اللَّهِ؟. فَقَالَ: وَبِحَاك! اِقْبَلْ مِنِّي مَا أَقُولُهُ فَوَ اللَّهُ مَا عَلِمَ أَحَدٌ بِحَذَا الْكَلَامِ وَ لَا أَحَدٌ عَرَفَ خَبَرَ هَذَا الْمَالِ غَيْرِي، فَمِنْ أَيْنَ عَلِمَ؟ وَ مَا عَلِمَ هُوَ إِلَّا مِنَ السَّحْرِ، وَ قَدْ ظَهَرَ لِي مِنْ سِحْرِهِ غَيْرُ هَذَا؟.

Salman^{ra} said, 'I^{ra} said, 'Evil is what you are saying, O servant of Allah^{azwj}!' He said, 'Woe be unto you^{ra}! Accept from me what I am saying, for by Allah^{azwj}, no one knows of this speech, nor does anyone know the news of this wealth apart from me. So, from where did he^{asws} come to know? And I do not know except (it is) from the sorcery, and it is apparent to me of his^{asws} sorcery more than this?'

¹⁵² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 113

قَالَ سَلْمَانُ: فَتَبَاهَلْتُ عَلَيْهِ، فَقُلْتُ: بِاللَّهِ ظَهَرَ لَكَ مِنْهُ عَيْزٌ هَذَا؟. قَالَ: إِي وَاللَّهِ يَا أَبَا عَبْدِ اللَّهِ؟. قُلْتُ: فَأَخْبِرْنِي بَعْضِهِ. قَالَ: إِذَا وَاللَّهِ أَصْدَقُكَ
وَلَا أَحْرَفُ قَلِيلاً وَ لَا كَثِيراً بَمَا رَأَيْتُهُ مِنْهُ، لِأَنِّي أَحِبُّ أَنْ أُطَّلِعَكَ عَلَى سِحْرِ صَاحِبِكَ حَتَّى تَجْتَنِبَهُ وَ تُفَارِقَهُ، فَوَاللَّهِ مَا فِي شَرْفِهَا وَ غَرَبِهَا أَحَدٌ أُسْحَرَ
مِنْهُ،

Salman^{ra} said, 'I^{ra} ignored him. I^{ra} said, 'By Allah^{azwj}! Has more than this appeared to you from him^{asws}?' He said, 'Yes, by Allah^{azwj}, O servant of Allah^{azwj}!' I^{ra} said, 'Inform me with some of it'. He said, 'Then, by Allah^{azwj}, I shall ratify you^{ra}, and I will neither alter a little nor a lot from what I have seen from him^{asws}, because I would love to notify you^{ra} upon the sorcery of your^{ra} companion, until you^{ra} shun him^{asws} and separated from him^{asws}. By Allah^{azwj}! I have not seen in its east and its west anyone more a sorcerer than he^{asws} is'.

ثُمَّ احْمَرَّتْ عَيْنَاهُ وَ قَامَ وَ قَعَدَ، وَ قَالَ: يَا أَبَا عَبْدِ اللَّهِ! إِنِّي لَمُشْفِقٌ عَلَيْكَ وَ مُحِبٌّ لَكَ، عَلَى أَنَّكَ قَدْ اغْتَرَلْتَنَا وَ لَزِمْتَ ابْنَ أَبِي طَالِبٍ،

Then his eyes reddened and he stood and sat, and said, 'O servant of Allah^{azwj}! I am being compassionate upon you^{ra}, and loving to you^{ra} upon that you^{ra} have isolated us and necessitated the son^{asws} of Abu Talib^{asws}.

فَلَوْ مَلَّتْ إِلَيْنَا وَ كُنْتِ فِي جَمَاعَتِنَا لَأَتَرْنَاكَ وَ شَارَكْنَاكَ فِي هَذِهِ الْأَمْوَالِ، فَاخْذِرِ ابْنَ أَبِي طَالِبٍ وَ لَا يَغْوَنَّكَ مَا تَرَى مِنْ سِحْرِهِ! فَقُلْتُ: فَأَخْبِرْنِي بَعْضِهِ.

If you^{ra} were to incline towards us and be in our community, we would give you^{ra} preference and participate you^{asws} in these wealths. Be cautious of the son^{asws} of Abu Talib^{asws} and do not let him^{asws} deceive you^{ra}, what you^{ra} see from his^{asws} sorcery!' I^{ra} said, 'Inform me^{ra} with some of it'.

قَالَ: نَعَمْ، خَلَوْتُ ذَاتَ يَوْمٍ أَنَا وَ ابْنُ أَبِي طَالِبٍ (ع) فِي شَيْءٍ مِنْ أَمْرِ الْخُمْسِ، فَقَطَّعَ حَدِيثِي وَ قَالَ لِي: مَكَانَكَ حَتَّى أَعُودَ إِلَيْكَ، فَقَدَّ عَرَضَتْ لِي
حَاجَةٌ، فَخَرَجَ، فَمَا كَانَ بِأَسْرَعٍ أَنْ انْصَرَفَ وَ عَلَى عِمَامَتِهِ وَ ثِيَابِهِ غُبَارٌ كَثِيرٌ، فَقُلْتُ: مَا شَأْنُكَ يَا أَمِيرَ الْمُؤْمِنِينَ؟.

He said, 'Yes. I and the son^{asws} of Abu Talib^{asws} were alone one day regarding something from the matter of Al-Khums, and he^{asws} cut my discussion and said to me: 'Stay in your place until I^{asws} return to you, for a need has presented to me^{asws}'. He^{asws} went out and returned very quickly and upon his^{asws} turban and his^{asws} clothes was a lot of dust. I said, 'What is your^{asws} concern, O Amir Al-Momineen^{asws}?'

قَالَ: أَقْبَلْتُ عَلَى عَسَاكِرِ مِنَ الْمَلَائِكَةِ وَ فِيهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ يُرِيدُونَ بِالْمَشْرِقِ مَدِينَةً يُقَالُ لَهَا: صَحُورٌ، فَخَرَجْتُ لِأَسَلِّمَ
عَلَيْهِ، فَهَذِهِ الْعَبْرَةُ مِنْ ذَلِكَ،

He^{asws} said: 'I^{asws} had faced soldiers from the Angels, and among them was Rasool-Allah^{saww}. They were intending the east of the city called Sahour, so I^{asws} went to greet unto him^{saww}, and this dust is from that'.

فَصَحَحْتُ تَعَجُّباً مِنْ قَوْلِهِ، وَ قُلْتُ: يَا أَبَا الْحَسَنِ! رَجُلٌ قَدْ بَلِيَ فِي قَبْرِهِ وَ أَنْتَ تَزْعُمُ أَنَّكَ لَقَيْتَهُ السَّاعَةَ وَ سَلَّمْتَ عَلَيْهِ، هَذَا مَا لَا يَكُونُ أَبَدًا.

I laughed from his^{asws} words and said, 'O Abu Al-Hassan^{asws}! A man^{saww} has decayed in his^{saww} grave, and you^{asws} are claiming that you^{asws} met him^{saww} at the moment and greeted unto him^{saww}? This cannot happen, ever!'

فَعَضِبَ مِنْ قَوْلِي، ثُمَّ نَظَرَ إِلَيَّ فَقَالَ: أَمْ تُكَذِّبُنِي؟! فُلْتُ: لَا تَعْضَبْ فَإِنَّ هَذَا مَا لَا يَكُونُ. قَالَ: فَإِنَّ عَرَضْتُهُ عَلَيْكَ حَتَّى لَا تُنْكِرَ مِنْهُ شَيْئًا تُحَدِّثُ لِلَّهِ تَوْبَةً بِمَا أَنْتَ عَلَيْهِ؟ فُلْتُ: نَعَمْ اللَّهُ. فَأَعْرَضَهُ عَلَيَّ، فَقَالَ: فَمَنْ،

He^{asws} was angered from my words, then looked at me and said: 'Are you belying me^{asws}?!' I said, 'Do not be angry, for this is what cannot happen'. He^{asws} said: 'Supposing I^{asws} present him^{saww} to you until you cannot deny anything from it, will you begin repentance to Allah^{azwj} from what you are upon?' I said, 'By the life (from) Allah^{azwj}! Present him^{saww} to me'. He^{asws} said: 'Arise!'

فَخَرَجْتُ مَعَهُ إِلَى طَرْفِ الْمَدِينَةِ، فَقَالَ لِي: يَا شَاكُ عَمَّضُ عَيْنَيْكَ، فَعَمَّضْتُهَا فَمَسَحْتُهَا ثُمَّ قَالَ: يَا غَافِلُ افْتَحْهُمَا، فَفَتَحْتُهُمَا فَإِذَا أَنَا وَاللَّهُ- يَا أَبَا عَبْدِ اللَّهِ- بِرَسُولِ اللَّهِ (ص) مَعَ الْمَلَائِكَةِ لَمْ أَنْكِرْ مِنْهُ شَيْئًا، فَبَقِيْتُ وَاللَّهُ مُتَعَجِّبًا أَنْظُرُ فِي وَجْهِهِ،

I went out with him^{asws} to an outskirts of Al-Medina. He^{asws} said to me, 'O doubter, close your eyes!' I closed them, and he^{asws} wiped (upon) them, then said: 'O heedless one, open them!' I opened them, and there I was, by Allah^{azwj}, O servant of Allah^{azwj}, with Rasool-Allah^{saww}, with the Angels. I could not deny anything from it. By Allah^{azwj}! I remained astonished, looking into his^{asws} face.

فَلَمَّا أَطَلْتُ النَّظَرَ إِلَيْهِ فَعَضَّ الْأُتَامِلَ بِالْأَسْنَانِ وَ قَالَ لِي: يَا فَلَانُ بُنْ فُلَانٍ! أَسَفَرْتُ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا،

When I prolonged the looking at him^{asws}, I bit the nails with the teeth, and he^{asws} said to me: 'O so and so, son of so and so! ***Are you committing Kufr with the One Who Created you from dust, then from a seed, then Completed you as a man? [18:37]***'.

قَالَ: فَسَقَطْتُ مَعْشِبًا عَلَى الْأَرْضِ، فَلَمَّا أَفَعْتُ قَالَ لِي: هَلْ رَأَيْتَهُ وَ سَمِعْتَ كَلَامَهُ؟ فُلْتُ: نَعَمْ. قَالَ: انظُرْ إِلَى النَّبِيِّ (ص)، فَتَنَظَرْتُ فَإِذَا لَا عَيْنَ وَ لَا أَنْزَرَ وَ لَا خَبَرَ مِنَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ لَا مِنْ تِلْكَ الْحَيُولِ. فَقَالَ لِي: يَا مَسْكِينُ فَأَحْدِثْ تَوْبَةً مِنْ سَاعَتِكَ هَذِهِ.

He said, 'I fell down unconscious upon the ground. When I woke up, he^{asws} said to me: 'Did you see him^{saww} and heard his^{saww} speech?' I said, 'Yes'. He^{asws} said: 'Look at the Prophet^{saww}'. I looked and there was neither an eye, nor any trace, nor news from the Rasool^{saww}, nor from that thought. He^{asws} said to me: 'O poor one! Start repenting from this moment of yours'.

فَاسْتَقَرَّ عِنْدِي فِي ذَلِكَ الْيَوْمِ أَنَّهُ أَسْحَرُ أَهْلَ الْأَرْضِ، وَ بِاللَّهِ لَقَدْ حَفَنْتُهُ فِي ذَلِكَ الْيَوْمِ وَ هَالَنِي أَمْرُهُ، وَ لَوْ لَا أَنِّي وَقَفْتُ- يَا سَلْمَانَ- عَلَى أَنَّكَ تُعَارِئُهُ مَا أَخْبَرْتُكَ، فَاتُّمُّ هَذَا وَ كُنْ مَعَنَا لَتَكُونَ مِنَّا وَ إِلَيْنَا حَتَّى أَوْلِيكَ الْمَدَائِنَ وَ قَارِسَ، فَصِرْ إِلَيْهِمَا وَ لَا تُخْرِجَنَّ ابْنَ أَبِي طَالِبٍ (ع) بِشَيْءٍ مِمَّا جَرَى بَيْنَنَا، فَإِنِّي لَا أَمْنُهُ أَنْ يَفْعَلَ لِي مِنْ كَيْدِهِ شَيْئًا.

Thus, it was settled in my presence during that day, that he^{asws} is the most bewitching of the people of the earth, and by Allah^{azwj}, I had feared him^{asws} during that day and his^{asws} matter terrifies me, and had I not paused upon you^{ra}, O Salman^{ra}, that you^{ra} should separate from him^{asws}, I would not have informed you^{ra}. So, conceal this and be with us in order to become from us and to us, until Al-Madain and Persian make you^{ra} the ruler, and go to them and do not inform the son^{asws} of Abu Talib^{asws} with anything from what has flowed between us, for I do not trust him^{asws} that he^{asws} might do something from his^{asws} plots to me'.

قَالَ: فَصَحِّحْتُ وَ قُلْتُ: إِنَّكَ لَتَخَافُهُ؟. قَالَ: إِي وَ اللّهِ خَوْفًا لَا أَخَافُ شَيْئًا مِثْلَهُ. قَالَ سَلْمَانُ: فَتَشَطَّطْتُ مُتَخَافًا بِمَا حَدَّثْتَنِي وَ قُلْتُ: يَا عَبْدَ اللّهِ! أَخْبِرْنِي عَنْ غَيْرِهِ فَوَ اللّهِ إِنَّكَ أَخْبَرْتَنِي عَنْ أُعْجُوبَةٍ؟.

He (Salman^{ra}) said, 'I^{ra} laughed and said, 'You are fearing him^{asws}?' He said, 'Yes, by Allah^{azwj}, a fear I have not feared something like it'. Salman^{ra} said, 'I^{ra} got energised and ignored what he had narrated to me^{asws}, and I^{ra} said, 'O servant of Allah^{azwj}! Inform me^{ra} about something else, for by Allah^{azwj}, you have informed me^{ra} of his^{asws} marvels?'

قَالَ: إِذَا أَخْبَرْتُكَ بِأَعْجَبٍ مِنْ هَذَا بِمَا عَابَيْتَهُ أَنَا بِعَيْنِي. قُلْتُ: فَأَخْبِرْنِي. قَالَ: نَعَمْ، إِنَّهُ أَتَانِي يَوْمًا مُغْضَبًا وَ فِي يَدِهِ قَوْسُهُ فَقَالَ لِي: يَا فُلَانُ! عَلَيْكَ بِشِيعَتِكَ الطَّعَاةَ وَ لَا تَتَعَرَّضْ لِشِيعَتِي، فَإِنِّي خَلِيقٌ أَنْ أُنْكَلَ بِكَ.

He said, 'Then I shall inform you^{ra} with (something) stranger than this from I have witnessed with my eyes'. I^{ra} said, 'Inform me^{asws}'. He said, 'Yes. He^{asws} came to me angrily one day and in his^{asws} hand was his^{asws} bow. He^{asws} said to me: 'O so and so! Upon you is (to make sure) your adherents do not plot to my^{asws} Shias, for I^{asws} am more appropriate that I^{asws} humiliate you'.

فَغَضِبْتُ أَنَا أَيْضًا- وَ لَمْ أَكُنْ وَقَفْتُ عَلَى سِحْرِهِ قَبْلَ ذَلِكَ-، فَقُلْتُ: يَا ابْنَ أَبِي طَالِبٍ! مَهْ، مَا هَذَا الْغَضَبُ وَ السَّلْطَنَةُ؟. أَا تَعْرِفُنِي حَتَّى الْمَعْرِفَةِ؟. قَالَ: نَعَمْ، فَوَ اللّهِ لِأَعْرِفُ قَدْرَكَ، ثُمَّ رَمَى بِقَوْسِهِ الْأَرْضَ، وَ قَالَ: خَلِدِيهِ، فَصَارَتْ تُغْبَانًا عَظِيمًا مِثْلَ تُغْبَانِ مُوسَى بْنِ عِمْرَانَ فَفَعَرَ فَاهُ فَأَقْبَلَ حُجْرِي لِيَلْبَعِي،

I got angry as well – and I had not recognised his^{asws} sorcery before that – and I said, 'O son^{asws} of Abu Talib^{asws}, shh! What is this anger and authority? Will you^{asws} introduce to me the right of recognition?' He^{asws} said: 'Yes, by Allah^{azwj}, I^{asws} introduce to you your own worth'. Then he^{asws} threw down the bow on the ground and said: 'Take it!' It became a large serpent like the serpent of Musa^{as} Bin Imran^{as} and opened its mouth and came near me to swallow me.

فَلَمَّا رَأَيْتُ ذَلِكَ طَارَ رُوحِي فَرَقًا وَ خَوْفًا وَ صِحْتُ وَ قُلْتُ: اللّهُ! اللّهُ! الأَمَانَ الأَمَانَ يَا أَمِيرَ الْمُؤْمِنِينَ، اذْكُرْ مَا كَانَ فِي خِلَافَةِ الأَوَّلِ مِنِّي حِينَ وَثَبَ إِلَيْكَ، وَ بَعْدُ فَادْكُرْ مَا كَانَ مِنِّي إِلَى خَالِدِ بْنِ الْوَلِيدِ الْقَاسِقِ بْنِ الْقَاسِقِ حِينَ أَمَرَهُ الخَلِيفَةُ بِمَثَلِكَ، وَ بِاللّهِ مَا شَاوَرَنِي فِي ذَلِكَ

When I saw that, my soul flew out panic and fear and I screamed and said, 'Allah^{azwj}! Allah^{azwj}! The safety! The safety, O Amir Al-Momineen^{asws}! I remember whatever had happened in the caliphate of the first (Abu Bakr) from me when he leapt to you^{asws}, and afterward, so I remember whatever had happened from me to Khalid Bin Al-Waleed the mischief-maker when the caliph instructed him with killing you^{asws}, and by Allah^{azwj} he had not consulted me regarding that.

فَكَانَ مِنِّي مَا كَانَ حَتَّى شَكَانِي وَ وَقَعَ بَيْنَنَا العِدَاوَةُ، وَ اذْكُرْ- يَا أَمِيرَ الْمُؤْمِنِينَ- مَا كَانَ مِنِّي فِي مَقَامِي حِينَ قُلْتُ: إِنَّ بَيْعَةَ أَبِي بَكْرٍ كَانَتْ قُلْتُهُ فَمَنْ عَادَ إِلَيَّ مِثْلَهَا فَاقْتُلُوهُ، فَارْتَابَ النَّاسُ وَ صَاحُوا وَ قَالُوا: طَعَنَ عَلَى صَاحِبِهِ،

So, it happened from me what had happened until he doubted me and the enmity occurred between us, and I remember, O Amir Al-Momineen^{asws}, what had happened from me in my place when I said, 'The allegiance of Abu Bakr was a slip, so the one who repeats to the like

of it, kill him'. The people were suspicious and they shouted and said, 'Stab upon his companions'.

قَدْ عَرَفْتُ هَذَا كُلَّهُ، وَ بِاللَّهِ إِنَّ شَيْعَتَكَ يُؤْذُونَنِي وَ يُشَتِّعُونَ عَلَيَّ، وَ لَوْ لَا مَكَائِكَ - يَا أَمِيرَ الْمُؤْمِنِينَ - لَكُنْتُ نَكَلْتُ بِحِمِّمْ، وَ أَنْتَ تَعْلَمُ أَيُّ لَمْ أَعْرَضْ لَكُمْ مِنْ أَجْلِكَ وَ كِرَامَتِكَ، فَكُفِّمْ عَنِّي هَذَا التُّعْبَانَ فَإِنَّهُ يَبْلُغُنِي.

I have recognised this, all of it, and by Allah^{azwj}, your^{asws} Shias are bothering me and disgracing upon me, and had it not been for your^{asws} position, O Amir Al-Momineen^{asws}, and I used to ill-treat them, and you^{asws} know that I did not plot to them from your^{asws} reason and your^{asws} prestige, so withhold this serpent from me, for it will swallow me otherwise'.

فَلَمَّا سَمِعَ هَذَا الْمَقَالَ مَيَّ قَالَ: أَيُّهَا الْمَسْكِينُ لَطُفْتُ فِي الْكَلَامِ، وَ إِنَّا أَهْلُ بَيْتِ نَشْكُرُ الْقَلِيلَ، ثُمَّ ضَرَبَ بِيَدِهِ إِلَى التُّعْبَانِ وَ قَالَ: مَا تَقُولُ؟. قُلْتُ: الْأَمَانَ! الْأَمَانَ! قَدْ عَلِمْتُ أَيُّ لَمْ أَقُلْ إِلَّا حَقًّا، فَإِذَا قَوْسُهُ فِي يَدِهِ وَ لَيْسَ هُنَاكَ تُعْبَانٌ وَ لَا شَيْءٌ، فَلَمْ أَرُلْ أَخَذَرُهُ وَ أَخَافُهُ إِلَى يَوْمِي هَذَا.

When he^{asws} heard this talk from me, he^{asws} said: 'O you poor one! You are being subtle in the speech, and we^{asws}, People^{asws} of the Household, we^{asws} thank for the little'. Then he^{asws} tapped his^{asws} hand to the serpent and said: 'What are you saying?' I said, 'The safety! The safety! I know I did not say except truth'. There it was, as a bow in his^{asws} hand, and there was neither anymore serpent over there nor anything. I did not cease to be cautious of him^{asws} and fearing him^{asws} up to this day of mine'.

قَالَ سَلْمَانُ: فَضَحِكْتُ وَ قُلْتُ: وَ اللَّهُ مَا سَمِعْتُ بِمِثْلِ هَذِهِ الْأَعْجُوبَاتِ. قَالَ: يَا أَبَا عَبْدِ اللَّهِ! هَذَا مَا رَأَيْتُهُ أَنَا بِعَيْنِي هَاتَيْنِ، وَ لَوْ لَا أَنِّي قَدْ رَفَعْتُ الْحِشْمَةَ فِيمَا بَيْنِي وَ بَيْنَكَ مَا كُنْتُ بِالَّذِي أَخْبِرُكَ بِهَذَا.

Salman^{ra} said, 'I^{ra} laughed and said, 'By Allah^{azwj}! I^{ra} have not heard wonders the like of these'. He said, 'O Abu Abdullah! This is what I saw, with these two eyes of mine, and had I not raised the decency in what is between me and you^{ra}, I would not have been the one to inform you with this'.

قَالَ سَلْمَانُ: فَتَجَاهَلْتُ عَلَيْهِ، فَقُلْتُ: هَلْ رَأَيْتَ مِنْهُ سِحْرًا غَيْرَ مَا أَخْبَرْتَنِي بِهِ؟. قَالَ: نَعَمْ، لَوْ حَدَّثْتُكَ لَبَقِيتَ مِنْهُ مُتَحَيِّرًا، وَ لَا تَقُلْ - يَا أَبَا عَبْدِ اللَّهِ - إِنَّ هَذَا السِّحْرَ هُوَ الَّذِي أَظْهَرَهُ، لَا وَ اللَّهُ وَ لَكِنَّ هُوَ وَرَائَهُ يَرْتُونَهَا. قُلْتُ: كَيْفَ؟.

Salman^{ra} said, 'I^{ra} ignored him upon it and said, 'Have you seen any sorcery from him^{asws} other than what you informed me^{ra} with?' He said, 'Yes, if I were to narrate to you^{ra}, you^{ra} would remain bewildered from it, and I am not saying, O Abu Abdullah, this is the sorcery which he^{asws} is manifesting. No, by Allah^{azwj}! But, he^{asws} inherited it as an inheritance'. I^{ra} said, 'How?'

قَالَ: أَخْبَرَنِي أَبِي أَنَّهُ رَأَى مِنْ أَبِيهِ أَبِي طَالِبٍ وَ مِنْ عَبْدِ اللَّهِ سِحْرًا لَمْ يُسْمَعْ بِمِثْلِهِ، وَ دَكَرَ أَبِي أَنَّ أَبَاهُ نُفَيْلًا أَخْبَرَهُ أَنَّهُ رَأَى مِنْ عَبْدِ الْمُطَّلِبِ سِحْرًا لَمْ يُسْمَعْ بِمِثْلِهِ.

He said, 'My father informed me that he was from his^{asws} father^{as} Abu Talib^{asws}, and from Abdullah^{as}, such sorcery, he had not heard the like of it, and my father mentioned that his father Nufeyla informed him that he saw sorcery from Abdul Muttalib^{asws}, he had not heard the like of it'.

قَالَ سَلْمَانُ: فَقُلْتُ: حَدِّثْنِي بِمَا أَخْبَرَكَ بِهِ أَبُوكَ؟ قَالَ: نَعَمْ، أَخْبَرَنِي أَبِي أَنَّهُ خَرَجَ مَعَ أَبِي طَالِبٍ (ع) فِي سَفَرٍ يُرِيدُونَ الشَّامَ مَعَ تِجَارَةِ قُرَيْشٍ تَخْرُجُ مِنَ السَّنَةِ إِلَى السَّنَةِ مَرَّةً وَاحِدَةً فَيَجْمَعُونَ أَمْوَالًا كَثِيرَةً، وَ لَمْ يَكُنْ فِي الْعَرَبِ أَكْثَرَ تِجَارَةً مِنْ قُرَيْشٍ،

Salman^{ra} said, 'I^{ra} said, 'Narrate to me^{ra} with what your father heard?' He said, 'Yes, my father informed me that he went out with Abu Talib^{asws} in a journey intending Syria along with Quraysh traders, going out from the year to the year, once. They gathered a lot of wealth and there did not happen to be among the Arabs more traders than Quraysh.

فَلَمَّا كَانُوا بِنَعْصِ الطَّرِيقِ إِذَا قَوْمٌ مِنَ الْأَعْرَابِ قُطَاعٌ شَاكُونَ فِي السَّلَاحِ لَا يُرَى مِنْهُمْ إِلَّا الْحَدَقُ، فَلَمَّا ظَهَرُوا لَنَا هَالِكًا أَمْرُهُمْ وَ فَرَعْنَا وَ وَقَعَ الصِّبَاحُ فِي الْقَافِلَةِ، وَ اشْتَعَلَ كُلُّ إِنْسَانٍ بِنَفْسِهِ يُرِيدُ أَنْ يَنْجُو بِنَفْسِهِ فَقَطُّ، وَ دَهَمْنَا أَمْرَ جَلِيلٍ، وَ اجْتَمَعْنَا وَ عَزَمْنَا عَلَى الْحَرْبِ،

When they were in one of the roads, there was a group of Bedouin bandits peculiarly weaponised, nothing was seen from them except the evil intentions. When their matter appeared to our state and we were alarmed and the shouting occurred in the caravan, and every person was pre-occupied with himself intending to save himself only; and a mighty matter presented to us and we gathered and we determined upon the battle.

فَمَرَرْنَا بِأَبِي طَالِبٍ وَ هُوَ جَالِسٌ، فَقُلْنَا: يَا أَبَا طَالِبٍ! مَا لَكَ؟ أَلَا تَرَى مَا قَدْ دَهَمَنَا فَانْجِ بِنَفْسِكَ مَعَنَا؟ فَقَالَ: إِلَى أَيِّ نَهْرَبُ فِي هَذِهِ الْبَرَارِي؟. قُلْنَا: فَمَا الْحِيلَةُ؟. قَالَ: الْحِيلَةُ أَنْ نَدْخُلَ هَذِهِ الْجَزِيرَةَ فَنُقِيمَ فِيهَا وَ نَجْمَعَ أَمْثَعَتَنَا وَ دَوَائِبَنَا وَ أَمْوَالَنَا فِيهَا.

We passed by Abu Talib^{asws} and he^{as} was seated. We said, 'O Abu Talib^{asws}! Do you^{asws} not see what has presented to us, why don't you^{asws} save yourself^{asws} with us?' He^{asws} said, 'Where will we run to in this wilderness?' We said, 'So what is the means?' He^{asws} said: 'The means is that we should enter this island and stay in it, and we should gather our belongings and our animals and our wealth in it'.

قَالَ: قَبِينَا مُتَعَجِّبِينَ، وَ قُلْنَا: لَعَلَّهُ حُرٌّ وَ فَرَعَ بِمَا نَزَلَ بِهِ، فَقُلْنَا: وَجْهَكَ! وَ لَنَا هُنَا جَزِيرَةٌ؟. قَالَ: نَعَمْ. قُلْنَا: أَيُّنَ هِيَ؟. قَالَ: انظُرُوا أَمَامَكُمْ.

He said, 'We remained confused and we said, 'Perhaps he^{as} has gone mad and is panicking from what has befallen with him^{as}'. We said, 'Woe be unto you^{as}! And is there any island for us over here?' He^{as} said, 'Yes'. We said, 'Where is it?' He^{as} said: 'Look in front of you'.

قَالَ: فَظَنَرْنَا إِذَا وَ اللَّهُ جَزِيرَةٌ عَظِيمَةٌ لَمْ يَرَ النَّاسُ أَعْظَمَ مِنْهَا وَ لَا أَحْصَنَ مِنْهَا، فَانْتَحَلْنَا وَ حَمَلْنَا أَمْثَعَتَنَا، فَلَمَّا قَرَبْنَا مِنْهَا إِذَا بَيْنَنَا وَ بَيْنَهَا وَادٍ عَظِيمٌ مِنْ مَاءٍ لَا يُجْرَى أَحَدًا أَنْ يَسْلُكَهُ، فَقَالَ: وَجْهَكُمْ! أَلَا تَرَوْنَ هَذَا الطَّرِيقَ الْيَابِسَ الَّذِي فِي وَسْطِهِ قُلْنَا: لَا.

He said, 'We looked and there, by Allah^{azwj}, was a large island, the people had not seen any bigger than it, nor more fortified than it'. We departed and carried our belongings. When we were nearer to it, there was a large valley of water between us and it; it was impossible for anyone that he travels it. He^{as} said: 'Woe be unto you all! Are you not seeing this dry road which is in the middle of it?' We said, 'No'.

قَالَ: فَانظُرُوا أَمَامَكُمْ وَ عَنِ بَيْنِكُمْ، فَظَنَرْنَا إِذَا وَ اللَّهُ طَرِيقٌ يَابِسٌ سَهْلٌ الْمَسْلَكِ فَفَرَحْنَا، وَ قُلْنَا: لَقَدْ مَنَّ اللَّهُ عَلَيْنَا بِأَبِي طَالِبٍ، فَسَلَكَ وَ سَلَكْنَا خَلْفَهُ حَتَّى دَخَلْنَا الْجَزِيرَةَ فَحَطَطْنَا، فَقَامَ أَبُو طَالِبٍ فَحَطَّ حَطًّا عَلَى جَمِيعِ الْقَافِلَةِ، ثُمَّ قَالَ: يَا قَوْمُ! أَبَشِّرُوا فَإِنَّ الْقَوْمَ لَنْ يَصِلُوا إِلَيْكُمْ وَ لَا أَحَدٌ مِنْهُمْ بِشَوْعٍ.

He^{as} said: 'Look in front of you and on your right!' We looked, and there, by Allah^{azwj}, was a dry coastal road easy to travel. We rejoiced and said, 'Allah^{azwj} has Conferred upon us with Abu Talib^{asws}'. He^{as} travelled and we travelled behind him^{asws} until we entered the island and we settled. Abu Talib^{asws} stood up and drew a line around the entirety of the caravan, then said: 'O people! Rejoice, for the people (bandits) will never (be able to) arrive to you, nor anyone of them with any evil'.

قَالَ: وَ أَقْبَلْتِ الْأَعْرَابُ يَتْرَاكُضُونَ خَلْفَنَا، فَلَمَّا انْتَهَوْا إِلَى الْوَادِي إِذَا بَحْرٌ عَظِيمٌ قَدْ حَالَ بَيْنَهُمْ وَ بَيْنَنَا فَبُئِمُوا مُتَعَجِّبِينَ، فَنَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ، وَ قَالُوا: يَا قَوْمُ! هَلْ رَأَيْتُمْ قَطُّ هَاهُنَا جَزِيرَةً أَوْ بَحْرًا؟. قَالُوا: لَا.

He said, 'And the Bedouins came running behind us. When they ended up to the valley, there it was like a huge ocean having formed a barrier between them and us. They remained bewildered. They looked at each other and said, 'O people! Have you ever seen an island over here at all, or any ocean?' They said, 'No'.

فَلَمَّا كَثُرَ تَعَجُّبُهُمْ قَالَ شَيْخٌ مِنْهُمْ- قَدْ مَرَّتْ عَلَيَّ التَّجَارِبُ-: يَا قَوْمُ! أَنَا أَطَّلَعْتُكُمْ عَلَى بَيَانِ هَذَا الْأَمْرِ السَّاعَةِ. قَالُوا: هَاتِ- يَا شَيْخُ- فَإِنَّكَ أَقْدَمُنَا وَ أَكْبَرُنَا سِنًا وَ أَكْثَرُنَا تِجَارِبًا [تَجَارِبُ].

When their astonishment was a lot, an elder from them said – and the experience had passed upon him – 'O people! I shall notify you all upon the explanation of this matter, just now'. They said, 'Give, O sheikh, for you are our most ancient, and our eldest is years, and the most experienced of us'.

قَالَ: نَادُوا الْقَوْمَ، فَنَادَوْهُمْ، قَالُوا: مَا تُرِيدُونَ؟. قَالَ الشَّيْخُ: قُولُوا لَهُمْ: أَمَا فِيكُمْ أَحَدٌ مِنْ وُلْدِ عَبْدِ الْمُطَّلِبِ؟ فَنَادَوْهُمْ، فَقَالُوا: نَعَمْ، فِينَا أَبُو طَالِبٍ بِنُ عَبْدِ الْمُطَّلِبِ.

He said, 'The people called out, and they called out to them. They said, 'What do you want?' The sheikh said, 'Say to them, 'Is there anyone among you from the sons of Abdul Muttalib^{asws}? They called out to them saying, 'Yes, among us is Abu Talib^{asws} son^{asws} of Abdul Muttalib^{asws}'.

قَالَ الشَّيْخُ: يَا قَوْمُ! قَالُوا: لَبَّيْكَ. قَالَ: لَا يُمَكِّنُنَا أَنْ نَصِلَ إِلَيْهِمْ بِسُوءٍ أَصْلًا، فَانصَرِفُوا وَ لَا تَشْتَعِلُوا بِهِمْ، فَوَ اللَّهُ مَا فِي أَيْدِيكُمْ مِنْهُمْ قَلِيلٌ وَ لَا كَثِيرٌ، فَقَالُوا: قَدْ خَرَفَتْ أَيُّهَا الشَّيْخُ، أَ تَنْصَرِفُ عَنْهُمْ وَ تَتْرِكُ هَذِهِ الْأَمْوَالَ الْكَثِيرَةَ وَ الْأَمْعَةَ النَّفِيسَةَ مَعَهُمْ؟!، لَا وَ اللَّهُ وَ لَكِنْ مُحَاصِرُهُمْ أَوْ يَخْرُجُونَ إِلَيْنَا فَنَسْتَلْبُهُمْ.

The sheikh said, 'O people!' They said, 'Yes!' He said, 'It is then impossible for us to arrive to them with evil originally, so leave and do not be pre-occupied with them, for by Allah^{azwj}, there will not be in your hands from them, neither little nor more'. They said, 'You are senile, O sheikh! Should we disperse from them and leave such a lot of wealth, and the new chattels from them?! No, by Allah^{azwj}! But we shall besiege them, or (until) they come out to us, and we will plunder them'.

قَالَ الشَّيْخُ: قَدْ نَصَحْتُ لَكُمْ وَ لَكِنْ لَا تُجِيبُونَ النَّاصِحِينَ، فَانزَرُوا نَصَحَتَكُمْ وَ دَرُوا. قَالُوا: اسْكُتْ يَا جَاهِلُ! فَحَطُّوا رَوَاجِلَهُمْ لِإِحْصَارِهِمْ فَلَمَّا حَطُّوا أَبْصَرَ بَعْضُهُمْ بِالطَّرِيقِ الْيَاسِ، فَصَاحَ: يَا قَوْمُ! هَاهُنَا طَرِيقٌ يَاسٍ، فَأَبْصَرَ الْقَوْمُ كُلَّهُمْ الطَّرِيقَ الْيَاسِ، وَ فَرِحُوا وَ قَالُوا: نَسْتَرِيخُ سَاعَةً وَ نَغْلِفُ ذَوَابِنًا ثُمَّ نَرْجِعُ إِلَيْهِمْ فَإِنَّهُمْ لَا يُمَكِّنُهُمْ أَنْ يَتَخَلَّصُوا،

Then sheikh said, 'I have **advised to you all, but you do not love the advisers [7:79]**, so neglect your advice and leave'. They said, 'Be quiet, O ignorant one!' They moved their riding animals in order to besiege them. When they were moving, one of them saw the dry road. He shouted, 'O people! Over here is a dry road!' The people, all of them saw the dry road, and they rejoiced and said, 'Let us rest a while and feed our animals, then we shall depart to them, for they will not be able to defend themselves'.

فَفَعَلُوا، فَلَمَّا أَرَادُوا الْإِزْتِحَالَ تَقَدَّمَتْ طَائِفَةٌ مِنْهُمْ إِلَى الطَّرِيقِ الْيَابِسِ فَلَمَّا تَوَسَّطُوا عَرَفُوا وَ بَقِيَ الْآخِرُونَ يَنْظُرُونَ إِلَيْهِمْ فَأَمْسَكُوا وَ نَدِمُوا فَاجْتَمَعُوا إِلَى الشَّيْخِ، وَ قَالُوا: وَيْحَكَ يَا شَيْخُ! أَلَا أَخْبَرْتَنَا أَمْرَ هَذَا الطَّرِيقِ فَإِنَّهُ قَدْ أُغْرِقَ فِيهِ خَلْقٌ كَثِيرٌ.

They did so. When they wanted to depart, a group from them advanced to the dry road. When they were in the middle, they drowned, and the others remained looking on at them. They withheld and regretted, and they gathered to the sheikh and said, 'Woe be unto you, O sheikh! Will you not inform us with the matter of this road, for a lot of people have drowned in it?'

قَالَ الشَّيْخُ: قَدْ أَخْبَرْتُمْكُمْ وَ نَصَحْتُ لَكُمْ فَخَالَفْتُمُونِي وَ عَصَيْتُمْ أَمْرِي حَتَّى هَلَكَ مِنْكُمْ مَنْ هَلَكَ. قَالُوا لَهُ: وَ مِنْ أَيْنَ عَلِمْتَ ذَلِكَ يَا شَيْخُ؟. قَالَ: وَحُكْمُ! إِنَّا خَرَجْنَا مَرَّةً قَبْلَ هَذَا نُرِيدُ الْعَارَةَ عَلَى بَحَارَةِ قُرَيْشٍ، فَوَقَعْنَا عَلَى الْقَائِلَةِ فَإِذَا فِيهَا مِنَ الْأَمْوَالِ وَ الْأَمْعِيَةِ مَا لَا يُحْصَى كَثْرَتُهُ، فَعُلْنَا قَدْ جَاءَ الْعَيْبُ آخِرَ الْأَبَدِ،

The sheikh said, 'I had informed you and had advised you, but you opposed me and disobeyed my instructions, until they were destroyed from you the ones who were destroyed'. They said to him, 'And from where did you know what, O sheikh?' He said, 'Woe be unto you! Once we had gone out before this, intending Al-Gharah upon trade of Quraysh. We came across the caravan, and therein was from the wealth and the chattels what its number could not be counted. We said, 'We have become rich to the end, forever!'

فَلَمَّا أَحْسَبُوا بِنَا- وَ لَمْ يَكُنْ بَيْنَنَا وَ بَيْنَهُمْ إِلَّا قَدْرُ مِيلٍ- قَامَ رَجُلٌ مِنْ وُلْدِ عَبْدِ الْمُطَّلِبِ يُقَالُ لَهُ: عَبْدُ اللَّهِ، فَقَالَ: يَا أَهْلَ الْقَائِلَةِ! مَا تَرَوْنَ؟. قَالُوا: مَا تَرَى، قَدْ دَهَمْنَا هَذَا الْحَيْلُ الْكَثِيرُ، فَسَلُّوهُمْ أَنْ يَأْخُذُوا مِنَّا أَمْوَالَنَا وَ يُجْلُوا سِرْبَنَا فَإِنَّا إِنِ بَجُونَا بِأَنْفُسِنَا فَقَدْ فُزْنَا.

When they sensed us, and there did not happen to be between us and them except a measurement of a mile, a man from the sons of Abdul Muttalib^{asws} called Abdullah^{as} stood up and said, 'O people of the caravan! What can you see?' They said, 'What we see is that this huge cavalry will be attacking us, so ask them to take our wealth from us and leave our people, for when we have saved ourselves, then we have won'.

فَقَالَ عَبْدُ اللَّهِ: قُومُوا وَ ارْتَجِلُوا فَلَا بَأْسَ عَلَيْكُمْ. فَعُلْنَا: وَيْحَكَ! وَ قَدْ قَرَّبَ الْقَوْمُ وَ إِنِ ارْتَجَلْنَا وَضَعُوا عَلَيْنَا السُّيُوفَ. فَقَالَ: وَيْحَكُمْ! إِنَّا [إِن] لَنَا رَبًّا يَمْنَعُنَا مِنْهُمْ، وَ هُوَ رَبُّ الْبَيْتِ الْحَرَامِ وَ الرُّكْنِ وَ الْمَقَامِ، وَ مَا اسْتَجَرْنَا بِهِ قَطُّ إِلَّا أَجَارَنَا، فُقُومُوا وَ بَادِرُوا.

Abdullah^{as} said, 'Arise and depart, for there will be no problems upon you all'. We said, 'Woe be unto you! And the people have drawn near, and if we were to depart, they would place the swords upon us'. He^{as} said: 'Woe be unto you! There is a Lord^{azwj} for us to Protect us from them, and He^{azwj} is Lord^{azwj} of the Sacred House, and the (Yemeni) Corner and the (standing) place (of Ibrahim^{as}), and we will not seek Shelter with Him^{azwj} at all, except He^{azwj} would Shelter us. So, arise and initiate!'

قَالَ: فَقَامَ الْقَوْمُ وَ ارْتَحَلُوا، فَحَعَلُوا يَسِيرُونَ سَيْرًا رُوَيْدًا، وَ نَحْنُ نَتَّبِعُهُمْ بِالرَّكْضِ الْحَثِيثِ وَ السَّيْرِ الشَّدِيدِ فَلَا نَلْحَقُهُمْ، وَ كَثُرَ تَعَجُّبُنَا مِنْ ذَلِكَ، وَ نَظَرَ بَعْضُنَا إِلَى بَعْضٍ وَ قُلْنَا: يَا قَوْمُ! هَلْ رَأَيْتُمْ أَحَبَّ مِنْ هَذَا؟! إِنَّهُمْ يَسِيرُونَ سَيْرًا رُوَيْدًا وَ نَحْنُ نَتْرَاكُضُ فَلَا يُمَكِّنُنَا أَنْ نَلْحَقَهُمْ،

He said, 'The people arose and departed, and they went on to travel a gentle (hesitant) travel, and we were pursuing them with the swift running and the intense travel, but we could not catch up with them, and our astonishment from that was a lot, and we looked at each other and said, 'O people! Have you seen (anything) stranger than this?! They are travelling a gentle travel, and we are running but we are unable upon catching up with them'.

فَمَا زَالَ ذَلِكَ دَابَّتَنَا وَ دَابَّتُهُمْ ثَلَاثَةَ أَيَّامٍ وَ لَيَالِيهَا، كُلُّ يَوْمٍ يَخْطُونَ فَيَقُومُ عَبْدُ اللَّهِ فَيَخْطُ خَطًّا حَوْلَ الْقَافِلَةِ وَ يَقُولُ لِأَصْحَابِهِ: لَا تَخْرُجُوا مِنَ الْخَطِّ فَإِنَّهُمْ لَا يَصِلُونَ إِلَيْكُمْ فَتَنْتَهِي إِلَى الْخَطِّ فَلَا يُمَكِّنُنَا أَنْ نَتَجَاوَزَهُ،

That did not cease, we persevered and they persevered for three days and nights. Every day they would take steps, and Abdullah^{as} would stand and draw a line around the caravan and say to his^{as} companions: 'Do not go out from the line, for they will not be (able to) arrive to you'. We ended up to the line, but were unable upon crossing it.

فَلَمَّا كَانَ بَعْدَ ثَلَاثَةِ أَيَّامٍ - كُلُّ يَوْمٍ يَسِيرُونَ سَيْرًا رُوَيْدًا وَ نَحْنُ نَتْرَاكُضُ أَشْرَفْنَا عَلَى هَلَاكِ أَنْفُسِنَا وَ عَطِبَتْ دَوَائِبُنَا وَ بَقِينَا لَا حَرَكَةَ بِنَا وَ لَا نُهُوضَ، قُلْنَا: يَا قَوْمُ! هَذَا وَ اللَّهُ الْعَطْبُ وَ الْهَلَاكُ، فَمَا تَرَوْنَ؟ قَالُوا: الرَّأْيُ الْإِنْصِرَافُ عَنْهُمْ، فَإِنَّهُمْ قَوْمٌ سَحَرَةٌ.

When it was after three days, every day they would travel a gentle travel, and we were running, we overlooked upon destruction of our own selves, and our animals were fatigues and we remained not having any movement for us nor any advancing. We said, 'O people! By Allah^{azwj}, this is the fatigue and destruction, so what is your view?' They said, 'The opinion is for the dispersing away from them, for they are a people of sorcery'.

فَقَالَ بَعْضُهُمْ لِبَعْضٍ: إِنْ كَانُوا سَحَرَةً فَالرَّأْيُ أَنْ نَغِيبَ عَنْ أَنْصَارِهِمْ وَ نُؤَاهِمَهُمْ أَنَّا قَدْ أَنْصَرَفْنَا عَنْهُمْ، فَإِذَا ارْتَحَلُوا كَرَرْنَا عَلَيْهِمْ كَرَّةً وَ هَجَمْنَا عَلَيْهِمْ فِي مَضِيقٍ. قَالُوا: نَعَمْ الرَّأْيُ هَذَا، فَاَنْصَرَفْنَا عَنْهُمْ وَ أَوْهَمْتَاهُمْ أَنَّا قَدْ بَسْنَا،

He said, 'They said to each other, 'If they were sorcerer, then the opinion is that we should disappear from their sights and make them imagine that we have dispersed away from them. When they have departed, we should turn a full circle upon them and attack them in a narrow strait'. They said, 'Yes, the (correct) opinion is this'. So, we dispersed away from them and made them imagine that we had despaired.

فَلَمَّا كَانَ مِنَ الْعَدِ ارْتَحَلُوا وَ مَضَوْا فَتَرَكْنَاهُمْ حَتَّى اسْتَبْطَنُوا وَادِيًا فَمُنَّمَا فَاسْرَجْنَا وَ رَكِبْنَا حَتَّى لَحِقْنَاهُمْ، فَلَمَّا أَحْسَوْا بِنَا فَرَعُوا إِلَى عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ، وَ قَالُوا: قَدْ لَحِقُونَا. فَقَالَ: لَا تَأْسَ عَلَيْهِمْ، امضُوا رُوَيْدًا.

When it was the next morning, they departed and went and we neglected them until we hid in a valley. We stood up and saddled and rode until we caught up with them. When they sensed us, they panicked to Abdullah Bin Abdul Muttalib^{asws} and said, 'They have caught up with us!' He^{saww} said: 'There will be no problems upon you, continue gently'.

قَالَ: فَجَعَلُوا يَسِيرُونَ سَيْرًا رُويْدًا، وَ نَحْنُ نَتَرَاكِضُ وَ نَقْتُلُ أَنْفُسَنَا وَ دَوَابَّنَا حَتَّى أَشْرَفْنَا عَلَى الْمَوْتِ مَعَ دَوَابِّنَا، فَلَمَّا كَانَ فِي آخِرِ النَّهَارِ قَالَ عَبْدُ اللَّهِ لِأَصْحَابِهِ: حُطُّوا رَوَاحِلِكُمْ، وَ قَامَ فَحَطَّ حَطًّا وَ قَالَ: لَا تَخْرُجُوا مِنَ الْخُطِّ فَإِنَّهُمْ لَنْ يَصِلُوا إِلَيْكُمْ بِمَكْرُورٍ،

He said, 'They went on to travel a gentle travel, and we were galloping and killing ourselves and our animals until we overlooked upon the death along with our animals. When it was during the end of the day, Abdullah^{as} said to his^{as} companions: 'Lay down your riding animals', and he^{as} stood up and drew a line and said: 'Do not go out from this line, for they will never (be able to) arrive to you with any abhorrence'.

فَأْتَيْنَا إِلَى الْخُطِّ فَوَ اللَّهُ مَا أَمَكْنَا أَنْ نَتَجَاوَزَهُ، فَقَالَ بَعْضُنَا لِبَعْضٍ: وَ اللَّهُ مَا بَقِيَ إِلَّا الْهَلَاكُ أَوْ الْإِنْصِرَافُ عَنْهُمْ عَلَى أَنْ لَا نَعُودَ إِلَيْهِمْ.

We ended up to the line, and by Allah^{azwj}, we were not able upon crossing over it. One of us said to the other, 'By Allah^{azwj}, there does not remain except for the destruction or the dispersal from them, upon that we would not return to them'.

قَالَ: فَأَنْصَرَفْنَا عَنْهُمْ فَقَدْ عَطِبَتْ دَوَابُّنَا وَ هَلَكَتْ، وَ كَانَتْ سَفَرَةً مَشُومَةً عَلَيْنَا، فَلَمَّا سَمِعُوا ذَلِكَ مِنَ الشَّيْخِ قَالُوا: أَلَا أَخْبَرْنَا بِهَذَا الْحَدِيثِ فَكُنَّا نَنْصَرِفُ عَنْهُمْ وَ لَمْ يَغْرُقْ مِنَّا مَنْ عَرِقَ؟

He said, 'We dispersed away from them, and our animals were fatigues and died, and the journey had been an evil omen upon us'. When they heard that from the sheikh, they said, 'Why didn't you inform us with this narration (before) and we would have dispersed from them and the ones from us who drowned would not have drowned?'

قَالَ الشَّيْخُ: قَدْ أَخْبَرْتُكُمْ وَ نَصَحْتُ لَكُمْ، وَ قُلْتُ لَكُمْ: انْصَرِفُوا عَنْهُمْ فَلَيْسَ لَكُمْ الْوُضُوءُ إِلَيْهِمْ، وَ فِيهِمْ رَجُلٌ مِنْ وُلْدِ عَبْدِ الْمُطَّلِبِ، وَ قُلْتُمْ: إِنِّي قَدْ خَرَفْتُ وَ دَهَبَ عَقْلِي،

The sheikh said, 'I had informed you and advised to you and said to you, 'Disperse away from them, for there won't be for you any arrival to them, and among them is a man^{asws} from the sons of Abdul Muttalib^{asws}', and you said I had become senile and my mind had gone'.

فَلَمَّا سَمِعَ أَبِي هَذَا الْكَلَامَ مِنَ الشَّيْخِ وَ هُوَ يُحَدِّثُ أَصْحَابَهُ عَلَى رَأْسِ الْخُطِّ نَظَرَ إِلَى أَبِي طَالِبٍ فَقَالَ: وَيْحَكَ! أَمَا تَسْمَعُ مَا يَقُولُ الشَّيْخُ؟ قَالَ: بَلَى يَا خَطَّابُ! أَنَا وَ اللَّهُ فِي ذَلِكَ الْيَوْمِ مَعَ عَبْدِ اللَّهِ فِي الْقَافِلَةِ وَ أَنَا غُلَامٌ صَغِيرٌ، وَ كَانَ هَذَا الشَّيْخُ عَلَى قَعُودٍ لَهُ، وَ كَانَ شَابِكًا لَا يُرَى مِنْهُ إِلَّا حَدَقَتُهُ، وَ كَانَتْ لَهُ جُمَّةٌ قَدْ أَرْخَاهَا عَنْ يَمِينِهِ وَ شِمَالِهِ.

When my father heard this speech from the sheikh, and he was narrating to his companions at the top of the line, he looked at Abu Talib^{asws}. He said: 'Woe be unto you! Did you not hear what the sheikh said?' He said, 'Yes O Khattab! By Allah^{azwj}, I was with Abdullah^{as} in the caravan on that day, and I was a young boy, and this sheikh was upon a seat of his and it was thorny, and I could not see from him except his stare, and there were forelocks for him he had rested these on his right and his left.

فَقَالَ الشَّيْخُ: صَدَقَ وَ اللَّهُ كُنْتُ يَوْمَئِذٍ عَلَى قَعُودٍ عَلَيَّ دُؤَابَتَانِ قَدْ أُرْسَلْتُهُمَا عَنْ يَمِينِي وَ شِمَالِي. قَالَ الْخُطَّابُ: فَأَنْصَرِفُوا عَنَّا.

The sheikh said, 'You speak the truth. By Allah^{azwj}, on that day I was upon a seat, upon me were two forelocks and I had sent them on my right and my left'. Al Khattab said, 'Dispersed from us'.

فَقَالَ أَبُو طَالِبٍ: اذْجَلُوا. فَارْتَحَلْنَا، فَإِذَا لَا جَزِيرَةَ وَلَا بَحْرَ وَلَا مَاءَ، وَإِذَا نَحْنُ عَلَى الْجَادَّةِ وَالطَّرِيقِ الَّذِي لَمْ نَزَلْ نَسْلُكُهُ فَسِرْنَا وَتَخَلَّصْنَا بِسِحْرِ أَبِي طَالِبٍ حَتَّى وَرَدْنَا الشَّامَ فَرَجِحَ مُسْتَبْشِرِينَ، وَحَلَفَ الحُطَّابُ أَنَّهُ مَرَّ بَعْدَ بِذَلِكَ المَوْضِعِ بَعِيْهِ أَكْثَرَ مِنْ عِشْرِينَ مَرَّةً إِلَى الشَّامِ فَلَمْ يَرَ جَزِيرَةً وَلَا بَحْرًا وَلَا مَاءً،

Abu Talib^{asws} said, 'Depart!' We departed and there was neither any island, nor ocean, nor water, and there we were upon the passageway and the road which we had not ceased to travel. We travelled and were finished off (from the danger) due to the sorcery of Abu Talib^{asws} until we arrived at Syria, happy, joyful. And Al-Khattab vowed that he had passed by the place exactly afterwards more than twenty times going to Syria but could neither see any island, nor ocean, nor any water'.

وَ حَلَفْتُ فُرَيْشٌ عَلَى ذَلِكَ، فَهَلْ هَذَا- يَا سَلْمَانَ- إِلَّا سِحْرٌ مُسْتَمِرٌّ؟.

And Quraysh vowed upon that, so is this, O Salman^{ra}, except '**Continuous sorcery!**' [54:2]?'

قَالَ سَلْمَانُ: قُلْتُ: وَاللَّهِ مَا أَذْرِي مَا أَقُولُ لَكَ إِلَّا أَنَّكَ تُورِدُ عَلَيَّ عَجَائِبَ مِنْ أَمْرِ بَنِي هَاشِمٍ. قَالَ: نَعَمْ، يَا أَبَا عَبْدِ اللَّهِ! هُمْ أَهْلُ بَيْتِ يَتَوَارَثُونَ السِّحْرَ كَابِرًا عَنْ كَابِرٍ!.

Salman^{ra} said, 'I^{ra} said, 'By Allah^{azwj}! I^{ra} do not know what to say to you except you have reported unto me^{ra} wonders from the matter of the Clan of Hashim^{asws}'. He said, 'Yes, O Abu Abdullah! They are a family inheriting the sorcery, an elder from an elder!'

قَالَ سَلْمَانُ: قُلْتُ- وَأَنَا أُرِيدُ أَنْ أَقْطَعَ الحَدِيثَ-: مَا أَرَى أَنَّ هَذَا سِحْرٌ. قَالَ: سُبْحَانَ اللَّهِ! يَا أَبَا عَبْدِ اللَّهِ! تَرَى كَذَبَ الحُطَّابِ وَأَصْحَابِهِ، أَ تَرَكَ مَا حَدَّثْتُكَ بِهِ مِمَّا عَابَتْهُ [عَايَنْتَهُ] أَنَا بَعِيْهِ كَذِبَ [كَذِبًا]؟.

Salman^{ra} said, 'I^{ra} said, and I^{ra} wanted to cut the discussion, 'I^{ra} do not see this as sorcery'. He said, 'Glory be to Allah^{azwj}, O Abu Abdullah! You^{ra} see the lie of Al-Khattab and his companions, and you^{ra} see what I have narrated to you with from what I had witnessed with my eyes as a lie?'

قَالَ سَلْمَانُ: فَصَحِّحْتُ، قُلْتُ: وَبِئْسَ! إِنَّكَ لَمْ تَكْذِبْ وَلَا كَذَبَ الحُطَّابِ وَأَصْحَابِهِ، وَ هَذَا كُلُّهُ صِدْقٌ وَ حَقٌّ.

Salman^{ra} said, 'I^{ra} laughed and said, 'Woe be unto you! You neither lied, nor did Al-Khattab and his companions, lie, and this, all of it is truth and true'.

فَقَالَ: وَاللَّهِ لَا تُفْلِحُ أَبَدًا، وَ كَيْفَ تُفْلِحُ وَ قَدْ سَحَرَكَ ابْنُ أَبِي طَالِبٍ؟. قُلْتُ: فَاتْرُكْ هَذَا .. مَا تَعُولُ فِي فَكِّ الرِّقَبَةِ وَالْمَالِ الَّذِي وَافَاكَ مِنْ خُرَّاسَانَ؟.

He said, 'By Allah^{azwj}! You^{ra} will not succeed, ever! And how can you^{ra} succeed, and the son^{asws} of Abu Talib^{asws} has bewitched you^{ra}? I^{ra} said, 'Leave this. What do you say regarding freeing the neck and the wealth which came to you from Khurasan?'

قَالَ: وَيُحْك! يُمَكِّنِي أَنْ أَغْصِي هَذَا السَّاحِرَ فِي شَيْءٍ يَأْمُرُنِي بِهِ؟ نَعَمْ أَفُكُّهَا عَلَيَّ رَغِمَ مِنِّي وَأَوْجَهَ بِالْمَالِ إِلَيْهِ.

He said, 'Woe be unto you! Am I able to disobey this sorcerer regarding anything he^{asws} orders me with? Yes, I will free it (a slave) upon the rubbing of the nose from me, and I will direct the wealth to him^{asws}'.

قَالَ سَلْمَانُ: فَأَنْصَرَفْتُ مِنْ عِنْدِهِ، فَلَمَّا بَصُرَ بِي أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ: يَا سَلْمَانُ! طَالَ حَدِيثُكُمَا. قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ حَدَّثَنِي بِالْعَجَائِبِ مِنْ أَمْرِ الْخَطَّابِ وَ أَبِي طَالِبٍ.

Salman^{ra} said, 'I left from his presence. When Amir Al-Momineen^{asws} sighted me, he^{asws} said: 'O Salman^{ra}! Your discussion was prolonged'. I^{ra} said, 'O Amir Al-Momineen^{asws}! He narrated to me with the wonder from the matter of Al-Khattab and Abu Talib^{asws}'.

قَالَ: نَعَمْ- يَا سَلْمَانُ- قَدْ عَلِمْتُ ذَلِكَ وَ سَمِعْتُ جَمِيعَ مَا جَرَى بَيْنَكُمَا، وَ مَا قَالَ لَكَ أَيْضاً إِنَّكَ لَا تُفْلِحُ.

He^{asws} said: 'Yes, O Salman^{ra}! I^{asws} have known that and have heard the entirety of what flowed between the two of you, and what he said to you^{ra} as well, that you^{ra} will not succeed'.

قَالَ سَلْمَانُ: وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا حَضَرَ الْكَلَامَ غَيْرِي وَ غَيْرُهُ، فَأَخْبَرَنِي مَوْلَايَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِجَمِيعِ مَا جَرَى بَيْنِي وَ بَيْنَهُ.

Salman^{ra} said, 'By Allah^{azwj}, the One^{azwj} Who, there is no god except He^{azwj}! No one had attended the talk apart from me and him. My Master^{asws} Amir Al-Momineen^{asws} informed me with the entirety of what had flowed between me^{ra} and him'.

قَالَ: يَا سَلْمَانُ! عُدْ إِلَيْهِ فَخُذْ مِنْهُ الْمَالَ وَ أَحْضِرْ فُرَقَاءَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ فَرَّقَهُ إِلَيْهِمْ.

Then he^{asws} said: 'O Salman^{ra}! Return to him and take the wealth from him and go to the poor Emigrants and the Helpers in the Masjid of Rasool-Allah^{saww}, and distribute it to them'¹⁵³.

115- كنز: رُوِيَ عَنْ مُحَمَّدِ بْنِ جُمُهَورٍ، عَنْ فَصَالَةَ، عَنْ أَبِي بَرْزَةَ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ مُبَسَّرٍ، عَنْ بَعْضِ آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي قَوْلِهِ: وَ لَقَدْ خَلَقْنَا الْإِنْسَانَ وَ نَعْلَمُ مَا تُؤَسُّوسُ بِهِ نَفْسُهُ، قَالَ: هُوَ الْأَوَّلُ.

(The book) 'Taweel Al Ayaat Al Zaahira' – It is reported from Muhammad Bin Jamhour, from Fazalat, from Ayoub, from Abdul Rahman, from Muyasser,

'From one^{asws} from the Progeny^{asws} of Muhammad^{saww} regarding His^{azwj} Words: **And We Created the human being, and We know what his mind suggests to his self, [50:16].** He^{asws} said: 'He is the first (Abu Bakr)'.

وَ قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَمْتَهُ وَ لَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ، قَالَ: هُوَ زُفْرٌ، وَ هَذِهِ الْآيَاتُ إِلَى قَوْلِهِ: يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَ تَقُولُ هَلْ مِنْ مَزِيدٍ فِيهَا وَ فِي أَتْبَاعِهَا، وَ كَانُوا أَحَقَّ بِهَا وَ أَهْلَهَا.

¹⁵³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 114

And: **His paired one will say, 'Our Lord! I did not make him transgress, but he was in a far straying' [50:27]**, he^{asws} said: 'He is Zufer (Umar), and these Verses up to His^{azwj} Words: **On the Day that We will say to Hell: "Are you filled up?" And it will say: "Are there any more?" [50:30]**, is regarding them both and their followers, **and they were deserving of it and rightful of it, [48:26]**'.¹⁵⁴

116- كنز: رَوَى بِحَذْفِ الْإِسْنَادِ مَرْفُوعاً إِلَى أَبِي حَمزَةَ الثَّمَالِيِّ، قَالَ: قُلْتُ لِمَوْلَايَ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ: أَسْأَلُكَ عَنْ شَيْءٍ تَنْفِي بِهِ عَنِّي مَا خَافَ نَفْسِي؟. قَالَ: ذَلِكَ إِلَيْكَ. قُلْتُ: أَسْأَلُكَ عَنِ الْأَوَّلِ وَالثَّانِي؟.

(The book) 'Taweel Al Ayaat Al Zaahira' – It is reported by the deleted chain, raising it to Abu Hamza Al Sumali who said,

'I said to my Master^{asws} Ali^{asws} Bin Al-Husayn^{asws}, 'Can I ask you^{asws} about something negating by it from me what has engrossed myself?' He^{asws} said: 'That is up to you'. I said, 'I ask you^{asws} about the first (Abu Bakr) and the second (Umar)?'

فَقَالَ: عَلَيْهِمَا لَعْنَةُ اللَّهِ، كِلَاهُمَا مَضِيَا وَ اللَّهُ مُشْرِكِينَ كَافِرِينَ بِاللَّهِ الْعَظِيمِ.

He^{asws} said: 'Upon them is the Curses of Allah^{azwj}. By Allah^{azwj}! Both died as Polytheists, Kafirs with Allah^{azwj} the Magnificent'.

قُلْتُ: يَا مَوْلَايَ وَ الْأَيْمَةُ مِنْكُمْ يُحْيُونَ الْمَوْتَى؟ وَ يُرْوُونَ الْأَكْمَةَ وَ الْأَبْرَصَ؟ وَ يَمْشُونَ عَلَى الْمَاءِ؟.

I said, 'O my Master^{asws}! And can the Imams^{asws} from you^{asws} revive the dead? And can they^{asws} cure the blind and the leper? And can they^{asws} walk upon the water?'

فَقَالَ عَلَيْهِ السَّلَامُ: مَا أَعْطَى اللَّهُ نَبِيًّا شَيْئاً إِلَّا أَعْطَى مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِثْلَهُ، وَ أَعْطَاهُ مَا لَمْ يُعْطِهِمْ وَ مَا لَمْ يَكُنْ عِنْدَهُمْ، وَ كُلُّ مَا كَانَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَقَدْ أَعْطَاهُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ ثُمَّ الْحَسَنَ ثُمَّ الْحُسَيْنَ عَلَيْهِمَا السَّلَامُ ثُمَّ إِمَاماً بَعْدَ إِمَامٍ إِلَى يَوْمِ الْقِيَامَةِ، مَعَ الزِّيَادَةِ الَّتِي تَحْدُثُ فِي كُلِّ سَنَةٍ، وَ فِي كُلِّ شَهْرٍ، وَ فِي كُلِّ يَوْمٍ.

He^{asws} said: 'Allah^{azwj} did not Give any Prophet^{as} anything except and He^{azwj} Gave Muhammad^{saww} similar to it, and Gave him^{saww} what He^{azwj} had not Given to them^{as}, and what did not happen to be with them^{as}; and all what was with Rasool-Allah^{saww}, so he^{saww} gave it to Amir Al-Momineen^{asws}, then Al-Hassan^{asws}, then Al-Husayn^{asws}, then an Imam^{asws} after an Imam^{asws} up to the Day of Qiyamah, along with the increase which occurs during every year, and during every month, and during every day".¹⁵⁵

117- كنز: مُحَمَّدُ بْنُ الْعَبَّاسِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكٍ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ مِهْرَانَ، عَنْ سَعِيدِ بْنِ عُثْمَانَ، عَنْ دَاوُدَ الرَّقِّيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِهِ تَعَالَى: الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ؟.

(The book) 'Taweel Al-Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ja'far Bin Malik, from Al Hassan Bin Ali Bin Mihran, from Saeed Bin Usman, from Dawood Al Raqqy who said,

¹⁵⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 115

¹⁵⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 116

'I asked Abu Abdullah^{asws} about Words of the Exalted: **The sun and the moon are both with Reckonings [55:5]?**'

قَالَ: إِنَّ الشَّمْسَ وَ الْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ يَجْرِيَانِ بِأَمْرِهِ، ثُمَّ إِنَّ اللَّهَ ضَرَبَ ذَلِكَ مَثَلًا لِمَنْ وَتَبَ عَلَيْنَا وَ هَتَكَ حُرْمَتَنَا وَ ظَلَمَنَا حَقَّنَا،

He^{asws} said: 'The sun and the moon are two Signs from the Signs of Allah^{azwj} flowing by His^{azwj} Command. Then Allah^{azwj} Struck that example for the ones who leapt upon us^{asws}, and violated our^{asws} sanctity, and oppressed our^{asws} rights'.

فَقَالَ: هُمَا بِحُسْبَانٍ، قَالَ: هُمَا فِي عَذَابِي.

He said, 'They both (Abu Bakr and Umar) are with Reckoning. He^{azwj} is Saying: "They are both in My^{azwj} Punishment"¹⁵⁶.

118- وَ يُؤَيِّدُهُ مَا رَوَاهُ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي تَفْسِيرِهِ، عَنْ أَبِيهِ، عَنِ الْحُسَيْنِ بْنِ خَالِدٍ، عَنِ الرِّضَا عَلَيْهِ السَّلَامُ فِي قَوْلِهِ تَعَالَى: الرَّحْمَنُ عَلَّمَ الْقُرْآنَ قَالَ: اللَّهُ عَلَّمَ مُحَمَّدًا الْقُرْآنَ.

And it is supported by what is reported by Ali Bin Ibrahim in his Tafseer, from his father, from Al Husayn Bin Khalid,

'From Al-Reza^{asws} regarding Words of the Exalted: 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **The Beneficent [55:1] Taught the Quran [55:2]**, so he^{asws} said: 'Allah^{azwj} Taught Muhammad^{saww} the Quran'.

فُلْتُ: خَلَقَ الْإِنْسَانَ؟. قَالَ: ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ.

I said, '(What about): **Created the human being [55:3]?**' He^{asws} said: 'That is Amir Al-Momineen^{asws}'.

فُلْتُ: عَلَّمَهُ الْبَيَانَ؟. قَالَ: عَلَّمَهُ بَيَانَ كُلِّ شَيْءٍ يَحْتَاجُ النَّاسُ إِلَيْهِ.

I said, '**Taught him the clarification [55:4]?**' He^{azwj} Taught him^{asws} the clarification of everything from what the people would be needy to him^{asws}.

فُلْتُ: الشَّمْسُ وَ الْقَمَرُ بِحُسْبَانٍ؟. قَالَ: هُمَا بِعَذَابِ اللَّهِ. فُلْتُ: الشَّمْسُ وَ الْقَمَرُ يُعَذَّبَانِ؟. قَالَ: سَأَلْتِ عَنْ شَيْءٍ فَأَيِّقْنِي، إِنَّ الشَّمْسَ وَ الْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ يَجْرِيَانِ بِأَمْرِهِ مُطِيعَانِ لَهُ، صَوُّهُمَا مِنْ نُورِ عَرْشِهِ وَ حَرُّهُمَا مِنْ جَهَنَّمَ،

I^{asws} said: '**The sun and the moon are both with Reckonings [55:5]?**' He^{asws} said: 'They are both (Abu Bakr and Umar) in the Punishment of Allah^{azwj}'. I said, 'The sun and the moon are both Punished?' He^{asws} said: 'You have asked about a thing, so be certain of it. The sun and the moon are two Signs from the Signs of Allah^{azwj}, flowing by His^{azwj} Command, being obedient to Him^{azwj}. Their illumination is from the Noor of His^{azwj} Throne, and their heat is from Hell.'

¹⁵⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 117

فَإِذَا كَانَتِ الْقِيَامَةُ عَادَا [عَادَ] إِلَى الْعَرْشِ نُورُهُمَا وَ عَادَ إِلَى النَّارِ حَرُّهُمَا، فَلَا يَكُونُ شَمْسٌ وَ لَا قَمَرٌ، وَ إِنَّمَا عَنَاهُمَا، أَوْ لَيْسَ قَدْ رَوَى النَّاسُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: إِنَّ الشَّمْسَ وَ الْقَمَرَ نُورَانِ فِي النَّارِ!؟. قُلْتُ: بَلَى.

When it will be the Qiyamah, both their lights (Noor) would return to the Throne, and their heat would return to the Fire (Hell). So, there would neither happen to be a sun nor a moon, and rather it means those two (Abu Bakr and Umar). Or haven't the people reported that Rasool-Allah^{saww} said: 'The sun and the moon are two Noors in the Fire?!' I said, 'Yes'.

قَالَ: أَمَا سَمِعْتَ قَوْلَ النَّاسِ: .. فَلَانَ وَ فَلَانَ شَمْسُ هَذِهِ الْأُمَّةِ وَ نُورُهَا!؟ فَهُمَا فِي النَّارِ. قُلْتُ: بَلَى.

He^{asws} said: 'Have you not heard the words of the people, 'So and so and so and so are the sun of this community and its Noor?! So, they are both in the Fire'. I said, 'Yes'.

قَالَ: وَ اللَّهُ مَا عَنَى غَيْرُهُمَا .. إِلَى آخِرِ الْحَبْرِ كَمَا سَيَأْتِي.

He^{asws} said: 'By Allah^{azwj}! It does not mean other than the two' – up to the end of the Hadeeth as I (Majlisi) would be coming with it"¹⁵⁷.

119- كثر: فِي رِوَايَةِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحَكَمِ، عَنِ ابْنِ عَمِيرَةَ، عَنِ ابْنِ فَرْقَدٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ تَعَالَى: وَ ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ.. الْآيَةِ؟. فَقَالَ: هَذَا مَثَلٌ ضَرَبَهُ اللَّهُ لِزَوْجَتَيْ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الَّتِي تَزَوَّجَهَا عُثْمَانُ بْنُ عَفَّانَ.

(The book) 'Taweel Al Ayaat Al Zaahira' – In a report of Muhammad Bin Ali Bin Al Hakam, from Ibn Aameyra, from Ibn Farqad,

'From Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic: **And Allah Strikes an example for those who believe – wife of Pharaoh [66:11]** – the Verse. He^{asws} said: 'This is an example Allah^{azwj} Struck of Ruqayya^{as} (step) daughter of Rasool-Allah^{saww} who was married to Usman Bin Affan'.

قَالَ: وَ قَوْلُهُ: وَ بَنِي مِنْ فِرْعَوْنَ وَ عَمَلِهِ؟. يَعْنِي مِنَ الثَّلَاثِ وَ عَمَلِهِ. وَ قَوْلُهُ: وَ بَنِي مِنَ الْقَوْمِ الظَّالِمِينَ؟. يَعْنِي بَنِي أُمَيَّةَ.

He^{asws} said: 'And His^{azwj} Words: **and Rescue me from Pharaoh and his deeds** – means the third one (Usman) and his deeds, and His^{azwj} Words: **and Rescue me from the unjust people!** [66:11] – meaning the clan of Umayya"¹⁵⁸.

120- كثر: رُوِيَ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ، عَنْ حَمَادِ بْنِ عِيسَى، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ، عَنْهُمْ عَلَيْهِمُ السَّلَامُ فِي قَوْلِهِ تَعَالَى: وَ لَا تُطِغْ كُلَّ خَلَافٍ مَهِينٍ؟، الثَّانِي. هَمَزٌ مَشَاءٌ بِنَمِيمٍ مَنَاعٌ لِلْخَيْرِ مُعْتَدٍ أَنِيمٌ عُنُلٌ بَعْدَ ذَلِكَ زَنِيمٌ، قَالَ: الْعُنُلُ: الْكَافِرُ الْعَظِيمُ الْكُفْرِ، وَ الزَّانِمُ: وَ لَدَّ الرَّانَا.

(The book) 'Taweel Al Ayaat Al Zaahira' – It is reported from Muhammad Bin Jamhour, from Hammad Bin Isa, from Al Husayn Bin Mukhtar,

'From them^{asws} regarding Words of the Exalted: **And do not heed a despicable oath-monger [68:10]** – the second one (Umar), **A defamer, malicious slanderer [68:11] Preventer of the**

¹⁵⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 118

¹⁵⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 119

good, an excessive sinner [68:12] Callous, after (all) that, ignoble [68:13]. He^{asws} said: 'The callous is the Kafir of grievous kufr, and the ignoble is one born of adultery'.¹⁵⁹

121- كثر: مُحَمَّدُ بْنُ الْبَرْقِيِّ، عَنِ الْأَحْمَسِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ .. مِثْلَهُ، إِلَّا أَنَّهُ زَادَ فِيهِ: وَكَانَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَقْرَأُ: فَسْتَبْصِرُ وَ يُبْصِرُونَ بِأَيْكُمْ الْمُفْتُونُ، فَلَقِيَهُ النَّبِيُّ، فَقَالَ لَهُ: تُعَرِّضُ بِي وَ بِصَاحِبِي؟!.

(The book) 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Barqy, from Al Ahmasy,

'From Abu Abdullah^{asws} – similar to it, except that there is an increase in it: 'And Amir Al-Momineen^{asws} was reciting: **So you shall be seeing, and they (too) shall be seeing [68:5]**, and the second (Umar) met him^{asws}. He said to him^{asws}, 'Are you^{asws} applying it to me and my companion (Abu Bakr)?!'

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ- وَ لَمْ يَتَعَدَّرْ إِلَيْهِ-: أَلَا أُخْبِرُكَ بِمَا نَزَلَ فِي بَنِي أُمَيَّةَ؟ نَزَلَ فِيهِمْ: فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ.. الآية،

Amir Al-Momineen^{asws} said, and did not offer an excuse to him: 'Shall I^{asws} inform you with what has been Revealed regarding clan of Umayya?' It was Revealed regarding them: '**perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22]** – the Verse'.

قَالَ: فَكَذَّبَهُ، وَ قَالَ: هُمْ خَيْرٌ مِنْكُمْ، وَ أَوْصَلَ لِلرَّحِمِ.

He (Abu Abdullah^{asws}) said: 'He belied him^{asws} and said, 'They are better than you, and more maintainers of the relationships'.¹⁶⁰

122- كثر: مُحَمَّدُ بْنُ الْعَبَّاسِ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمَالِكِيِّ، عَنِ مُحَمَّدِ بْنِ عَيْسَى، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، عَنِ الْحُسَيْنِ الْجُمَالِ، قَالَ: حَمَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَلَمَّا بَلَغَ غَدِيرِ خُمٍّ نَظَرَ إِلَيَّ وَ قَالَ: هَذَا مَوْضِعُ قَدَمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حِينَ أَخَذَ بِيَدِ عَلِيٍّ عَلَيْهِ السَّلَامُ، وَ قَالَ: مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ، وَ كَانَ عَن يَمِينِ الْفُسْطَاطِ أَرْبَعَةُ نَفَرٍ مِنْ قُرَيْشٍ سَمَّاهُمْ لِي،

(The book) 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Hassan Bin Ahmad Al Maliky, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan, from Al Husayn Al Jammal (the camelier) who said,

'I carried (on a camel) Abu Abdullah^{asws} from Al-Medina to Makkah. When he^{asws} reached Ghadeer Khum, he^{asws} looked at me and said: 'This is the place of the foot-step of Rasool-Allah^{saww} when he^{saww} held a hand of Ali^{asws} and said: 'One whose Master^{saww} I^{saww} was, so Ali^{asws} is his Master^{asws}, and on the right of the tent were four persons from Quraysh' – and he^{asws} named them to me.

فَلَمَّا نَظَرُوا إِلَيْهِ وَ قَدْ رَفَعَ يَدَهُ حَتَّى بَانَ بِيَاضُ إِنْطِيهِ، قَالَ: انْظُرُوا إِلَى عَيْنَيْهِ قَدْ انْقَلَبَتَا كَأَنَّهُمَا عَيْنَا جُنُونٍ،

When they looked at him^{saww}, and he^{saww} had raised his^{asws} hand until the whiteness of his^{saww} armpits were seen, he (one of the four) said, 'Look at his^{saww} eyes! They are rolling as if these are eyes of a madman!'

¹⁵⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 120

¹⁶⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 121

فَأَتَاهُ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ فَقَالَ: اقْرَأْ: وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا.. الآية، وَالدُّكْرُ: عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ.

Jibraeel^{as} came to him^{saww} and said: 'Read: **And those who commit Kufr would almost smite you with their eyes (when they hear the Zikr,) [68:51]**. And the 'Zikr' is Ali^{asws} Bin Abu Talib^{asws}.

فَقُلْتُ: الْحَمْدُ لِلَّهِ الَّذِي أَسْمَعَنِي هَذَا مِنْكَ. فَقَالَ: لَوْ لَا أَنَّكَ جَمَّالِي لَمَا حَدَّثْتُكَ بِهَذَا، لِأَنَّكَ لَا تُصَدِّقُ إِذَا رَوَيْتَ عَنِّي.

I said, 'The Praise be to Allah^{azwj} Who Made me hear this from you^{asws}'. He^{asws} said: 'Had you not been a camelier, I^{asws} would not have narrated with this to you, because you will not be ratified when you report from me^{asws}'.¹⁶¹

123- كنز: مُحَمَّدٌ، عَنِ الْبَرْقِيِّ، عَنِ سَيْفِ بْنِ عَمِيرَةَ، عَنِ أُخَيْبَةَ، عَنِ مَنْصُورِ بْنِ حَازِمٍ، عَنِ حُمْرَانَ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقْرَأُ هَذِهِ الْآيَةَ: وَ جَاءَ فِرْعَوْنُ يُعْنِي الثَّالِثَ، وَ مِنْ قَبْلَهُ الْأُولَى، وَ الْمُؤْتَفِكَاتُ أَهْلُ الْبَصْرَةِ، بِالْحَاطِقَةِ الْحُمَيْرَاءِ.

(The book) 'Taweel Al Ayaat Al Zaahira' – Muhammad, from Al Barqy, from Sayf Bin Ameyra, from his brother, from Mansour Bin Hazim, from Humran who said,

'I heard Abu Ja'far^{asws} reciting this Verse: '**And there came Pharaoh** – meaning the third (Usman), **and ones before him**, - the two former ones (Abu Bakr and Umar), **and the overturned (towns)** – the people of Al-Basrah, **with the persistence sinners [69:9]** – Al Humeyra (Ayesha)".¹⁶²

124- وَ بِالْإِسْنَادِ، عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مِثْلَهُ، قَالَ: وَ جَاءَ فِرْعَوْنُ - يُعْنِي الثَّالِثَ - وَ مِنْ قَبْلَهُ - يُعْنِي الْأُولَى - بِالْحَاطِقَةِ يُعْنِي عَائِشَةَ.

And by the chains, from Abu Abdullah^{asws} – similar to it. He^{asws} said: '**And there came Pharaoh** – meaning the third (Usman), **and ones before him**, - the two former ones (Abu Bakr and Umar), **with the persistence sinners [69:9]** – Ayesha".¹⁶³

125- كنز: فِي تَفْسِيرِ أَهْلِ الْبَيْتِ عَلَيْهِمُ السَّلَامُ فِي قَوْلِهِ تَعَالَى: فَالْمَلَقِيَاتِ دُكْرًا قَالَ: هِيَ الْمَلَائِكَةُ تُلْقِي الدُّكْرَ عَلَى الرَّسُولِ وَ الْإِمَامِ عَلَيْهِمَا السَّلَامُ،

(The book) 'Taweel Al Ayaat Al Zaahira' – In the interpretation of People^{asws} of the Household regarding Words of the Exalted: **the couriers of the Zikr [77:5]**, he^{asws} said: 'These are the Angels casting the Zikr unto the Rasool^{saww} and the Imam^{asws}.

وَ فِي قَوْلِهِ عَزَّ وَ جَلَّ: أَمْ لَمْ نُهْلِكِ الْأُولَى ثُمَّ نُثَبِّعُهُمُ الْآخِرِينَ قَالَ: نُهْلِكِ الْأُولَى. أَيِ الْأُمَّةِ الْمَاضِيَةِ قَبْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، ثُمَّ نُثَبِّعُهُمُ الْآخِرِينَ الَّذِينَ خَالَفُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ يُعْنِي بَنِي أُمَيَّةَ وَ بَنِي فُلَانَ.

And regarding the Mighty and Majestic: **Did We not destroy the former ones? [77:16] Then We followed them up with the latter ones [77:17]**, he^{asws} said: '**Did We not destroy the former ones? [77:16]** – i.e., the former communities before the Prophet^{saww}. **Then We**

¹⁶¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 122

¹⁶² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 123

¹⁶³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 124

followed them up with the latter ones [77:17], those who opposed Rasool-Allah^{saww}: **Like that We Deal with the criminals [77:18]** – meaning the clan of Umayya and clan of so and so”.¹⁶⁴

126- وَ رَوَى بِحَدْفِ الْإِسْنَادِ مَرْفُوعاً إِلَى الْعَبَّاسِ بْنِ إِسْمَاعِيلَ، عَنْ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ فِي هَذِهِ الْآيَةِ قَالَ: يَعْني الْأَوَّلُ وَ الثَّانِي، ثُمَّ تُنْبِئُهُمُ الْأَخِيرِينَ قَالَ: الثَّالِثُ وَ الرَّابِعُ وَ الْخَامِسُ، كَذَلِكَ تَفْعَلُ بِالْمُحْرَمِينَ مِنْ بَنِي أُمَيَّةَ، وَ قَوْلُهُ: وَ إِنَّا نَيُومِعِدُ لِلْمُكَدِّبِينَ بِأَمِيرِ الْمُؤْمِنِينَ وَ الْأَيْمَةِ عَلَيْهِمُ السَّلَامُ.

(The book) ‘Taweel Al Ayaat Al Zaahira’ – And it is reported by the deleted chain, raising it to Al Abbas Bin Ismail,

‘Abu Al-Hassan Al-Reza^{asws} regarding this Verse, said: ‘It means the first (Abu Bakr) and the second (Umar), **Then We followed them up with the latter ones [77:17]** – the third (Usman) and the fourth and the fifth, **Like that We Deal with the criminals [77:18]** – from the clan of Umayya. And His^{azwj} Words: **Woe on that Day is for the beliers [77:19]** of Amir-Al-Momineen^{asws}, and the Imams^{asws}’.¹⁶⁵

127- كثر: مُحَمَّدُ بْنُ الْعَبَّاسِ، عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ سَيَّارٍ، عَنْ بَعْضِ أَصْحَابِنَا مَرْفُوعاً إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: إِذَا لَادَ النَّاسُ مِنَ الْعَطَشِ قِيلَ لَهُمْ: انْطَلِعُوا إِلَى مَا كُنْتُمْ بِهِ تُكَدِّبُونَ- يَعْني أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ- فَيَقُولُ لَهُمْ: انْطَلِعُوا إِلَى ظِلِّ ذِي ثَلَاثِ شُعَبٍ، قَالَ: يَعْني الثَّلَاثَةَ، فُلَانٌ .. وَ فُلَانٌ .. وَ فُلَانٌ.

(The book) ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Al Qasim Bin Sayyar, from one of our companions, raising it to,

‘Abu Abdullah^{asws} having said: When the people flee from the thirst, it will be said to them: **‘Go on towards what you were belying with! [77:29]**, Meaning Amir Al-Momineen^{asws}, so he^{asws} will be saying to them: **‘Go on towards a shade with three branches! [77:30]**’. He^{asws} said: ‘It Means the three – so and so (Abu Bakr), and so and so (Umar), and so and so (Usman)’”.¹⁶⁶

128- كا: الْحُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ مُعَلَّى بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ أُورَمَةَ وَ عَلِيِّ بْنِ عَبْدِ اللَّهِ، عَنْ عَلِيِّ بْنِ حَسَّانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فِي قَوْلِ اللَّهِ تَعَالَى: إِنَّ الَّذِينَ ارْتَدُّوا عَلَى أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى فُلَانٌ .. وَ فُلَانٌ .. وَ فُلَانٌ ارْتَدُّوا عَنِ الْإِيمَانِ فِي تَرْكِ وَلايَةِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ.

(The book) ‘Al Kafi’ – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awramah, and Ali Bin Abdullah, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj} the Exalted: **Surely, those who turned back upon their back from after the Guidance having become clarified to them, [47:25]**, - ‘So and so (Abu Bakr), and so and so (Umar), and so and so (Usman) turned back from the Eman (became apostates) by leaving the Wilayah of Amir Al-Momineen^{asws}’.

قُلْتُ: قَوْلُهُ تَعَالَى: ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ

¹⁶⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 125

¹⁶⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 126

¹⁶⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 127

I said, '(What about) the Words of the Exalted: **That is because they said to those who abhorred what Allah Revealed, 'We shall obey you in some of the matters', and Allah Knows their secrets [47:26]?**

قَالَ: نَزَلَتْ وَاللَّهِ فِيهِمَا وَ فِي أَتْبَاعِهِمَا، وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ الَّذِي نَزَلَ بِهِ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ فِي عَلِيٍّ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ

He^{asws} said: 'It was Revealed regarding the two of them (Abu Bakr and Umar), and regarding the ones who followed both of them, and these are the Words of Allah^{azwj} Mighty and Majestic which Jibraeel^{as} descended with upon Muhammad^{saww}: **That is because they said to those who abhorred what Allah Revealed - regarding Ali^{asws}, 'We shall obey you in some of the matters', [47:26].**

قَالَ: دَعَا بَنِي أُمَيَّةَ إِلَى مِيثَاقِهِمْ أَلَّا يُصَيِّرُوا الْأَمْرَ فِينَا بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ لَا يُعْطُونَا مِنَ الْخُمْسِ شَيْئاً، وَ قَالُوا: إِنْ أَعْطَيْنَاهُمْ إِيَّاهُ لَمْ يَخْتَاجُوا إِلَى شَيْءٍ، وَ لَمْ يُبَالُوا أَنْ لَا يَكُونَ الْأَمْرُ فِيهِمْ، فَقَالُوا: سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ الَّذِي دَعَوْتُمُونَا إِلَيْهِ- وَ هُوَ الْخُمْسُ- أَنْ لَا نُعْطِيَهُمْ مِنْهُ شَيْئاً،

He^{asws} said: 'The Clan of Umayya called to their covenant, that they will never let the command to be among us^{asws} after the Prophet^{saww}, nor did they give to us^{asws} anything from the *Khums*, and said, 'We will not give to them^{asws} who are not needy for anything', and they did not even care if the command were not to be among them, so they said, **'We shall obey you in some of the matters'**, which you are calling us to, and it is *Al-Khums* that we will not give to them^{asws} anything of.

وَ قَوْلُهُ: كَرِهُوا مَا نَزَّلَ اللَّهُ وَ الَّذِي نَزَّلَ اللَّهُ مَا افْتَرَضَ عَلَى خَلْقِهِ مِنْ وِلَايَةِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، وَ كَانَ مَعَهُمْ أَبُو عُبَيْدَةَ وَ كَانَ كَاتِبَهُمْ، فَأَنْزَلَ اللَّهُ: أَمْ أَوْفَرْتُمُو أَمْرًا فَإِنَّا مُبْرَمُونَ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَ نَجْوَاهُمْ.. الْآيَةَ.

And the Exalted Said: **abhorred what Allah Revealed [47:26]** - and this is which Allah^{azwj} Revealed what He^{azwj} Obligated upon His^{azwj} creatures from the Wilayah of Amir Al-Momineen^{asws}. And among them was Abu Ubeyda, and he was their scribe, so Allah^{azwj} Mighty and Majestic Revealed: **Or are they reckoning that We cannot Hear their secrets and their whisperings? Yes! And our Messengers (who are) with them, are recording [43:80]**".¹⁶⁷

129- كما بِالْإِسْنَادِ الْمُتَقَدِّمِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: وَ مَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ قَالَ: نَزَلَتْ فِيهِمْ، حَيْثُ دَخَلُوا الْكَعْبَةَ فَتَعَاهَدُوا وَ تَعَاهَدُوا عَلَى كُفْرِهِمْ وَ جُحُودِهِمْ بِمَا نَزَلَ فِي أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، فَأَلْحَدُوا فِي النَّبِيِّ بِظُلْمِهِمُ الرَّسُولَ وَ وَلِيَّهُ فَبَعْدَ الْقَوْمِ الظَّالِمِينَ.

(The book) 'Al kafi', by the preceding chain,

'From Abu Abdullah^{asws} (regarding): **and the one who responds with the heresy, with injustice [22:25].** He^{asws} said: 'It was regarding them (Abu Bakr, Umar, Ma'az Bin Jabal, Saalim Mawla, and Ubeydullah Bin Al-Jarrah) when they entered the Kabah, so they made a pact and agreed upon their Kufr and their rejection with what was Revealed regarding Amir Al-Momineen^{asws}, and they became heretics in the House (Kabah) with injustice to the

¹⁶⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 128

Rasool^{saww} and his^{saww} successor^{asws} **Therefore, remoteness is for the unjust people [23:41]**¹⁶⁸.

130- يب: الحُسَيْنُ بْنُ سَعِيدٍ، عَنِ النَّضْرِ، عَنِ ابْنِ سِنَانٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: أَخَّرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَيْلَةً مِنَ اللَّيَالِي الْعِشَاءِ الْأَخِيرَةِ مَا شَاءَ اللَّهُ، فَجَاءَ عُمَرُ فَدَقَّ الْبَابَ، فَقَالَ: يَا رَسُولَ اللَّهِ (ص) نَامَ النِّسَاءُ، نَامَ الصِّبْيَانُ،

(The book 'Al Tahzeeb – Al Husayn Bin Saeed, from Al Nazar, from Ibn Sinan,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} delayed the Al-Isha the last (Salat) on a night from the nights, for as long as Allah^{azwj} so Desired. Umar came and knocked the door. He said, 'O Rasool-Allah^{saww}! The women are sleeping, the children are sleeping'.

فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَقَالَ: لَيْسَ لَكُمْ أَنْ تُؤْذُونِي وَلَا تَأْمُرُونِي، إِنَّمَا عَلَيْكُمْ أَنْ تَسْمَعُوا وَتُطِيعُوا.

Rasool-Allah^{saww} came out and said: 'It isn't for you all that you should be hurting me^{asws} nor instructing me^{saww}. But rather, upon you is that you should be listening and obeying!'¹⁶⁹

131- كا: الحُسَيْنُ بْنُ مُحَمَّدٍ، عَنِ الْمُعَلَّى، عَنِ الْوَشَاءِ، عَنِ ابْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّ اللَّهَ عَزَّ وَجَلَّ مَنَّ عَلَيْنَا بِأَنْ عَرَفْنَا تَوْحِيدَهُ، ثُمَّ مَنَّ عَلَيْنَا بِأَنْ أَقْرَبْنَا بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِالرَّسَالَةِ، ثُمَّ اخْتَصَّنا بِحُبِّكُمْ أَهْلَ الْبَيْتِ (ع) نَتَوَلَّكُمْ وَنَتَّبِعُكُمْ مِنْ عَدُوِّكُمْ، وَإِنَّمَا يُرِيدُ اللَّهُ بِدَلِكِ خَلَاصَ أَنْفُسِنَا مِنَ النَّارِ.

(The book) 'Al-Kafi' – Al Husayn Bin Muhammad, from al Moalla, from Al Washa, from Aban Bin Usman, from Abdul Rahman,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to Abu Abdullah^{asws}, 'Allah^{azwj}, Mighty is His^{azwj} Mention, Conferred upon us by Making us recognise His^{azwj} Tawheed, then He^{azwj} Conferred upon us that He^{azwj} Made us recognise Muhammad^{saww} as being with the Message, then He^{azwj} Specialised us with loving you^{asws}, People^{asws} of the Household, that we should befriend you^{asws} and disavow from your^{asws} enemies. And rather, Allah^{azwj} Wanted by that for our souls to be finished from the Fire'.

قَالَ: وَرَفَعْتُ وَبَكَيتُ. فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: سَلِي، فَوَ اللَّهُ لَا تَسْأَلُنِي عَنْ شَيْءٍ إِلَّا أَخْبَرْتُكَ بِهِ.

He (the narrator) said, 'And I softened and wept'. Abu Abdullah^{asws} said: 'Ask me^{asws}, for by Allah^{azwj}, you will not ask me^{asws} about anything except I^{asws} will inform you with it'.

قَالَ: فَقَالَ لَهُ عَبْدُ الْمَلِكِ بْنُ أَعْيَنَ: مَا سَمِعْتُهُ قَالَهَا لِمَخْلُوقٍ قَبْلَكَ، قَالَ: قُلْتُ: حَبَّرَنِي عَنِ الرَّحْلَيْنِ؟.

He (the narrator) said, 'Abdul Malik Bin Ayan said to him^{asws}, 'I have not heard him^{asws} saying it to any creature before you'. I said, 'Inform me about the two men (Abu Bakr and Umar)'.

قَالَ: فَقَالَ ظَلَمَانَا حَقًّا فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَ مَنَعَا فَاطِمَةَ عَلَيْهَا السَّلَامُ مِيرَاثَهَا مِنْ أَبِيهَا، وَ جَرَى ظَلْمُهُمَا إِلَى الْيَوْمِ،

¹⁶⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 129

¹⁶⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 130

He (the narrator) said, 'He^{asws} said: 'They both oppressed us^{asws} of our^{asws} rights (which are) in the Book of Allah^{azwj} Mighty and Majestic, and prevented (Syeda) Fatima^{asws} of her^{asws} inheritance from her^{asws} father^{saww}, and their injustices have flowed until today'.

قَالَ: - وَ أَشَارَ إِلَى خَلْفِهِ - وَ نَبَذَا كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمَا.

He (the narrator) said, 'And he^{asws} gestured to behind him^{asws}: 'And they threw the Book of Allah^{azwj} behind their backs''¹⁷⁰.

132- كا: وَ بَحَثَا الْإِسْنَادِ، عَنْ أَبِي بَانٍ، عَنْ عُقْبَةَ بْنِ بَشِيرٍ الْأَسَدِيِّ، عَنِ الْكُمَيْتِ بْنِ زَيْدِ الْأَسَدِيِّ، قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، فَقَالَ: وَ اللَّهُ يَا كُمَيْتُ! لَوْ كَانَ عِنْدَنَا مَالٌ لَأَعْطَيْنَاكَ مِنْهُ، وَ لَكِنْ لَكَ مَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لِحَسَّانَ بْنِ ثَابِتٍ: لَنْ يَزَالَ مَعَكَ رُوحُ الْقُدْسِ مَا دَبَّيْتُ عَنَّا،

(The book) 'Al Kafi' – And by this chain, from Aban, from Uqba Bin Bashir Al Asady, from Al Kumeyt Bin Zayd Al Asady who said,

'I entered to see Abu Ja'far^{asws}. He^{asws} said: 'By Allah^{azwj}, O Kumeyt! If there was wealth in our^{asws} possession, we^{asws} would have given it to you from it, but for you is what Rasool-Allah^{saww} said to Al-Hasaan Bin Sabit: 'The Holy Spirit will not cease to be with you for as long as you are defending us^{asws} (in your poems)''.

قَالَ: قُلْتُ: خَبِّرْنِي عَنِ الرَّحْلَيْنِ؟

He (the narrator) said, 'I said, 'Inform me about the two men (Abu Bakr and Umar)?'

قَالَ: فَأَخَذَ الْوِسَادَةَ فَكَسَرَهَا فِي صَدْرِهِ ثُمَّ قَالَ: وَ اللَّهُ يَا كُمَيْتُ! مَا أَهْرَيْقُ مِحْمَةً مِنْ دَمٍ، وَ لَا أُحِذَ مَالٌ مِنْ عَيْرِ جِلْهِ، وَ لَا قُلِبَ حَجَرٌ عَنْ حَجَرٍ إِلَّا ذَاكَ فِي أَعْنَاقِهِمَا.

He (the narrator) said, 'He^{asws} grabbed the pillow and crushed it in his^{asws} chest, then said: 'O Kumeyt! No cup of blood is spilt, nor any wealth taken from other than its permissible means, nor any stone turned from a stone, except that is in their necks''¹⁷¹.

133- كا: وَ بَحَثَا الْإِسْنَادِ، عَنْ أَبِي بَانٍ بْنِ عُثْمَانَ، عَنِ الْحَارِثِ النَّضْرِيِّ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ: عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ: الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا قَالَ: مَا تَقُولُونَ فِي ذَلِكَ؟ قُلْتُ: نَقُولُ: هُمُ الْأَفْجَرَانِ مِنَ قُرَيْشٍ، بَنُو أُمَيَّةَ وَ بَنُو الْمُعَيْرَةِ.

(The book) 'Al Kafi' – And by this chain, from Aban Bin Usman, from Al Haris Al Nazry who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj}: **Do you not see those who replaced the Favour of Allah for Kufr [14:28]**, (Imam^{asws}) asked: 'What are you all saying about that?' I said, 'We are saying that these are the two tyrants (Abu Bakr and Umar) from the Quraysh, the Clan of Umayya and the Clan of Al-Mugheira'.

¹⁷⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 131

¹⁷¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 132

قَالَ: ثُمَّ قَالَ: هِيَ وَاللَّهُ فُرَيْشٌ قَاطِبَةٌ، إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَاطَبَ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَقَالَ: إِنِّي فَضَّلْتُ فُرَيْشًا عَلَى الْعَرَبِ، وَ أَتَمَمْتُ عَلَيْهِمْ نِعْمَتِي، وَ بَعَثْتُ إِلَيْهِمْ رَسُولِي فَبَدَّلُوا نِعْمَتِي كُفْرًا وَ أَخْلَوْا قَوْمَهُمْ دَارَ الْبُورِ.

He^{asws} said: ‘By Allah^{azwj}, this is about the Quraysh in its entirety. Allah^{azwj} Blessed and Exalted Addressed His^{sawww} Prophet^{azwj}, so He^{azwj} Said: “I^{azwj} Gave Preference to the Quraysh over the Arabs, and Completed upon them My^{azwj} Favours, and Sent to the My^{azwj} Rasool^{sawww}, but they replaced My^{azwj} Favour with Kufr, **and released their people into the abode of perdition? [14:28]**”¹⁷².

134- كا: عَلِيُّ، عَنْ أَبِيهِ، عَنِ ابْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: كَانَتْ امْرَأَةً مِنَ الْأَنْصَارِ تَوَدُّنَا أَهْلَ الْبَيْتِ وَ تُكَيِّرُ التَّعَاهُدَ لَنَا، وَ إِنَّ عُمَرَ بْنَ الْخَطَّابِ لَقِيَهَا ذَاتَ يَوْمٍ وَ هِيَ تُرِيدُنَا، فَقَالَ لَهَا: أَيُّنْ تَذْهَبِينَ يَا عَجُوزَ الْأَنْصَارِ؟.

(The book) ‘Al Kafi’ – Ali, from his father, from Ibn Mahboub, from Abdullah Bin Sinan who said,

‘I heard Abu Abdullah^{asws} saying: ‘There was a woman from the Helpers being cordial to us People^{asws} of the Household, and frequent the pledge to us^{asws}, and Umar Bin Al-Khattab met her one day while she was intending (to come to) us^{asws}. He said to her, ‘Where are you going, O old woman of the Helpers?’

فَقَالَتْ: أَذْهَبُ إِلَى آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَلَيْهِمْ وَ أَحَدُّدُ بِيَمِ عَهْدًا، وَ أَقْضِي حَقَّهُمْ. فَقَالَ لَهَا عُمَرُ: وَئِلَكَ لَيْسَ لَهُمُ الْيَوْمَ حَقٌّ عَلَيْكَ وَ لَا عَلَيْنَا، إِنَّمَا كَانَ لَهُمْ حَقٌّ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَأَمَّا الْيَوْمَ فَلَيْسَ لَهُمْ حَقٌّ، فَأَنْصِرِي.

She said, ‘I am going to Progeny^{asws} of Muhammad^{sawww}, to greet unto them^{asws}, and renew the pact with them^{asws}, and fulfil their^{asws} rights’. Umar said to her, ‘Woe be unto you! There aren’t any rights for them^{asws} today upon you, nor upon us. But rather, there used to be rights in the era of Rasool-Allah^{sawww}. As for today, there aren’t any rights for them, so leave’.

فَإَنْصَرَفَتْ حَتَّى أَتَتْ أُمَّ سَلَمَةَ، فَقَالَتْ لَهَا أُمَّ سَلَمَةَ: مَاذَا أَبْطَأَ بِكَ عَنَّا؟. فَقَالَتْ: إِنِّي لَقَيْتُ عُمَرَ بْنَ الْخَطَّابِ .. فَأَخْبَرْتَهَا بِمَا قَالَتْ لِعُمَرَ وَ مَا قَالَ لَهَا عُمَرُ، فَقَالَتْ لَهَا أُمَّ سَلَمَةَ: كَذَبٌ، لَا يَزَالُ حَقُّ آلِ مُحَمَّدٍ وَاجِبًا عَلَى الْمُسْلِمِينَ إِلَى يَوْمِ الْقِيَامَةِ.

She left until she came to Umm Salama^{ra}. Umm Salama^{ra} said to her, ‘What is that which delayed you from us^{asws}?’ she said, ‘I met Umar Bin Al-Khattab’ – and she informed her^{ra} with what she had said to Umar and what Umar had said to her. Umm Salama^{ra} said, ‘He lied! The rights of Progeny^{asws} of Muhammad^{sawww} will not cease to be Obligatory upon the Muslims up to the Day of Qiyamah”¹⁷³.

135- كا: مُهَيْدٌ، عَنِ ابْنِ سَمَاعَةَ، عَنْ عَبْدِ بْنِ وَاجِدٍ، عَنْ أَبِيهِ، عَنِ الْفُضَيْلِ بْنِ الرَّبِيعِ، عَنْ فَرْوَةَ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: ذَاكَرْتُهُ شَيْبًا مِنْ أَمْرِهِمَا، فَقَالَ: ضَرَبْتُكُمْ عَلَى دَمِ عُنْتَمَانَ ثَمَانِينَ سَنَةً وَ هُمْ يَعْلَمُونَ أَنَّهُ كَانَ ظَالِمًا، فَكَيْفَ - يَا فَرْوَةُ - إِذَا ذَكَرْتُمْ صَنَمِيهِمْ؟.

(The book) ‘Al kafi’ – Humeyd, from Ibn Sama’at, from someone else, from Aban, from Al Fuzeyl Bin Al Zubeyr, from Farwa,

¹⁷² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 133

¹⁷³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 134

'From Abu Ja'far^{asws} having said: 'I recalled to him^{asws} something of both their matters (Abu Bakr and Umar). He^{asws} said: 'They have been striking (killing) you upon the blood of Usman for eighty years, and (although) they knew that he was unjust, so how would it, O Farwa, when you were to mention their two idols?'¹⁷⁴

36- كا: مُحَمَّدُ بْنُ يَحْيَى، عَنِ ابْنِ عِيسَى، عَنِ ابْنِ مَجْبُوبٍ، عَنْ هِشَامِ بْنِ سَالِمٍ، عَنْ عَمَّارِ السَّابِاطِيِّ، قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ قَالَ: نَزَلَتْ فِي أَبِي الْفَصِيلِ، إِنَّهُ كَانَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عِنْدَهُ سَاحِرًا، فَكَانَ إِذَا مَسَّهُ الضَّرُّ - يَعْنِي السُّقْمَ - دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ - يَعْنِي تَائِبًا إِلَيْهِ مِنْ قَوْلِهِ فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَا يَقُولُ -

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Hisham Bin Salim, from Ammar Al Sabaty who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} the Exalted: **And when harm touches the human being, he supplicates to his Lord being penitent to Him [39:8]**, he^{asws} said: 'This was Revealed regarding Abu Al-Faseyl, who used to consider the Rasool Allah^{saww} as a sorcerer. And when distress afflicted him, meaning illness, he supplicated to his Lord^{azwj} penitently, meaning repenting to Him^{azwj}, from what he used to say with regards to the Rasool Allah^{saww}.

ثُمَّ إِذَا حَوَّلَهُ نِعْمَةً مِنْهُ بِعَيْنِي الْعَافِيَةَ نَسِيَ مَا كَانَ يَدْعُوا إِلَيْهِ بِعَيْنِي نَسِيَ التَّوْبَةَ إِلَى اللَّهِ عَزَّ وَجَلَّ بِمَا كَانَ يَقُولُ فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِنَّهُ سَاحِرٌ،

Then when He Bestows a Favour from Him - meaning the restoration of health, **he forgets whatever he had been supplicating from before** - meaning his asking for Forgiveness to Allah^{azwj} from what he used to say regarding the Rasool Allah^{saww} that he^{saww} was a sorcerer.

وَ لِدَلِّكَ قَالَ اللَّهُ عَزَّ وَجَلَّ: فُلٌ تَمْتَعُ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ يَعْنِي إِمْرَتِكَ عَلَى النَّاسِ بِعَيْرِ حَقٍّ مِنَ اللَّهِ عَزَّ وَجَلَّ وَ مِنْ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

And for that are the Words of Allah^{azwj} Mighty and Majestic: **'Enjoy with your Kufr for a little while! You will be from the inmates of the Fire' [39:8]**, meaning your influence which you have over the people with any right from Allah^{azwj} Mighty and Majestic or from His^{azwj} Rasool^{saww}.

قَالَ: ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: ثُمَّ عَطَفَ الْقَوْلَ مِنَ اللَّهِ عَزَّ وَجَلَّ فِي عَلِيِّ عَلَيْهِ السَّلَامُ بِجُحْدِهِ وَ فَضْلِهِ عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى، فَقَالَ: أَمْرٌ هُوَ قَائِمٌ آتَاءَ اللَّيْلِ سَاجِدًا وَ قَائِمًا بِحَدْرُ الْأَجْرَةِ وَ يَرْجُوا رَحْمَةَ رَبِّهِ فُلٌ هُنَّ يَسْتَوِي الَّذِينَ يَعْلَمُونَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ الَّذِينَ لَا يَعْلَمُونَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَ [بَلَّ يَقُولُونَ] إِنَّهُ سَاحِرٌ كَذَّابٌ إِذَا يَتَذَكَّرُ أَوْلُوا الْأَبَابِ

He (the narrator) said: 'Then Abu Abdullah^{asws} said: 'Then Allah^{azwj} Mighty and Majestic Spoke Sympathetically with regards to Ali^{asws} Informing him^{asws} of his^{asws} situation, and his^{asws} merits in the Presence of Allah^{azwj} Blessed and Exalted, so He^{azwj} Said: **Safe is He who is obedient during the hours of the night, performing Sajdah and standing, being cautious of the Hereafter and hoping for the Mercy of his Lord. Say: 'Are they equal, those who do not know** - that Muhammad is the Rasool Allah^{saww}, and (they are saying) that

¹⁷⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 135

Muhammad^{saww} is a lying sorcerer, **But rather, the ones of the understanding will heed [39:9].**

قَالَ: ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: هَذَا تَأْوِيلُهُ يَا عَمَّارُ!.

Then Abu Abdullah^{asws} said: 'This is its explanation, O Ammar"¹⁷⁵.

137- كا: عَلِيٌّ، عَنْ أَبِيهِ، عَنْ حَنَّانٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: .. إِنَّ الشَّيْخَيْنِ فَارِقًا الدُّنْيَا وَ لَمْ يَتُوبَا، وَ لَمْ يَدْكُرَا مَا صَنَعَا بِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، فَعَلَيْهِمَا لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ.

(The book) 'Al Kafi' – Ali, from his father, from Hannan, from his father,

'From Abu Ja'far^{asws} having said: 'The two sheikhs (Abu Bakr and Umar), separated from the world and did not repent, and did not remember what they had done with Amir Al-Momineen^{asws}. So, **upon them is the Curse of Allah and the Angels and of the people, altogether [3:87]**'¹⁷⁶.

138- وَ هَذَا الْإِسْنَادُ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْهُمَا، فَقَالَ: يَا أَبَا الْفَضْلِ! مَا تَسْأَلُنِي عَنْهُمَا؟! فَوَ اللَّهُ مَا مَاتَ مِنَّا مَيِّتٌ قَطُّ إِلَّا سَاحِطًا عَلَيْهِمَا، وَ مَا مِنَّا الْيَوْمَ إِلَّا سَاحِطًا عَلَيْهِمَا يُوصِي بِذَلِكَ الْكَبِيرُ مِنَّا الصَّغِيرَ،

And by this chain (from the book 'Al Kafi'), said,

'I asked Abu Ja'far^{asws} about them both (Abu Bakr and Umar). He^{asws} said: 'O Abu Al-Fazl! What are you asking me^{asws} about them?! By Allah^{azwj}! There does not die any deceased from us^{asws} except he he^{asws} is angry upon them, and there is no one from us^{asws} today except he is angry upon them, the elder from us^{asws} bequeathing to the young one.

أَنْهُمَا ظَلَمَانَا حَقًّا، وَ مَنَعَانَا فَيْئَنَا، وَ كَانَا أَوَّلَ مَنْ رَكِبَ أَعْتَاقَنَا، وَ بَنَقَا عَلَيْنَا بِنَقَا فِي الْإِسْلَامِ لَا يُشْكُرُ أَبَدًا حَتَّى يَهْوِمَ قَائِمُنَا أَوْ يَتَكَلَّمُ مُتَكَلِّمُنَا.

They both oppressed us^{asws} of our^{asws} rights, and prevented us^{asws} our war booty, and they were the first ones to ride upon our^{asws} necks, and they overflowed upon us^{asws} such a torrent in al Islam which will not be blocked, ever, until our^{asws} Qaim^{asws} rises or our^{asws} speaker speaks'.

ثُمَّ قَالَ: أَمَا وَ اللَّهُ لَوْ قَدْ قَامَ قَائِمُنَا وَ تَكَلَّمَ مُتَكَلِّمُنَا لَأَبْدَى مِنْ أُمُورِهِمَا مَا كَانَ يُكْتَمُ، وَ لَكُنْتُمْ مِنْ أُمُورِهِمَا مَا كَانَ يُظْهَرُ، وَ اللَّهُ مَا أُسْسَتْ مِنْ بَيْتَةٍ وَ لَا قَضِيَّةٍ بَحْرِي عَلَيْنَا أَهْلَ الْبَيْتِ إِلَّا هُمَا أُسْسَا أَوْلَاهَا، فَعَلَيْهِمَا لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ.

Then he^{asws} said: 'But, by Allah^{azwj}! If our^{asws} Qaim^{asws} arises and our^{asws} speaker speaks, he^{asws} would begin with their matters what they had concealed, and he^{asws} would conceal from their matters what they had manifested. By Allah^{azwj}! No afflictions have been established nor any judgments flowed against us^{asws} People^{asws} of the Household, except

¹⁷⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 136

¹⁷⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 137

those two are its first establishers, so **upon them is the Curse of Allah and the Angels and of the people, altogether [3:87]**".¹⁷⁷

139- كا: مُحَمَّدُ بْنُ أَحْمَدَ الْمُعْتَمِرِيُّ، عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ الصَّلْتِ، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ، عَنْ حُسَيْنِ الْجَمَّالِ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى: رَبَّنَا أَرِنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ بِجَعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ قَالَ: هُمَا، ثُمَّ قَالَ: وَ كَانَ فُلَانٌ شَيْطَانًا.

(The book) 'Al-Kafi' – Muhammad Bin Ahmad Al Qummi, from his uncle Abdullah Bin al Salt, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan, from Husayn Al-Jammal,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Blessed and Exalted: **'Our Lord! Show us those who strayed us, from the Jinn and the humans, so we can make them to be under our feet for them to be from the lowest ones'** [41:29], he^{asws} said: 'Those two (Abu Bakr and Umar)'. Then said: 'And that one (Umar) was a Satan^{la}'.¹⁷⁸

140- كا: بِإِسْنَادٍ، عَنْ يُونُسَ، عَنْ سَوْرَةَ بْنِ كَلَيْبٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى: رَبَّنَا أَرِنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ بِجَعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ قَالَ: يَا سَوْرَةُ! هُمَا وَ اللَّهُ هُمَا .. ثَلَاثًا، وَ اللَّهُ يَا سَوْرَةُ! إِنَّا لَخَزَائِنُ عِلْمِ اللَّهِ فِي السَّمَاءِ وَ إِنَّا لَخَزَائِنُ عِلْمِ اللَّهِ فِي الْأَرْضِ.

(The book) 'Al-Kafi' – By the chains, from Yunus, from Sowrat Bin Kuleyb,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Blessed and Exalted: **'Our Lord! Show us those who strayed us, from the Jinn and the humans, so we can make them to be under our feet for them to be from the lowest ones'** [41:29], he^{asws} said: 'O Sowrat! Those two (Abu Bakr and Umar), by Allah^{azwj}, those two!' – thrice. 'By Allah^{azwj} O Sowrat! We^{asws} are treasurers of the Knowledge of Allah^{azwj} in the sky, and we^{asws} are treasurers of Knowledge of Allah^{azwj} in the earth'.¹⁷⁹

141- كا: مُحَمَّدُ بْنُ يَحْيَى، عَنِ ابْنِ عَيْسَى، عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ، عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ، قَالَ: سَمِعْتُ أَبَا الْحُسَيْنِ عَلَيْهِ السَّلَامُ يَقُولُ فِي قَوْلِ اللَّهِ تَبَارَكَ: إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ قَالَ: يَعْنِي فُلَانًا وَ فُلَانًا وَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ.

(The book) – Muhammad Bin Yahya, from Ibn Isa, from Al Husayn Bin Saeed, from Suleyman Al Ja'fari who said,

'I heard Abu Al-Hassan^{asws} saying regarding Words of Allah^{azwj} Blessed: **when they are spending the nights in what does not Please Him from the words [4:108]**. He^{asws} said: 'Meaning So and so (Abu Bakr), and so and so (Umar), and Abu Ubeyda Bin Al-Jarrah'.¹⁸⁰

142- كا: عَلِيُّ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ وَ عَمْرٍو، عَنْ مَنْصُورِ بْنِ يُونُسَ، عَنِ ابْنِ أُدَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ النَّجَّاشِيِّ، قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ: أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَ عِظْهُمْ وَ قُلْ هُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا يَعْنِي وَ اللَّهُ فُلَانًا وَ فُلَانًا،

¹⁷⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 138

¹⁷⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 139

¹⁷⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 140

¹⁸⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 141

(The book) 'Al Kafi' – Ali, from his father, from Muhammad Bin Ismail and someone else, from Mansour Bin Yunus, from Ibn Uzina, from Abdullah Bin Al Najjashi who said,

'I heard Abu Abdullah^{asws} saying regarding Words of Allah^{azwj} Mighty and Majestic: **They are those Allah Knows what is in their hearts, therefore turn aside from them and advise them, and speak to them eloquent words regarding themselves [4:63].** By Allah^{azwj}, it means so and so (Abu Bakr) and so and so (Umar).

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا يُغْنِي وَ اللَّهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ عَلِيًّا عَلَيْهِ السَّلَامُ، بِمَا صَنَعُوا،

And We did not Send any Rasool but for him to be obeyed by the Permission of Allah; and had they, when they were unjust to themselves, come to you and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64] – it Means, by Allah^{azwj}, the Prophet^{saww} and Ali^{asws}, from what they did.

يَغْنِي لَوْ جَاءُوكَ بِمَا يَا عَلِيَّ فَاسْتَغْفَرُوا اللَّهَ بِمَا صَنَعُوا وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا،

Meaning, if they were to come to you^{asws} with it, O Ali^{asws}, **and sought Forgiveness of Allah**, from what they have done, **and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64].**

فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: هُوَ - وَ اللَّهُ - عَلِيٌّ بِعَيْنِهِ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ عَلَىٰ لِسَانِكَ يَا رَسُولَ اللَّهِ، يُغْنِي بِهِ مِنْ وِلَايَةِ عَلِيٍّ عَلَيْهِ السَّلَامُ، وَ يُسَلِّمُوا تَسْلِيمًا لِعَلِّيٍّ عَلَيْهِ السَّلَامُ.

But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, [4:65]. Abu Abdullah^{asws} said: 'By Allah^{azwj}, he^{asws} is Ali^{asws} exactly, **then not find any objection within themselves from what you judge** – upon your^{saww} tongue, O Rasool-Allah^{saww}, meaning by it of the Wilayah of Ali^{asws}, **and they accept submissively [4:65]** – to Ali^{asws},¹⁸¹

143- حَتَّىٰ: مُحَمَّدُ بْنُ عِيْسَى، عَنْ عَلِيِّ بْنِ أَصْبَاطٍ، عَنِ الْحَكَمِ بْنِ مَرْوَانَ، عَنْ يُونُسَ بْنِ صُهَيْبٍ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: نَظَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِلَىٰ أَبِي بَكْرٍ - وَ قَدْ دَهَبَ بِهِ إِلَى الْعَارِ - فَقَالَ: مَا لَكَ؟ أَلَيْسَ اللَّهُ مَعَنَا؟! تُرِيدُ أَنْ أُرِيكَ أَصْحَابِي مِنَ الْأَنْصَارِ فِي مَجَالِسِهِمْ يَتَخَدُّونَ، وَ أُرِيكَ جَعْفَرَ بْنَ أَبِي طَالِبٍ وَ أَصْحَابَهُ فِي سَفِينَةِ يَغُوضُونَ؟.

(The book) 'Al Ikhtisas' – Muhammad Bin Isa, from Ali Bin Asbaat, from Al Hakam Bin Marwan, from Yunus Bin Suheyb,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} looked at Abu Bakr, and he^{saww} had gone with him to the cave, and he^{saww} said: 'What is the matter with you? Isn't Allah^{azwj} with us? Do you want me^{saww} to show you my^{saww} companions from the Helpers discussing in their gathering, and show you Ja'far^{asws} Bin Abu Talib^{asws} and his^{asws} companions swaying in the ship?'

¹⁸¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 142

فَقَالَ: نَعَمْ، أَرَيْنِهِمْ. فَمَسَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى وَجْهِهِ وَ عَيْنَيْهِ، فَنَظَرَ إِلَيْهِمْ، فَأَضْمَرَ فِي نَفْسِهِ أَنَّهُ سَاحِرٌ.

He said, 'Yes, show them'. Rasool-Allah^{sawww} wiped his face and his eyes, and he looked at them. He decided within himself that he^{sawww} is a sorcerer".¹⁸²

144- كثر: الشَّيْخُ أَبُو جَعْفَرٍ الطُّوسِيُّ رَحِمَهُ اللَّهُ فِي مِصْبَاحِ الْأَنْوَارِ بِإِسْنَادِهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: كُنْتُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي حَفْرِ الْحَنْدَقِ - وَ قَدْ حَفَرَ النَّاسُ وَ حَفَرَ عَلَيَّ عَلَيْهِ السَّلَامُ - فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَا بِي مَنْ يَحْفَرُ وَ جَبْرَيْلُ يَكْنُسُ التُّرَابَ بَيْنَ يَدَيْهِ، وَ يُعِينُهُ مِيكَائِيلُ، وَ لَمْ يَكُنْ يُعِينُ أَحَدًا قَبْلَهُ مِنَ الْخَلْقِ،

(The book) 'Taweel Al-Ayaat Al-Zaahira' – The sheikh Abu Ja'far Al Tusi in (the book) 'Misbah Al Anwaar', by his chain from Jabir Bin Abdullah having said,

'I was in the presence of Rasool-Allah^{sawww} during digging of the trench, and the people were digging and Ali^{asws} was digging. The Prophet^{sawww} said for him^{asws}: 'By my^{sawww} father^{as}! There is one who is digging, and Jibraeel^{as} is raking the dust in front of him^{asws}, and Mikaeel^{as} is assisting him^{asws}, and he^{as} has not assisted anyone else from the creatures before him^{asws}'.

ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِعُثْمَانَ بْنِ عَفَّانَ: احْفَظُوا، فَعَضِبَ عُثْمَانُ وَ قَالَ: لَا يَرْضَى مُحَمَّدٌ أَنْ أَسْلَمْنَا عَلَى يَدِهِ حَتَّى أَمَرَنَا بِالْكَدِّ، فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: يَمْتُونُ عَلَيْكَ أَنْ أَسْلَمُوا... الآية.

Then the Prophet^{sawww} said to Usman Bin Affan: 'Dig!' Usman got angered and said, 'Muhammad^{sawww} is not pleased that we have become Muslims upon his^{sawww} hands, until (now) he^{sawww} is ordering us with the toiling'. Allah^{azwj} Revealed unto His^{azwj} Prophet^{sawww}: ***They think they are conferring a favour upon you if they become Muslims. [49:17] – the Verse***".¹⁸³

145- حنص: القاسم بن محمد الهمداني، عن إبراهيم بن محمد بن إبراهيم الكوفي، عن أبي الحسين يحيى بن محمد الفارسي، عن أبيه، عن أبي عبد الله، عن أبيه عليهما السلام، عن أمير المؤمنين صلوات الله عليه، قال: خرجت ذات يوم إلى ظهر الكوفة و بين يدي قنبر، فقلت: يا قنبر! ترى ما أرى؟. فقال: قد ضوأ الله لك - يا أمير المؤمنين! - عما عمي عنه بصري.

(The book) 'Al-Ikhtisas' – Al Qasim Bin Muhammad Al Hamdani, from Ibrahim Bin Muhammad Bin Ibrahim Al Kufi, from Abu Al Husayn Yahya Bin Muhammad Al Farsi, from his father,

'From Abu Abdullah^{asws}, from his^{asws} father^{asws}, from Amir Al-Momineen^{asws} having said: 'One day I^{asws} went out to the back of Al-Kufa and Qanbar was in front. I^{asws} said: 'O Qanbar! Do you see what I^{asws} see?' He said, 'Allah^{azwj} has Illuminated for you^{asws}, O Amir Al-Momineen^{asws}, what my sight has been blinded from'.

فقلت: يا أصحابنا! ترون ما أرى؟. فقالوا: لا، قد ضوأ الله لك يا أمير المؤمنين (ع) عما عمي عنه أبصارنا.

I^{asws} said: 'O our companions! Are you seeing what I^{asws} see?' They said, 'No, Allah^{azwj} has Illuminated for you^{asws}, O Amir Al-Momineen^{asws}, what our sights are blinded from'.

¹⁸² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 143

¹⁸³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 144

فَقُلْتُ: وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَتَرُوْنَهُ كَمَا أَرَاهُ، وَ لَتَسْمَعُنَّ كَلَامَهُ كَمَا أَسْمَعُ،

I^{asws} said: 'By the One^{azwj} Who Split the seed and Formed the person! You are seeing just as I^{asws} am seeing, and hearing his speech as I^{asws} am hearing'.

فَمَا لَبِثْنَا أَنْ طَلَعَ شَيْخٌ عَظِيمٌ الْهَامَةِ لَهُ عَيْنَانِ بِالطُّوْلِ، فَقَالَ: السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ، فَقُلْتُ: مِنْ أَيْنَ أَقْبَلْتَ يَا لَعِينُ؟ قَالَ: مِنَ الْأَثَامِ. فَقُلْتُ: وَ أَيْنَ تُرِيدُ؟ قَالَ: الْأَثَامِ. فَقُلْتُ: بِئْسَ الشَّيْخُ أَنْتَ.

We did not wait long before an old man emerged, being of great stature and two long eyes. He said, 'The greetings be unto you^{asws}, O Amir Al-Momineen^{asws}, and Mercy of Allah^{azwj} and His^{azwj} Blessings'. I^{asws} said: 'Where are you coming from, O accursed?' He^{la} said, 'From Al-Asaam'. I^{asws} said: 'Where are you intending?' He^{la} said, 'Al-Asaam'. I^{asws} said: 'You are an evil old man'.

فَقَالَ: لِمَ تَقُولُ هَذَا يَا أَمِيرَ الْمُؤْمِنِينَ (ع)، فَوَ اللَّهُ لأَحَدُنْتِكَ بِحَدِيثِ عَنِّي عَنِ اللَّهِ عَزَّ وَ جَلَّ مَا بَيْنَنَا ثَالِثٌ. فَقُلْتُ: يَا لَعِينُ! عَنكَ عَنِ اللَّهِ عَزَّ وَ جَلَّ مَا بَيْنَكُمَا ثَالِثٌ!؟

He^{la} said, 'Why did you say this, O Amir Al-Momineen^{asws}! By Allah^{azwj}! I^{la} shall narrate to you^{asws} with a narration about me^{la} from Allah^{azwj} Mighty and Majestic, there not being a third between us'. I^{asws} said: 'O accursed! About you from Allah^{azwj} Mighty and Majestic, there not being a third between the two of you?!'

قَالَ: نَعَمْ، إِنَّهُ لَمَّا هُبِطْتُ بِحُطْبَيْتِي إِلَى السَّمَاءِ الرَّابِعَةِ نَادَيْتُ: إِلَهِي وَ سَيِّدِي مَا أَحْسَبُكَ خَلَقْتَ مَنْ هُوَ أَشَقَى مِنِّي، فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيَّ: بَلَى، قَدْ خَلَقْتُ مَنْ هُوَ أَشَقَى مِنْكَ، فَانْطَلِقْ إِلَى مَالِكِ يُرِيكَهُ،

He said, 'Yes. When I^{la} was dropped to the fourth sky due to my^{la} sin, I^{la} called out, 'My^{la} God^{azwj} and Master^{azwj}! I^{la} do not reckon You^{azwj} have Created anyone who is more wretched than me^{la}'. Allah^{azwj} Blessed and Exalted Revealed to me^{la}: "Yes, I^{azwj} have Created one who is more wretched than you^{la} are. Go to Maalik (keeper of Hell), he will show him to you^{la}!"

فَانْطَلَقْتُ إِلَى مَالِكِ، فَقُلْتُ: السَّلَامُ يَفْرَأُ عَلَيْكَ السَّلَامُ وَ يَقُولُ: أَرِنِي مَنْ هُوَ أَشَقَى مِنِّي، فَانْطَلَقَ بِي مَالِكٌ إِلَى النَّارِ فَرَفَعَ الطَّبَقَ الْأَعْلَى فَخَرَجَتْ نَارٌ سَوَادٌ ظَنَنْتُ أَنَّهَا قَدْ أَكَلْتَنِي وَ أَكَلَتْ مَالِكًا، فَقَالَ لَهَا: إهدائي [اهدئي] فَهَدَأَتْ،

So, I^{la} went to Maalik and said, 'The Salaam Coveys the Greeting to you, and Says to show me^{la} one who is more wretched than I^{la} am'. Maalik went with me^{la} to the Fire and raised the top layer, and a black flame came out. I^{la} thought it would devour me^{la} and devour Maalik (as well). He said to it, 'Calm down!' It calmed down.

ثُمَّ انْطَلَقَ بِي إِلَى الطَّبَقِ الثَّانِي فَخَرَجَتْ نَارٌ هِيَ أَشَدُّ مِنْ تِلْكَ سَوَادًا وَ أَشَدُّ جَمًّا، فَقَالَ لَهَا: اخْضَيْ! فَخَمَدَتْ إِلَى أَنْ انْطَلَقَ بِي إِلَى السَّابِعِ، وَ سُكِّلَ نَارٌ تَخْرُجُ مِنْ طَبَقِ هِيَ أَشَدُّ مِنَ الْأُولَى، فَخَرَجَتْ نَارٌ ظَنَنْتُ أَنَّهَا قَدْ أَكَلْتَنِي وَ أَكَلَتْ مَالِكًا وَ جَمِيعَ مَا خَلَقَهُ اللَّهُ عَزَّ وَ جَلَّ،

Then he went with me to the second layer, and a flame came out which was more intense than that black one and intensely hotter. He said to it, 'Calm down! It calmed down, until he went with me^{la} to the seventh, and every flame which came out from a layer, it was severer

than the former. A flame came out, I thought it would devour me and devour Maalik and the entirety of what Allah^{azwj} Mighty and Majestic had Created.

فَوَضَعْتُ يَدِي عَلَى عَيْنِي وَ قُلْتُ: مُرَّهَا يَا مَالِكُ تَحْمُدُ وَ إِلَّا تَحَدَّثْتُ، فَقَالَ: أَنْتَ لَمْ تَحْمُدْ إِلَى الْوَقْتِ الْمَعْلُومِ فَأَمَرَهَا فَحَمَدَتْ، فَرَأَيْتُ رَجُلَيْنِ فِي أَعْنَاقِهِمَا سَلْسِلَاتُ النَّيرانِ مُعَلَّقَتَيْنِ بِهَا إِلَى فَوْقِ، وَ عَلَى رُؤُوسِهِمَا قَدُومٌ مَعَهُمْ مَقَامِغُ النَّيرانِ يَمْعُورُنَهُمَا بِهَا،

I^{la} placed my^{la} hand upon my^{la} eyes and said, ‘Order it, O Malik, to die down, or else I will die’. He said, ‘You^{la} will not die up to the known time’. He ordered it and it died down. I^{la} saw two men having chains of fire in their necks suspended from above, and upon their head was a group having hooked rods of flames stabbing the two with these.

فَقُلْتُ: يَا مَالِكُ! مَنْ هَذَانِ؟ فَقَالَ: أَوْ مَا قَرَأْتَ فِي سَاقِ الْعَرْشِ، وَ كُنْتُ قَبْلَ قَرَأْتِهِ قَبْلَ أَنْ يَخْلُقَ اللَّهُ الدُّنْيَا بِالْفَتَى عَامٍ: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَيَّدُهُ وَ نَصَرْتُهُ بِعَلِيِّ، فَقَالَ: هَذَانِ عَدَاؤُا أَوْلِيَاكَ وَ ظَالِمَاهُمْ.

I^{la} said, ‘O Maalik! Who are these two?’ He said, ‘Or did you^{la} nor read in the Base of the Throne, and you^{la} used to read it before Allah^{azwj} Created the world by two thousand years: “There is no god except Allah^{azwj}, Muhammad^{sawww} is Rasool-Allah^{sawww}. I^{azwj} Support him^{sawww} and Help him^{sawww} by Ali^{asws}!”’ He said, ‘These are those two enemies and their^{asws} oppressors”¹⁸⁴.

146- حَتَص: رُوِيَ عَنْ حَكَمِ بْنِ جُبَيْرٍ، قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ: إِنَّ الشَّعْبَ يَرَوِي عِنْدَنَا بِالْكُوفَةِ أَنَّ عَلِيًّا (ع) قَالَ: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ وَ عُمَرُ،

(The book) ‘Al Ikhtisas’ – It is reported from Hakam Bin Jubeyr who said,

‘I said to Abu Ja’far^{asws} Muhammad Bin Ali^{asws}, the common people with us at Al-Kufa are reporting that Ali^{asws} said: ‘The good ones of this community after its Prophet^{sawww} are Abu Bakr and Umar’.

فَقَالَ: إِنَّ الرَّجُلَ يُفَضِّلُ عَلَى نَفْسِهِ مَنْ لَيْسَ هُوَ مِثْلَهُ حُبًّا وَ كَرَامَةً،

He said, ‘The man tends to prefer over himself one who isn’t like him out of love and honouring’.

ثُمَّ أَتَيْتُ عَلِيًّا بْنَ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ فَأَخْبَرْتُهُ ذَلِكَ، فَضَرَبَ عَلِيٌّ فِجْدِي وَ قَالَ: هُوَ أَفْضَلُ مِنْهُمَا كَمَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ.

Then I came to Ali^{asws} Bin Al-Husayn^{asws} and informed him^{asws} of that. He^{asws} struck upon my thigh and said: ‘He^{asws} is superior than them both just as (the distance) between the sky and the earth”¹⁸⁵.

147- حَتَص: رُوِيَ عَنْ ابْنِ كُدَيْبَةَ الْأُودِيِّ، قَالَ: قَامَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَسَأَلَهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقَدَّمُوا بَيْنَ يَدَيْ اللَّهِ وَ رَسُولِهِ.. فِيمَنْ نَزَلَتْ؟ قَالَ: فِي رَجُلَيْنِ مِنْ قُرَيْشٍ.

¹⁸⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 145

¹⁸⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 146

(The book) 'Al Ikhtisas' – It is reported from Ibn Kudeyna Al Awdy who said,

'A man stood up to Amir Al-Momineen^{asws} and asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **O you those who believe! Do not precede in front of Allah and His Rasool, and fear Allah, surely He is Hearing, Knowing [49:1]**, regarding who was it Revealed?' He^{asws} said: 'Regarding two men from Quraysh (Abu Bakr and Umar)'¹⁸⁶.

148- الأبرسي، في مشاريق الأنوار: عن محمد بن سنان، قال: قال أمير المؤمنين عليه السلام لعمر: يا معرور! إني أراك في الدنيا قتيلاً بجراحة من عبد أم معمر تحكم عليه جوراً فيميتك توفيقاً، يدخل بذلك الجنة على رجم منك،

Al Bursy in (the book) 'Mashariq Al Anwaar', from Muhammad Bin Sinan,

'Amir Al-Momineen^{asws} said to Umar: 'O arrogant one! I^{asws} see you in the world being killed by injury from Abd Umm Ma'mar. You judge against him tyrannically, so he kills you in retaliation. Due to that he will enter the Paradise upon rubbing of the nose from you.

وَإِنَّ لَكَ وَ لِصَاحِبِكَ الَّذِي قُتِمَ مَقَامَهُ صَلْباً وَ هُنْكَأ تُخْرَجَانِ عَنْ جَوَارِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَتُضَلَبَانِ عَلَى أَغْصَانِ جِدْعَةٍ يَابِسَةٍ فَتُورَقُ فَيَفْتَنُ بِذَلِكَ مَنْ وَالَكَ.

And for you and your companion in whose place you are standing rigidly and immorally, exiting from the vicinity of Rasool-Allah^{saww}. You will both be crucified upon the branches of a dry tree trunk, and it would sprout leaves, and the ones who befriend you would be tempted'.

فَقَالَ عُمَرُ: وَ مَنْ يَفْعَلُ ذَلِكَ يَا أَبَا الْحَسَنِ (ع)؟. فَقَالَ: قَوْمٌ قَدْ فَرَّقُوا بَيْنَ السُّيُوفِ وَ أَعْمَادِهَا، فَيُوتَى بِالنَّارِ الَّتِي أُضْرِمَتْ لِإِبْرَاهِيمَ عَلَيْهِ السَّلَامُ وَ يَأْتِي جَرَجِيسُ وَ دَانِيَالُ وَ كُلُّ نَبِيٍّ وَ صِدِّيقٍ، ثُمَّ يَأْتِي رِيحٌ فَيَنْسِفُكُمْ فِي الْيَمِّ نَسْفًا.

Umar said, 'And who would be doing that, O Abu Al-Hassan^{asws}?' He^{asws} said: 'A people who will have separated between the swords and their sheaths. Then he (Al-Qaim^{asws}) will come with the fire which had been ignited for Ibrahim^{as}, and come with Jarjis^{as} and Daniyal^{as} and every Prophet^{as} and truthful. Then a wind will come and blow both of you away **in the sea with a scattering [20:97]**.

وَ قَالَ عَلَيْهِ السَّلَامُ يَوْمًا لِلْحَسَنِ: يَا أَبَا مُحَمَّدٍ! أَمَا تَرَى عِنْدِي تَابُوتٌ مِنْ نَارٍ يَمُوتُ: يَا عَلِيُّ! اسْتَعْمِرْ لِي، لَا عَمَرَ اللَّهُ لَهُ.

And one day he^{asws} said to Al-Hassan^{asws}: 'O Abu Muhammad^{asws}! Don't you^{asws} see there will be a coffin of fire with me^{asws}, they (Abu Bakr and Umar) will be saying, 'O Ali^{asws}! Forgive me, may Allah^{azwj} Forgive you^{asws}?'

وَ رُوِيَ فِي تَفْسِيرِ قَوْلِهِ تَعَالَى: إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ قَالَ: سَأَلَ رَجُلٌ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مَا مَعْنَى هَذِهِ الْحَمِيرِ؟. فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: اللَّهُ أَكْرَمُ مِنْ أَنْ يَخْلُقَ شَيْئاً ثُمَّ يُنْكِرُهُ،

And it is reported in Tafseer – Words of the Exalted: **surely the most hateful of voices is the voice of the donkeys [31:19]**. 'A man asked Amir Al-Momineen^{asws}, 'What is the meaning of

¹⁸⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 147

these donkeys?’ Amir Al-Momineen^{asws} said: ‘Allah^{azwj} is more Honourable than to Create a thing, then Hate it.

إِنَّمَا هُوَ زُرْنُقٌ وَ صَاحِبُهُ فِي تَابُوتٍ مِنْ نَارٍ فِي صُورَةِ حِمَارَيْنِ، إِذَا شَقَّهَا فِي النَّارِ انْتَزَعَجَ أَهْلُ النَّارِ مِنْ شِدَّةِ صُرَاخِهِمَا.

But rather, this is Razeeq (Umar) and his companion (Abu Bakr), in a coffin of Fire, in the image of two donkeys. When they would be gasped in the Fire, the (other) inhabitants of the Fire would be annoyed by the intensity of their screams”.¹⁸⁷

149- كثر: مُحَمَّدُ بْنُ الْعَبَّاسِ، عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ، بِإِسْنَادِهِ عَنِ الثُّمَالِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ، قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ أُخْرِجَتْ أَرِيكَتَانِ مِنَ الْجَنَّةِ فَبَسِطْنَا عَلَى شَفِيرِ جَهَنَّمَ، ثُمَّ نَجَّيْنَاهُ عَلَيْنَا عَلَيْهِ السَّلَامُ حَتَّى يَفْعَدَ عَلَيْهِمَا،

(The book) ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Al Qasim, by his chain from Al Sumali,

‘From Ali^{asws} Bin Al-Husayn^{asws} having said: ‘When it would be the Day of Judgment, two couches would be brought out from the Paradise, and these would be placed upon the verge of Hell. Then Ali^{asws} would come until he^{asws} is seated upon them.

فَإِذَا قَعَدَ صَحْبَكَ، وَ إِذَا صَحَبَكَ انْقَلَبَتْ جَهَنَّمُ فَصَارَ عَالِيهَا سَافِلَهَا، ثُمَّ يُخْرَجَانِ فَيُوقَفَانِ بَيْنَ يَدَيْهِ فَيَقُولَانِ: يَا أَمِيرَ الْمُؤْمِنِينَ! يَا وَصِيَّ رَسُولِ اللَّهِ! أَلَا تَرُدُّهُمَا؟! أَلَا تَشْفَعُ لَنَا عِنْدَ رَبِّكَ!؟

When he^{asws} is seated, he^{asws} would laugh (and) Hell would turn over and its upper part would become its lower part. Then two (Abu Bakr and Umar) would be brought out and paused in front of him^{asws}, and they would be saying, ‘O Amir Al-Momineen^{asws}, O successor^{asws} of Rasool-Allah^{saww}! Will you^{asws} not have mercy on us? Will you^{asws} not intercede for us in the Presence of your^{asws} Lord^{azwj}?’

قَالَ: فَيَضْحَكُ مِنْهُمَا، ثُمَّ يَقُومُ فَيَدْخُلُ الْأَرِيكَتَيْنِ وَ يُعَادَانِ إِلَى مَوَاضِعِهِمَا، وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ: فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ عَلَى الْأَرَائِكِ يَنْظُرُونَ هَلْ نُؤْتِبُ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ.

He^{asws} said: ‘He^{asws} would laugh at them, then he^{asws} would stand and enter (the Paradise), and the two couches would be raised, and both of them would be returned to their places. These are the Words of the Mighty and Majestic: **So today, those who believe shall be laughing at the Kafirs [83:34] Upon the couches, they would be gazing [83:35] Would the Kafirs be Rewarded (except for) what they had been doing? [83:36]**’.¹⁸⁸

أقول: رَوَى الْبُخَارِيُّ فِي صَحِيحِهِ فِي كِتَابِ الْمَعَارِزِيِّ بَعْدَ بَابِ وَفْدِ بَنِي تَمِيمٍ، وَ فِي تَفْسِيرِ سُورَةِ الْحُجْرَاتِ، وَ التِّرْمِذِيُّ وَ النَّسَائِيُّ فِي صَحِيحِهِمَا، وَ أُورَدَهُ فِي كِتَابِ حَامِعِ الْأُصُولِ فِي كِتَابِ تَفْسِيرِ الْقُرْآنِ مِنْ حَرْفِ الطَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ الرُّبَيْزِيِّ، قَالَ: قَدِمَ رَكْبٌ مِنْ بَنِي تَمِيمٍ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]، فَقَالَ أَبُو بَكْرٍ: أَمْرُ الْقَعْقَاعِ بْنِ مَعْبُدِ بْنِ زُرَّارَةَ، وَ قَالَ عُمَرُ: أَمْرُ الْأَفْرَعِ بْنِ حَابِسٍ، فَقَالَ أَبُو بَكْرٍ: مَا أَرَدْتُ إِلَّا جِلْدَانِي، وَ قَالَ عُمَرُ: مَا أَرَدْتُ إِلَّا جِلْدَانِي.

¹⁸⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 148

¹⁸⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 149

I (Majlisi) am saying, 'It is reported by Al Bukhari in his (book) 'Al Saheeh', in the book 'Al Maghazi', after the chapter of the delegation of the clan of Tameem, and in interpretation of Surah Al Hujurat, and Al Tirmizi, and Al Nasaie, both in their (books) 'Saheeh', and it is referred to in the book 'Jamie Al Usool, in the book 'Tafseer Al Quran' of the letter 'Ta', from Abdullah Bin Al Zubeyr who said,

'Riders from the clan of Tameem arrived to the Prophet^{saww}. Abu Bakr said, 'Make Al Qa'qa' Bin Ma'bad Bin Zurara the commander', and Umar said, 'Make Al-Aqra'a Bin Habis the commander'. Abu Bakr said, 'You do not intend except to oppose me', and Umar said, 'I do not intend to oppose you'.

قَالَ: فَتَمَارَنَا حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا، فَتَزَلَّتْ فِي ذَلِكَ: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ .. حَتَّى انْقَضَتْ.

He (the narrator) said, 'They quarrelled until their voices were raised. It was Revealed regarding that, **O you those who believe! Do not precede in front of Allah and His Rasool, [49:1] – until it terminated**". (Non-Shia source)

قَالَ فِي جَامِعِ الْأَصُولِ: وَ فِي رِوَايَةِ قَالَ ابْنُ أَبِي مُلَيْكَةَ: كَادَ الْحَبْرَانِ يَهْلِكَا أَنْ يَهْلِكَ أَبُو بَكْرٍ وَ عُمَرُ، لَمَّا قَدِمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ قَدَّ بَنِي تَمِيمٍ أَشَارَ أَحَدُهُمَا بِالْأَقْرَعِ بْنِ حَابِسِ الْحَنْظَلِيِّ وَ أَشَارَ الْآخَرُ بَعِثَهُ .. ثُمَّ ذَكَرَ نَحْوَهُ وَ نُزُولَ الْآيَةِ،

And he said in (the book) 'Jamie Al-Usool', and in a report, Ibn Abi Muleyka said, 'Two good (Ahadeeth) were almost destroy by Abu Bakr and Umar. When there arrived to the Prophet^{saww}, one of them indicated for Al-Aqra'a Bin Habis Al-Hanzali, and the other one indicated to someone else' – then mentioned approximate to it, and Revelation of the Verse.

ثُمَّ قَالَ ابْنُ الزُّبَيْرِ: فَكَانَ عُمَرُ بَعْدَ إِذَا حَدَّثَ بِحَدِيثِ كَأَخِي السَّرَّارِ لَمْ يُسْمِعْهُ حَتَّى يَسْتَفْهَمَهُ، وَ لَمْ يَذْكُرْ ذَلِكَ عَنْ أَبِيهِ.

Then Ibn Al-Zubeyr said, 'It so happened that afterwards, when Umar narrated the Hadeeth like the happy brother, not naming him until he understood it, and he did not mention that from his father". (Non-Shia source)

وَ أَخْرَجَ التِّرْمِذِيُّ قَالَ: إِنَّ الْأَقْرَعِ بْنَ حَابِسِ قَدِمَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]، فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ! اسْتَعْمِلْهُ عَلَى قَوْمِهِ .. فَقَالَ عُمَرُ: لَا تَسْتَعْمِلْهُ يَا رَسُولَ اللَّهِ،

And Al-Tirmizi extracted it saying, 'Al-Aqra'a Bin Habis arrived to Rasool-Allah^{saww}, so Abu Bakr said, 'O Rasool-Allah^{saww}! Utilise him to be (in charge) over his people'. Umar said, 'Do not utilise him, O Rasool-Allah^{azwj}'.

فَتَكَلَّمَا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] حَتَّى عَلَتْ أَصْوَاتُهُمَا، فَقَالَ أَبُو بَكْرٍ لِعُمَرَ: مَا أَرَدْتَ إِلَّا جِلَابِي. فَقَالَ: مَا أَرَدْتُ جِلَابِكَ.

They both spoke in the presence of the Prophet^{saww} until their voices were raised. Abu Bakr said to Umar, 'You do not want except to oppose me'. He said, 'I do not want to oppose you'.

قَالَ: فَتَزَلَّتْ هَذِهِ الْآيَةُ: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ .. قَالَ: فَكَانَ عُمَرُ بَعْدَ ذَلِكَ إِذَا تَكَلَّمَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَمْ يُسْمِعْ كَلَامَهُ حَتَّى يَسْتَفْهَمَهُ، وَ مَا ذَكَرَ ابْنُ الزُّبَيْرِ حَدَّهُ - يَعْنِي أَبَا بَكْرٍ - .

He (the narrator) said, 'This Verse was Revealed: **O you those who believe! Do not raise your voices above the voice of the Prophet, [49:2]**. After that, whenever Umar spoke in the presence of the Prophet^{saww}, his speech was not heard until he made it to be understood, and Ibn Al Zubeyr did not mention his grandfather, meaning Abu Bakr". (Non-Shia source)

150- كِتَابُ نَفَحَاتِ اللَّاهُوتِ: نُفْلًا مِنْ كِتَابِ الْمَتَالِبِ لِابْنِ شَهْرَاشُوبٍ، أَنَّ الصَّادِقَ عَلَيْهِ السَّلَامُ سُئِلَ [عَنْهُمَا]، فَقَالَ: كَانَا إِمَامَيْنِ قَاسِطَيْنِ عَادِلَيْنِ، كَانَا عَلَى الْحَقِّ وَ مَاتَا عَلَيْهِ، فَرَحِمَهُ اللَّهُ عَلَيْهِمَا يَوْمَ الْقِيَامَةِ،

The book Nafahat Al Lahout' – Copied from the book 'Al Masalib' of Ibn Shahr Ashub –

'Al-Sadiq^{asws} was asked about the two (Abu Bakr and Umar). He^{asws} said: 'They were two equitable, just imams (leaders) who were upon the truth, and they both died upon it. Allah^{azwj} would be Merciful upon them on the Day of Qiyamah'.

فَلَمَّا خَلَا الْمَجْلِسُ، قَالَ لَهُ بَعْضُ أَصْحَابِهِ: كَيْفَ قُلْتَ يَا ابْنَ رَسُولِ اللَّهِ!؟

When the gathering was empty, one of his^{asws} companions said to him^{asws}, 'How did you^{asws} say (that), O son^{asws} of Rasool-Allah^{saww}?!

فَقَالَ: نَعَمْ، أَمَّا قَوْلِي: كَانَا إِمَامَيْنِ، فَهُوَ مَأْخُودٌ مِنْ قَوْلِهِ تَعَالَى: وَ جَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ، وَ أَمَّا قَوْلِي قَاسِطَيْنِ، فَهُوَ مِنْ قَوْلِهِ تَعَالَى: وَ أَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا، وَ أَمَّا قَوْلِي عَادِلَيْنِ، فَهُوَ مَأْخُودٌ مِنْ قَوْلِهِ تَعَالَى: الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ،

He^{asws} said: 'Yes. As for my^{asws} words 'They were two imams', so it is taken from Words of the Exalted: **And We Made them Imams calling to the Fire, [28:41]**; and as for my^{asws} word, 'equitable', so it is from Words of the Exalted: **And as for the deviated ones, so they would be fuel for Hell [72:15]**; and as for my^{asws} words, 'just', so it is from Words of the Exalted: **then (how come) those who are committing Kufr are setting up equals with their Lord [6:1]**;

وَ أَمَّا قَوْلِي كَانَا عَلَى الْحَقِّ، فَالْحَقُّ عَلَيَّ عَلَيْهِ السَّلَامُ، وَ قَوْلِي: مَاتَا عَلَيْهِ، الْمُرَادُ أَنَّهُ لَمْ يَتُوبَا عَنْ تَطَاهُرِهِمَا عَلَيْهِ، بَلْ مَاتَا عَلَى ظُلْمِهِمَا إِثَاءً،

And as for my^{asws} words: 'They were upon the truth', so the truth is Ali^{asws}; and as for my^{asws} words, 'They both died upon it', the intended by it is that they did not repent from their backing each other against him^{asws}, but they died upon their oppressing him^{asws}.

وَ أَمَّا قَوْلِي: فَرَحِمَهُ اللَّهُ عَلَيْهِمَا يَوْمَ الْقِيَامَةِ، فَالْمُرَادُ بِهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يُنْتَصَفُ لَهُ مِنْهُمَا، آجِدًا مِنْ قَوْلِهِ تَعَالَى: وَ مَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ.

As for my^{asws} words, 'Allah^{azwj} would be Merciful to them on the Day of Qiyamah', the intended with it is that Rasool-Allah^{saww} will take revenge for him^{asws} from them both, being taken from Words of the Exalted: **And We did not Send you except as a mercy to the worlds [21:107]**".¹⁸⁹

¹⁸⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 150

151- حَدَّثَنَا أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ هَارُونَ بْنِ مُوسَى التَّلَعُكْرِيُّ، قَالَ: حَدَّثَنَا أَبِي رَضِيَ اللَّهُ عَنْهُ، قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ هَمَّامٍ، قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدِ بْنِ مَالِكِ الْفَزَارِيِّ الْكُوفِيِّ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ سِنَانَ الصَّيْرِيُّ، عَنْ جَعْفَرِ بْنِ عَلِيٍّ الْحَوَارِيِّ، عَنِ الْحَسَنِ بْنِ مُسْكَانَ، عَنِ الْمُفَضَّلِ بْنِ عَمْرِ الْجُعْفِيِّ، عَنْ جَابِرِ الْجُعْفِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، قَالَ:

It is narrated to us by Abu Al Husayn Muhammad Bin Haroun Bin Musa Al Tal'akbari who said, 'It is narrated to us by my father who said, 'It is narrated to us by Abu Ali Muhammad Bin Hammam who said, 'It is narrated to us by Ja'far Bin Muhammad Bin Malik Al Fazari Al Kufi who said, 'It is narrated to me by Abdul Rahman Bin Sinan Al Sayrafi, from Ja'far Bin Ali Al Huwar, from Al Hassan Bin Muskan, from Al Mufazzal Bin Umar Al Jufy, from Jabir Al Jufy, from Saeed Bin Al Musayyab who said,

لَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَوَرَدَ نَعْيُهُ إِلَى الْمَدِينَةِ، وَوَرَدَ الْأَخْبَارُ بِحَزِّ رَأْسِهِ وَحَمَلِهِ إِلَى يَزِيدَ بْنِ مُعَاوِيَةَ، وَ قُتِلَ ثَمَانِيَةَ عَشَرَ مِنْ أَهْلِ بَيْتِهِ، وَ ثَلَاثٍ وَ خَمْسِينَ رَجُلًا مِنْ شِيعَتِهِ، وَ قُتِلَ عَلِيُّ ابْنِهِ بَيْنَ يَدَيْهِ وَ هُوَ طِفْلٌ بِنُشَابَةِ، وَ سَيِّ ذَرَارِيهِ أُقِيمَتِ الْمَأْتَمُ عِنْدَ أَنْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي مَنْزِلِ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا، وَ فِي دُورِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ،

'When Al-Husayn^{asws} Bin Ali^{asws} was killed and news of his^{asws} death came to Al-Medina and the news came of his^{asws} head being cut off and carried to Yazeed Bin Muawiyah^{la}, and the killing of eighteen members of his^{asws} family, and thirty five men from his^{asws} Shias, and killing of Ali (Al-Asghar) his^{asws} son^{asws} in front of him^{asws}, and he^{asws} was a child, by an arrow, and imprisonment of his^{asws} offspring, the mourning was established with the wives of the Prophet^{saww} in the house of Umm Salama^{ra}, and in the houses of the Emigrants and the Helpers.

قَالَ: فَخَرَجَ عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ صَارِحًا مِنْ دَارِهِ لِاطْمَأْئِنُّهُ وَجْهَهُ شَاقًّا حَبِيْبُهُ يُقُولُ: يَا مَعْشَرَ بَنِي هَاشِمٍ وَ قُرَيْشٍ وَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ! يُسْتَحَلُّ هَذَا مِنْ رَسُولِ اللَّهِ (ص) فِي أَهْلِهِ وَ ذُرِّيَّتِهِ وَ أَنْتُمْ أَحْيَاءٌ تُرْتَفُونَ؟! لَا قَرَارَ دُونَ يَزِيدَ، وَ خَرَجَ مِنَ الْمَدِينَةِ تَحْتَ لَيْلِهِ، لَا يَرُدُّ مَدِينَةَ إِلَّا صَرَخَ فِيهَا وَ اسْتَنْفَرَ أَهْلَهَا عَلَى يَزِيدَ، وَ أَخْبَارُهُ يُكْتَبُ بِهَا إِلَى يَزِيدَ،

He (the narrator) said, 'Abdullah Bin Umar Bin Al-Khattab came out from his house shrieking slapping his face, tearing his pocket (shirt), saying, 'O community of the Clan of Hashim^{as}, and Quraysh, and Emigrants and the Helpers! Is it permissible from Rasool-Allah^{saww} regarding his^{saww} family and his^{saww} offspring while you are alive, sustaining?! There is no contentment besides Yazeed^{la}!' And he went out from Al-Medina under the (cover of) his night, not passing by any city except he shouted in it and mobilising its inhabitant against Yazeed^{la}, and his news was written with to Yazeed^{la}.

فَلَمْ يَمُرَّ بِمَجْلٍ مِنَ النَّاسِ إِلَّا لَعَنَهُ وَ سَمِعَ كَلَامَهُ، وَ قَالُوا هَذَا عَبْدُ اللَّهِ بْنُ عُمَرَ ابْنُ خَلِيفَةِ رَسُولِ اللَّهِ (ص) وَ هُوَ يُنْكِرُ فِعْلَ يَزِيدَ بِأَهْلِ بَيْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ يَسْتَنْفِرُ النَّاسَ عَلَى يَزِيدَ، وَ إِنَّ مَنْ لَمْ يُجِبْهُ لَا دِينَ لَهُ وَ لَا إِسْلَامَ،

He did not pass by any assembly of people except they cursed him^{la} and heard his speech, and they said, 'This is Abdullah Bin Umar, a son of a caliph of Rasool-Allah^{saww}, and he is disliking a deed of Yazeed^{la} with People^{asws} of the Household of Rasool-Allah^{saww}, and he is mobilising the people against Yazeed^{la}, and that the one who does not answer him, there is neither any religion for him nor Islam'.

وَ اضْطَرَبَ الشَّامُ بَيْنَ فِيهِ، وَ وَرَدَ دِمَشْقَ وَ أَتَى بَابَ اللَّعِينِ يَزِيدَ فِي خَلْقٍ مِنَ النَّاسِ يَتْلُونَهُ، فَدَخَلَ أَدْنَى يَزِيدَ إِلَيْهِ فَأَخْبَرَهُ بِوُرُودِهِ وَ يَدُهُ عَلَى أُمِّ رَأْسِهِ وَ النَّاسُ يُهْرَعُونَ إِلَيْهِ فُدَامَهُ وَ وَرَاءَهُ،

Syrian, and the ones in it became restless, and he came to Damascus and came to the door of the accursed (Yazeed^{la}) among a group of the people cursing him^{la}. The gatekeeper of Yazeed^{la} came to him^{la} and informed him^{la} of their arrival, and his^{la} hand was on top of his^{la} head, and the people were crowding to him^{la}, in front of him^{la} and behind him^{la}.

فَقَالَ يَزِيدُ: فَوَزَّةٌ مِنْ فَوَزَاتِ أَبِي مُحَمَّدٍ، وَ عَنْ قَلِيلٍ يُفِيقُ مِنْهَا، فَأَدَانَ لَهُ وَخَدَهُ فَدَخَلَ صَارِحاً يَقُولُ: لَا أَدْخُلُ يَا أَمِيرَ الْمُؤْمِنِينَ! وَ قَدْ فَعَلْتَ بِأَهْلِ بَيْتِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَا لَوْ تَمَكَّنَتِ التُّرُكُ وَ الرُّومُ مَا اسْتَحَلُّوا مَا اسْتَحَلَّلْتَ، وَ لَا فَعَلُوا مَا فَعَلْتَ، فَمَنْ عَنْ هَذَا الْبَسَاطِ حَتَّى يَخْتَارَ الْمُسْلِمُونَ مَنْ هُوَ أَحَقُّ بِهِ مِنْكَ،

Yazeed said, 'An outburst from the outbursts of Abu Muhammad, and after a little while he will wake up from it'. He^{la} permitted him alone, and he entered shouting, saying, 'I will not enter, O commander of the faithful, and you have done with People^{asws} of the Household of Muhammad^{saww} what, if the Turks and the Romans had overcome, they would not have permitted what you^{la} have permitted, nor would they have done what you^{la} have done. Arise from this carpet until the Muslims chose one who is more rightful with it than you are!'

فَرَحَّبَ بِهِ يَزِيدُ وَ تَطَاوَلَ لَهُ وَ ضَمَّهُ إِلَيْهِ وَ قَالَ لَهُ: يَا أَبَا مُحَمَّدٍ! اسْكُنْ مِنْ فَوَزَتِكَ، وَ اعْقِلْ، وَ انظُرْ بِعَيْنِكَ وَ اسْمِعْ بِأُذُنِكَ، مَا تَقُولُ فِي أَبِيكَ عَمَرَ بْنِ الْخَطَّابِ أَكَانَ هَادِيًا مَهْدِيًا خَلِيفَةَ رَسُولِ اللَّهِ (ص) وَ نَاصِرُهُ وَ مُصَاهِرُهُ بِأَخْتِكَ حَفْصَةَ، وَ الَّذِي قَالَ: لَا يُعْبَدُ اللَّهُ سِرًّا؟!.

Yazeed^{la} felt pity on him and extended to him and hugged to him^{la}, and said to him, 'O Abu Muhammad! Calm down from your outburst, and use your intellect, and look with your eyes, and hear with your ears what you are saying regarding your father Umar Bin Al-Khattab. Was he not a guide, a guided one, a caliph of Rasool-Allah^{saww}, and his^{saww} helpers, and his^{saww} in-law by your sister Hafsa, and the one who said, 'Allah^{azwj} will not be worshipped secretly'?!

فَقَالَ عَبْدُ اللَّهِ: هُوَ كَمَا وَصَفْتَ، فَأَيُّ شَيْءٍ تَقُولُ فِيهِ؟. قَالَ: أُبُوكَ قَلَّدَ أَبِي أَمْرَ الشَّامِ أَمْ أَبِي قَلَّدَ أَبَاكَ خِلَافَةَ رَسُولِ اللَّهِ (ص)؟. فَقَالَ: أَبِي قَلَّدَ أَبَاكَ الشَّامَ.

Abdullah said, 'He was as you have described, for which thing are you saying regarding him?' He^{la} said, 'Your father collared my father the command of Syria or did my father collar your father with the caliphate of Rasool-Allah^{saww}? He said, 'My father collared your father (the command of) Syria'.

قَالَ: يَا أَبَا مُحَمَّدٍ! أَفَتَرْضَى بِهِ وَ بَعْدَهُ إِلَى أَبِي أَوْ مَا تَرْضَاهُ؟. قَالَ: بَلْ أَرْضَى. قَالَ: أَ فَتَرْضَى بِأَبِيكَ؟. قَالَ: نَعَمْ،

He^{la} said, 'O Abu Muhammad! Are you pleased with him and his pact to my father, or you are not pleased with it?' He said, 'But I am pleased'. He^{la} said, 'But I am pleased', He^{la} said, 'Are you pleased with your father?' He said, 'Yes'.

فَضْرَبَ يَزِيدُ بِيَدِهِ عَلَى يَدِ عَبْدِ اللَّهِ بْنِ عَمَرَ وَ قَالَ لَهُ: قُمْ- يَا أَبَا مُحَمَّدٍ- حَتَّى تَقْرَأَ، فَقَامَ مَعَهُ حَتَّى وَرَدَ حِزَانَةَ مِنْ خَزَائِيهِ، فَدَخَلَهَا وَ دَعَا بِصُنْدُوقِ فَفَتَحَهُ وَ اسْتَخْرَجَ مِنْهُ تَابُوتًا مَقْفَلًا مَخْتُومًا فَاسْتَخْرَجَ مِنْهُ طُومَارًا لَطِيفًا فِي حِرْقَةٍ حَرِيرٍ سَوْدَاءَ، فَأَخَذَ الطُّومَارَ بِيَدِهِ وَ نَشَرَهُ، ثُمَّ قَالَ: يَا أَبَا مُحَمَّدٍ! هَذَا خَطُّ أَبِيكَ؟.

Yazeed^{la} struck his^{la} hand upon the hand of Abdullah Bin Umar and said to him, 'Arise, O Abu Muhammad, until you read'. He stood up with him^{la} until he^{la} came to a vault from his^{la} vaults. He^{la} entered it and called for a suitcase and opened it, and extracted from it a locked box, sealed, and took out from it a thin scroll in a black silken cloth. He^{la} took the scroll in his hand and spread it out, then said, 'O Abu Muhammad! Is this the handwriting of your father?'

قَالَ: إِي وَ اللَّهِ .. فَأَخَذَهُ مِنْ يَدِهِ فَقَبَّلَهُ، فَقَالَ لَهُ: اقْرَأْ، فَقَرَأَهُ ابْنُ عُمَرَ، فَيَا فِيهِ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّ الَّذِي أَكْرَهَنَا بِالسَّيْفِ عَلَى الْإِقْرَارِ بِهِ فَأَقْرَرْنَا، وَالصُّدُورُ وَغَرَّةٌ، وَالْأَنْفُسُ وَاجْفَةٌ، وَالنِّيَّاتُ وَالْبَصَائِرُ شَانِكَةٌ مِمَّا كَانَتْ عَلَيْهِ مِنْ جَحْدِنَا مَا دَعَانَا إِلَيْهِ

He said, 'Yes, by Allah^{azwj}!' And he took it from his^{la} hand and kissed it. He^{la} said to him, 'Read'. Ibn Umar read it, and there was in it: In the Name of Allah^{azwj} the Beneficent, the Merciful, the One^{azwj} Who Compelled us with the sword upon the acceptance with Him^{azwj}, so we accepted, and the chests were raging, and the souls were palpitating, and the intentions and the sights were complaining from what was upon it, from our rejection of what he^{saww} had called to.

وَ أَطْعَنَاهُ فِيهِ رَفْعًا لِسُيُوفِهِ عَنَّا، وَ تَكَاثُرِهِ بِالْحَيِّ عَلَيْنَا مِنَ الْيَمَنِ، وَ تَعَاضُدِ مَنْ سَمِعَ بِهِ مِمَّنْ تَرَكَ دِينَهُ وَ مَا كَانَ عَلَيْهِ آبَاؤُهُ فِي قُرَيْشٍ، فَيُهْبَلُ أَقْسِمُ وَ الْأَصْنَامُ وَ الْأَوْثَانُ وَ اللَّاتِ وَ الْعُزَّى مَا جَحَدَهَا عُمَرُ مُذْ عَبَدَهَا!

And we obeyed him^{saww} in it, for his^{saww} swords to be raised from us, and its proliferation with the tribes upon us from Al-Yemen, and collaborated with the ones who heard it, from the one who left his religion and what his fathers among the Quraysh had been upon. So, I hereby swear by Hobal, and the idols and the images, and Al-Laat, and Al-Uzza, whom we had not rejected the whole life since we have worshipped them!

وَ لَا عَبْدَ لِلْكَعْبَةِ زَبَأًا! وَ لَا صَدَقَ لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَوْلًا، وَ لَا أَلْقَى السَّلَامَ إِلَّا لِلْحِيلَةِ عَلَيْهِ وَ إِيقَاعِ الْبُطْحِشِ بِهِ، فَإِنَّهُ قَدْ أَتَانَا بِسِحْرِ عَظِيمٍ، وَ زَادَ فِي سِحْرِهِ عَلَى سِحْرِ بَنِي إِسْرَائِيلَ مَعَ مُوسَى وَ هَارُونَ وَ دَاوُدَ وَ سُلَيْمَانَ وَ ابْنَ أُمِّ عَيْسَى،

And I did not worship to Lord^{azwj} of the Kabah, nor ratified to Muhammad^{saww} of his^{saww} words, nor did I cast the greetings except for the means to him, and for survival of the grip with him^{saww}, for he^{saww} had come to us with great sorcery, and there was an increase in his^{saww} sorcery over the sorcery of the children with Musa^{as} and Haroun^{as}, and Dawood^{as}, and Suleyman^{as} and son^{as} of his^{as} mother^{as} Isa^{as}.

وَ لَقَدْ أَتَانَا بِكُلِّ مَا أَتَوْا بِهِ مِنَ السِّحْرِ وَ زَادَ عَلَيْهِمْ مَا لَوْ أَنَّهُمْ شَهِدُوهُ لَأَقْرَبُوا لَهُ بِأَنَّهُ سَيِّدُ السِّحْرَةِ، فَخُذْ يَا ابْنَ أَبِي سُفْيَانَ - سُنَّةَ قَوْمِكَ وَ اتِّبَاعَ مِلَّتِكَ وَ الْوَفَاءَ بِمَا كَانَ عَلَيْهِ سَلْمُكَ مِنْ جَحْدِ هَذِهِ الْبَيْتَةِ الَّتِي يُعْمَلُونَ إِنَّ لَهَا رَبًّا أَمَرَهُمْ بِإِيْتَانِهَا وَ السَّعْيِ حَوْلَهَا وَ جَعَلَهَا هُمْ قِبْلَةً

And he^{saww} had come to us with all what can be come with from the sorcery, and increased upon them what, if they were to witness it, they would be acknowledging to him^{saww}, that he^{saww} is the chief of sorcerers. So, take, O son^{la} of Abu Sufyan, the ways of your people and follow your religion and the loyalty with what your ancestors have been upon, from the rejection to this building (Kabah) which they are saying, there is a Lord^{azwj} for it Commanded them to come to it, and the sprinting around it, and He^{azwj} Made it to be a Qiblah (direction) for them.

فَأَقْرُبُوا بِالصَّلَاةِ وَالْحَجِّ الَّذِي جَعَلُوهُ رُكْنًا، وَ زَعَمُوا أَنَّهُ لِلَّهِ اخْتَلَفُوا، فَكَانَ مِنْ أَعَانَ مُحَمَّدًا مِنْهُمْ هَذَا الْفَارِسِيُّ الطَّمْطَانِيُّ [الطُّفُطْمَانِيُّ]: رُوزِيهِ، وَ قَالُوا إِنَّهُ أُوحِيَ إِلَيْهِ: إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لِلَّذِي بِنَكَّةٍ مُبَارَكًا وَ هُدًى لِلْعَالَمِينَ،

They acknowledged with the Salat, and the Hajj which they have made it to be a cornerstone, and they are claiming that it is created for Allah^{azwj}. It was from the ones who supported Muhammad^{saww}, from there it his Persian Al-Tamtany, his^{saww} hammer, and they said that He^{azwj} had Revealed to him^{saww}: **Surely, the first House Placed for the people is the one at Bakka, Blessed, and a Guidance for the worlds [3:96].**

وَ قَوْلُهُمْ: قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَ حَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ، وَ جَعَلُوا صَلَاتَهُمْ لِلْحِجَارَةِ،

And their words, **We have Seen the turning of your face towards the sky, so We will be Turning you towards a Qiblah you will be pleased with; So turn then your face towards the Sacred Masjid; and wherever you are, turn your face towards it. [2:144]**, and they made their Salat to the stones.

فَمَا الَّذِي أَنْكَرَهُ عَلَيْنَا لَوْ لَا سِحْرُهُ مِنْ عِبَادَتِنَا لِلْأَصْنَامِ وَالْأَوْثَانِ وَاللَّاتِ وَالْعُزَّى وَ هِيَ مِنَ الْحِجَارَةِ وَالْحَشَبِ وَ النُّحَاسِ وَ الْفِضَّةِ وَ الذَّهَبِ، لَا- وَ اللَّاتِ وَ الْعُزَّى مَا وَجَدْنَا سَبِيلاً لِلْخُرُوجِ عَمَّا عِنْدَنَا وَ إِنْ سَحَرُوا وَ مَوَّهُوا،

So, what is that which he^{saww} had denied upon us, if it was not his^{saww} sorcery from our worshipping to the idols, and the images, and Al-Laat, and Al-Uzza, and these are from the stones, and the wood, and the brass, and the silver and the gold. No, by Al-Laat and Al-Uzza! We could not find our way to the exit from what was with us, and they had been bewitched and camouflaged.

فَانظُرْ بِعَيْنٍ مُبْصِرَةٍ، وَ اسْمِعْ بِأُذُنٍ مُبْصِرَةٍ، وَ تَأْمَلْ بِقَلْبِكَ وَ عَقْلِكَ مَا هُمْ فِيهِ، وَ اشْكُرِ اللَّاتِ وَ الْعُزَّى وَ اسْتَخْلَافِ السَّيِّدِ الرَّشِيدِ عَتِيقِ بْنِ عَبْدِ الْعُزَّى عَلَى أُمَّةٍ مُحَمَّدٍ وَ تَحْكُمَهُ فِي أَمْوَالِهِمْ وَ دِمَائِهِمْ وَ شَرِيْعَتِهِمْ وَ أَنْفُسِهِمْ وَ خَلَائِهِمْ وَ حَزَامَتِهِمْ، وَ جَبَايَاتِ الْمُتَّقِ الَّذِينَ زَعَمُوا أَنَّهُمْ يَجْبُونَهَا لِرَبِّهِمْ لِيُقِيمُوا بِهَا أَنْصَارَهُمْ وَ أَعْوَانَهُمْ،

Therefore, look with the eye of insight, and hear with the retaining ears, and hope with your heart and your mind what they are in, and thank Al-Laat and Al-Uzza, and the caliphate of the chief of guidance, Ateeq (Abu Bakr) Bin Abdul Uzza upon the community of Muhammad^{saww}, and his ruling regarding their wealth, and their blood, and their laws, and their selves, and their Permissible, and their Prohibition, and the taxes of the rights which they claim are Obligated to their Lord^{azwj} in order to establish their helpers and their supporters with it.

فَعَاشَ شَدِيدًا رَشِيدًا يَخْضَعُ جَهْرًا وَ يَسْتَعْدُّ سِرًّا، وَ لَا يَجِدُ حِيلَةً عَيْرَ مُعَاشِرَةِ الْقَوْمِ، وَ لَقَدْ وَثَبْتُ وَ ثَبَّتْ عَلَيَّ شِهَابُ بَنِي هَاشِمِ النَّاقِبِ، وَ قَرَنَهَا الرَّاهِرِ، وَ عَلِمَهَا النَّاصِرِ، وَ عَدَدَهَا وَ عُدِدَهَا الْمُسَمَّى بِحَيْدَرَةَ الْمُصَاهِرِ لِمُحَمَّدٍ عَلَى الْمَرْأَةِ الَّتِي جَعَلُوهَا سَيِّدَةً نِسَاءِ الْعَالَمِينَ يُسَمُّونَهَا: فَاطِمَةَ،

He (who) lived an intensely rational life, humble openly and severe secretly, and he could not find any means apart from the community of people, and he had leapt a leap upon the shining stars of the Clan of Hashim^{as}, and its apparent generations, and its helping flag, and its number, and its number named as Hyder^{asws}, the in-law to Muhammad^{saww} upon the

woman^{asws} which he^{saww} made her^{asws} to be chieftess of the women of the worlds, calling her^{asws} (Syeda) Fatima^{asws}.

حَتَّى أَتَيْتُ دَارَ عَلِيٍّ وَ فَاطِمَةَ وَ ابْنَيْهِمَا الْحَسَنَ وَ الْحُسَيْنَ وَ ابْنَتَيْهِمَا زَيْنَبَ وَ أُمَّ كَلْثُومَ، وَ الْأَمَةَ الْمَدْعُورَةَ بِفِضَّةٍ، وَ مَعِيَ خَالِدُ بْنُ وَالِيدٍ وَ فُتَيْدُ مَوْلَى أَبِي بَكْرٍ وَ مَنْ صَحِبَ مِنْ حَوَاصِّنَا،

Until I came to the house of Ali^{asws} and (Syeda) Fatima^{asws}, and their^{asws} two son^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}, and their^{asws} two daughters^{asws} Zainab^{asws} and Umm Kulsoom^{asws}, and the maid called Fizza^{ra}, and with me were Khalid Bin Al-Waleed, and Qunfuz a slave of Abu Bakr, and the ones accompanied from our special ones.

فَفَرَعْتُ الْبَابَ عَلَيْهِمْ قَرْعاً شَدِيداً، فَأَجَابَنِي الْأَمَةُ، فَقُلْتُ لَهَا: قُولِي لِعَلِيِّ: دَعْ الْأَبَاطِيلَ وَ لَا تَلِجْ نَفْسَكَ إِلَى طَمَعِ الْخِلَافَةِ، فَلَيْسَ الْأَمْرُ لَكَ، الْأَمْرُ لِمَنْ اخْتَارَهُ الْمُسْلِمُونَ وَ اجْتَمَعُوا عَلَيْهِ، وَ رَبُّ اللَّاتِ وَ الْعُرَى لَوْ كَانَ الْأَمْرُ وَ الرَّأْيُ لِأَبِي بَكْرٍ لَفَتِيلَ عَنِ الْوُصُولِ إِلَى مَا وَصَلَ إِلَيْهِ مِنْ خِلَافَةِ ابْنِ أَبِي كَبْشَةَ، لَكِنِّي أَبْدَيْتُ لَهَا صَفْحَتِي، وَ أَظْهَرْتُ لَهَا بَصْرِي،

I knocked the door onto them^{asws} with a severe knocking, and the maid answered me. I said to her^{ra}, ‘Tell Ali^{asws}, ‘Leave the falsities and do not incline yourself^{asws} to cover the caliphate for the command isn’t for you^{asws}. The command is for the one whom the Muslims choose and they unite upon. By the Lord^{azwj} of Al-Laat and Al-Uzza, and the opinion is for Abu Bakr to fail from reaching to what the caliphate of Ibn Abu Kabasha had reached to. But I am beginning my page to it and my sight has appeared to it’.

وَ قُلْتُ لِلْحَيَيْنِ - نِزَارٍ وَ قَحْطَانَ - بَعْدَ أَنْ قُلْتُ لَهُمْ لَيْسَ الْخِلَافَةُ إِلَّا فِي قُرَيْشٍ، فَأَطِيعُوهُمْ مَا أَطَاعُوا اللَّهَ، وَ إِنَّمَا قُلْتُ ذَلِكَ لِمَا سَبَقَ مِنْ ابْنِ أَبِي طَالِبٍ مِنْ وُتُوْبِهِ وَ اسْتِيْنَارِهِ بِالْدَّمِ الَّذِي سَفَكَهَا فِي عَزْوَاتِ مُحَمَّدٍ وَ قَضَاءِ دِيُونِهِ، وَ هِيَ - قَمَانُونَ أَلْفَ دِرْهَمٍ - وَ إِجْحَازِ عِدَاتِهِ، وَ جَمْعِ الْقُرْآنِ، فَقَضَاهَا عَلَى تَلْيِيدِهِ وَ طَارِفِهِ،

And I said to the two living ones – Nizar and Qahtan – after I had said to them, ‘The caliphate isn’t to be except among Quraysh, so obey them for as long as they obey Allah^{azwj}, and rather I said that due to what had preceded from the son^{asws} of Abu Talib^{asws} from his^{asws} pouncing and his^{asws} provocation with the blood which he^{asws} had spilt during the military expeditions of Muhammad^{saww} and fulfilling his^{saww} debts – and these were eighty thousand Dirhams, and fulfilling his^{saww} promises, and collecting the Quran, and he^{asws} fulfilled these upon his^{asws} earnings and his^{asws} obtainment.

وَ قَوْلِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ - لَمَّا قُلْتُ إِنَّ الْإِمَامَةَ فِي قُرَيْشٍ قَالُوا: هُوَ الْأَصْلَعُ الْبَطِينُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ الَّذِي أَخَذَ رَسُولُ اللَّهِ (ص) الْبَيْعَةَ لَهُ عَلَى أَهْلِ مَلْتَبِهِ، وَ سَلَّمْنَا لَهُ بِإِمْرَةِ الْمُؤْمِنِينَ فِي أَرْبَعَةِ مَوَاطِنَ،

And the words of the Emigrants and the Helpers, when I said that the Imamate is to be among Quraysh, they said, ‘He^{asws} is the short-haired, the one full of knowledge, Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}. Rasool-Allah^{saww} had taken the allegiance for him^{asws} upon the people his^{saww} nation, and we had greeted to him^{asws} as ‘Amir Al-Momineen’ in four places.

فَإِنْ كُنْتُمْ نَسِيْتُمْوهَا - مَعَشَرَ قُرَيْشٍ - فَمَا نَسِيْتَهَا وَ لَيْسَتْ الْبَيْعَةُ وَ لَا الْإِمَامَةُ وَ الْخِلَافَةُ وَ الْوَصِيَّةُ إِلَّا حَقّاً مَفْرُوضاً، وَ أَمراً صَحِيحاً، لَا تَبْرُحاً وَ لَا ادْعَاءً فَكَذَّبْنَاهُمْ، وَ أَقَمْتُ أَرْبَعِينَ رَجُلًا شَهِدُوا عَلَى مُحَمَّدٍ أَنَّ الْإِمَامَةَ بِالْاِخْتِيَارِ.

So, if you were to be naming with it – community of Quraysh – so do not forget it, and neither is the allegiance, nor the Imamate and the caliphate and the successor-ship, except an Obligated right, and a correct matter. Do not pretend nor claim it, for we shall belied them^{asws}, and establish forty men as witnesses upon Muhammad^{saww} that the Imamate is supposed to be with the choice (of the people).

فَعِنْدَ ذَلِكَ قَالَ الْأَنْصَارُ: نَحْنُ أَحَقُّ مِنْ قُرَيْشٍ، لِأَنَّا أَوْيْنَا وَ نَصَرْنَا وَ هَاجَرَ النَّاسُ إِلَيْنَا، فَإِذَا كَانَ دَفْعُ مَنْ كَانَ الْأَمْرُ لَهُ فَلَيْسَ هَذَا الْأَمْرُ لَكُمْ دُونَنَا، وَ قَالَ قَوْمٌ: مِنَّا أَمِيرٌ وَ مِنْكُمْ أَمِيرٌ.

During that, the Helpers said, ‘We are more rightful than Quraysh, because we assisted and helped and the people emigrated to us. So, when the one who has the command for him were to hand it over, then this command wouldn’t be for you besides us’. And the people said, ‘There should be a ruler from us and a ruler from you’.

فُلْنَا لَهُمْ: قَدْ شَهِدُوا أَرْبَعُونَ رَجُلًا أَنَّ الْأَئِمَّةَ مِنْ قُرَيْشٍ، فَقبِلَ قَوْمٌ وَ أَنْكَرَ آخَرُونَ وَ تَنَازَعُوا، فَقُلْتُ- وَ الْجَمْعُ يَسْمَعُونَ-: أَلَا أَكْبَرْنَا سِنًا وَ أَكْثَرْنَا لِينًا. قَالُوا: فَمَنْ تَقُولُ؟. قُلْتُ: أَبُو بَكْرٍ الَّذِي قَدَّمَهُ رَسُولُ اللَّهِ (ص) فِي الصَّلَاةِ، وَ جَلَسَ مَعَهُ فِي الْعَرِيشِ يَوْمَ بَدْرٍ يُشَاوِرُهُ وَ يَأْخُذُ بِرَأْيِهِ، وَ كَانَ صَاحِبَهُ فِي الْعَارِ، وَ زَوْجَ ابْنَتِهِ عَائِشَةَ الَّتِي سَمَّاهَا: أُمُّ الْمُؤْمِنِينَ،

We said to them, ‘Forty men have testified that the imams would be from Quraysh’. A group accepted, and others denied and disputed. I said, - and the gathering were listening, ‘Indeed, it should be the eldest in years, and most lenient of us’. They said, ‘Who are you talking about?’ I said, ‘Abu Bakr, the one whom Rasool-Allah^{saww} had advanced him regarding the Salat, and sat with him^{saww} among the shrubs on the day of (battle of) Badr to consult him, and take his opinion, and he was his^{saww} companion in the cave, and married his daughter Ayesha (to him^{saww}) who has been named as ‘Mother of the Momineen’.

فَأَقْبَلَ بَنُو هَاشِمٍ يَتَمَتَّعُونَ غَيْظًا، وَ عَاصِدَهُمُ الرُّبَيْزُ وَ سَيْفُهُ مَشْهُورٌ وَ قَالَ: لَا يُبَايَعُ إِلَّا عَلَيَّ أَوْ لَا أَمْلِكُ رَقَبَةَ قَائِمَةٍ سَيُنْفِي هَذَا، فَقُلْتُ: يَا زُبَيْرُ! صَرَحْتَكَ سَكَنٌ مِنْ بَنِي هَاشِمٍ، أُمَّكَ صَفِيَّةُ بِنْتُ عَبْدِ الْمُطَّلِبِ،

The clan of Hashim^{as} distinguishing rage and were supported by Al-Zubeyr and his famous sword, and he said, ‘Do not pledge allegiance except to Ali^{asws}, or no neck will remain standing by this sword of mine’. I said, ‘O Zubeyr! Calm your shouting from the Clan of Hashim^{as}, your mother is Safiyya daughter of Abdul Muttalib^{asws}’.

فَقَالَ: ذَلِكَ- وَ اللَّهُ- الشَّرَفُ الْبَازِخُ وَ الْفَخْرُ الْفَاحِشُ، يَا ابْنَ حَنْتَمَةَ وَ يَا ابْنَ صُهَيْك! اسْكُتْ لَا أُمَّ لَكَ، فَقَالَ قَوْلًا فَوْتَبَ أَرْبَعُونَ رَجُلًا بِمَنْ حَضَرَ سَقِيْمَةَ بَنِي سَاعِدَةَ عَلَى الرُّبَيْزِ، فَوَ اللَّهُ مَا قَدَرْنَا عَلَى أَخْذِ سَيْفِهِ مِنْ يَدِهِ حَتَّى وَ سَدَّنَاهُ الْأَرْضَ، وَ لَمْ نَرْ لَهُ عَلَيْنَا نَاصِرًا،

He said, ‘By Allah^{azwj}! That is the extravagant nobility and the pride of the proud, O Ibn Khantama, O ibn Suhak! Be quiet, may there be no mother for you!’ He (Abu Bakr) said a word, and forty men from the ones who were present at Saqeefa of the clan of Saeeda leapt upon Al-Zubeyr. By Allah^{azwj}! We were not able upon taking his sword from his hand until we made him fall to the ground, and he could not see any helper for him against us.

فَوْتَبْتُ إِلَى أَبِي بَكْرٍ فَصَافَحْتُهُ وَ عَاقَدْتُهُ الْبَيْعَةَ وَ تَلَانِي عُثْمَانُ بْنُ عَفَّانَ وَ سَائِرُ مَنْ حَضَرَ غَيْرَ الرُّبَيْزِ، وَ قُلْنَا لَهُ: بَايَعُ أَوْ نَقُتْكَ، ثُمَّ كَفَفْتُ عَنْهُ النَّاسَ، فَقُلْتُ لَهُ: أُمَّهَلُوهُ، فَمَا غَضِبَ إِلَّا نَحْوَةَ لَبَنِي هَاشِمٍ، وَ أَحَدْتُ أَبَا بَكْرٍ بِيَدِهِ فَأَقَمْتُهُ- وَ هُوَ يَتَرَعَّدُ- قَدْ اخْتَلَطَ عَقْلُهُ، فَأَزَعَجْتُهُ إِلَى مِنْبَرِ مُحَمَّدٍ إِزْعَاجًا،

I leapt towards Abu Bakr and shook his hand and made a pact of the allegiance, and Usman Bin Affan and the rest of the ones present followed me, apart from Al-Zubeyr, and we said to him, 'Pledge allegiance or we will kill you!' Then the people refrained from him. I said to him, 'Respite him, for he is not angered except for the chivalry for the Clan of Hashim^{as}'. And I grabbed the hand of Abu Bakr and made him stand – and he was trembling, and his mind was mixed-up, and I dragged him to the pulpit of Muhammad^{saww} with a dragging.

فَقَالَ لِي: يَا أَبَا حَفْصٍ! أَخَافُ وَتُبَّ عَلَيَّ. فَقُلْتُ لَهُ: إِنَّ عَلِيًّا عِنَّا مَشْعُورٌ، وَ أَعَانِي عَلَى ذَلِكَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ كَانَ يُمِدُّهُ بِيَدِهِ إِلَى الْمِنْبَرِ وَ أَنَا أُرْعِجُهُ مِنْ وَرَائِهِ كَالْتَيْسِ إِلَى شِقَارِ الْجَاذِرِ، مُتَهَوِّنًا،

He said to me, 'O Abu Hafs! I fear the reaction of Ali^{asws}'. I said to him, 'Ali^{asws} is too pre-occupied from you', and Abu Ubeyda Bin Al-Jarrah assisted me upon that. He extended his hand towards the pulpit, and I was pushing him from behind him like pushing of the log, slowly.

فَقَامَ عَلَيْهِ مَدْهُوشًا، فَقُلْتُ لَهُ: اخْطُبْ! فَأَخْلَقَ عَلَيْهِ وَ تَنَبَّتْ فَدْهَشَ، وَ تَلَجَّحَ وَ غَمَّضَ، فَعَضَّضْتُ عَلَى كَفِّي غَيْظًا، وَ قُلْتُ لَهُ: قُلْ مَا سَخَّ لَكَ، فَلَمْ يَأْتِ خَيْرًا وَ لَا مَعْرُوفًا، فَأَرَدْتُ أَنْ أُحِطَّهُ عَنِ الْمِنْبَرِ وَ أَقُومَ مَقَامَهُ، فَكَرِهْتُ تَكْذِيبَ النَّاسِ لِي بِمَا قُلْتُ فِيهِ،

He stood upon him, and there was frenzy, so I said to him, 'The address!' He held firmly upon it and was surprised, and looked down and closed his eyes. I licked my anger upon my palm and said to him, 'Say whatever come to your mind'. But he could not come with anything good nor reasonable. I wanted to push him away from the pulpit and stand in his place, but I disliked belying of the people to me what I had already said regarding him.

وَ قَدْ سَأَلَنِي الْجُمُهُورُ مِنْهُمْ: كَيْفَ قُلْتَ مِنْ فَضْلِهِ مَا قُلْتَ؟ مَا الَّذِي سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ (ص) فِي أَبِي بَكْرٍ؟ فَقُلْتُ: هُمْ: قَدْ قُلْتُ: سَمِعْتُ مِنْ فَضْلِهِ عَلَى لِسَانِ رَسُولِ اللَّهِ مَا لَوْ دَدْتُ [لَوَدِدْتُ] أَنِّي شَعْرَةٌ فِي صَدْرِهِ وَ لِي حِكَايَةٌ، فَقُلْتُ: قُلْ وَ إِلَّا فَاذْرُبْ،

And the generality of them had asked me, 'How did you say from his merit what you said what was not heard from Rasool-Allah^{saww} regarding Abu Bakr?' I said to them, 'I say what I had heard of his merits upon the tongue of Rasool-Allah^{saww} what, if I would have loved to have a poem in his chest, there would be a story for me'. I said, 'Speak, or else descend!'

فَتَبَيَّنَهَا وَ اللَّهُ فِي وَجْهِهِ وَ عَلِمَ أَنَّهُ لَوْ نَزَلَ لَرِيحٌ، وَ قُلْتُ مَا لَا يَهْتَدِي إِلَى قَوْلِهِ، فَقَالَ بِصَوْتٍ ضَعِيفٍ عَلِيلٍ: وَلَيْشُكُمْ وَ لَسْتُ بِخَيْرِكُمْ وَ عَلَيَّ فِيكُمْ، وَ اَعْلَمُوا أَنَّ لِي شَيْطَانًا يَغْتَرِبُنِي - وَ مَا أَرَادَ بِهِ سِوَايَ - فَإِذَا زَلْتُ فَقَوْمُونِي لَا أَقْعُ فِي شُعُورِكُمْ وَ أَبْشَارِكُمْ، وَ اسْتَغْفِرُ اللَّهَ لِي وَ لَكُمْ، وَ نَزَلَ

By Allah^{azwj}! It has appeared in my face and he knew, if he were to descend, I would be promoted, and I said what did not guide to his words. He said with a weak voice, painfully, 'I am your ruler and I am not the best of you, and Ali^{asws} is among you, and know that there is a satan^{la} for me, tiring me – and he^{la} does not intend by it apart from me, so when I slip, straighten me so I do not fall in your awareness and your feelings, and seek Forgiveness for me and for you all'. And he descended.

فَأَخَذْتُ بِيَدِهِ - وَ أَعْيُنُ النَّاسِ تَرْمُقُهُ - وَ عَمَزْتُ يَدَهُ عَمْرًا، ثُمَّ أَجْلَسْتُهُ وَ قَدَمْتُ النَّاسَ إِلَى بَيْعَتِهِ وَ صُحْبَتِهِ لِأَرْهَبِهِ، وَ كُلٌّ مِنْ بُنُكْرٍ بَيْعَتَهُ وَ يَقُولُ: مَا فَعَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ؟

I held his hand – and the people had witnesses his weakness – and I pressed his hand with a pressing, then made him to be seated, and the people advanced to his allegiance and his accompaniment to his fear, and every one disliked pledging allegiance to him and they were saying, ‘What happened to Ali^{asws} Bin Abu Talib^{asws}?’

فَأَقُولُ: خَلَعَهَا مِنْ عُنُقِهِ وَ خَلَعَهَا طَاعَةَ الْمُسْلِمِينَ فَلَمَّا خَالَفَ عَلَيْهِمْ فِي اخْتِيَارِهِمْ، فَصَارَ جَلِيسَ بَيْتِهِ، فَبَايَعُوا وَ هُمْ كَارِهُونَ، فَلَمَّا فَشَتْ بَيْعَتُهُ عَلَيْنَا أَنْ عَلِيًّا يَجْعَلُ فَاطِمَةَ وَ الْحُسَيْنَ إِلَى دُورِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ يُدَكِّرُهُمْ بَيْعَتَهُ عَلَيْنَا فِي أَرْبَعَةِ مَوَاطِنَ، وَ يَسْتَنْفِرُهُمْ فَيَعِدُونَهُ النَّصْرَةَ لَيْلًا وَ يَفْعُدُونَ عَنْهُ نَهَارًا،

I said, ‘It (ruler-ship) is freed from his^{asws} neck and made to be obedience of the Muslims due to the scarcity of the opposition upon them in their choice’. The gatherers came to his (Abu Bakr) house to pledge their allegiance and they were unwilling. When his allegiance spread, we knew that Ali^{asws} had carried (Syeda) Fatima^{asws} (on a mule), and Al-Hassan^{asws} and Al-Husayn^{asws} to the houses of the Emigrants and the Helpers, reminding them of his^{asws} allegiance upon us in four places, and enraged them. They promised him^{asws} the help at night but sat back from him^{asws} at daytime.

فَأْتَيْتُ دَارَهُ مُسْتَشِيرًا لِإِخْرَاجِهِ مِنْهَا، فَقَالَتْ الْأُمَةُ فِضَّةً- وَ قَدْ قُلْتُ لَهَا قَوْلِي لِعَلِيٍّ: يَخْرُجُ إِلَى بَيْعَةِ أَبِي بَكْرٍ فَقَدِ اجْتَمَعَ عَلَيْهِ الْمُسْلِمُونَ فَقَالَتْ- إِنَّ أَمِيرَ الْمُؤْمِنِينَ (ع) مَشْغُولٌ، فَقُلْتُ: خَلِي عَنْكَ هَذَا وَ قَوْلِي لَهُ يَخْرُجُ وَ إِلَّا دَخَلْنَا عَلَيْهِ وَ أَخْرَجْنَاهُ كَرْهًا،

I went to his^{asws} house advising of his^{asws} coming out from it. The maid Fizza^{ra} said (answered), and I had said my words to her for Ali^{asws}, ‘Come out to pledge allegiance to Abu Bakr for the Muslims have united upon him’. She^{ra} said, ‘Amir Al-Momineen^{asws} is busy’. I said, ‘Leave this from you^{ra} and say to him^{asws}, ‘Come out of we will enter upon him^{asws} and expel him^{asws} unwillingly’.

فَخَرَجَتْ فَاطِمَةُ فَوْقَعَتْ مِنْ وَرَاءِ الْبَابِ، فَقَالَتْ: أَيُّهَا الضَّالُّونَ الْمُكَدِّبُونَ! مَاذَا تَقُولُونَ؟ وَ أَيُّ شَيْءٍ تُرِيدُونَ؟. فَقُلْتُ: يَا فَاطِمَةُ! فَقَالَتْ فَاطِمَةُ: مَا تَشَاءُ يَا عُمَرُ؟! فَقُلْتُ: مَا بَأَلِ ابْنِ عَمِّكَ قَدْ أَوْزَدَكَ لِلْحَوَابِ وَ جَلَسَ مِنْ وَرَاءِ الْحِجَابِ؟.

(Syeda) Fatima^{asws} came out and passed behind the door. She^{asws} said: ‘O you strayers, the beliers! What is that you are saying? And which thing are you intending?’ I said, ‘O Fatima^{asws}!’ She^{asws} said: ‘What is that you desire, O Umar?!’ I said, ‘What is the matter with the son^{asws} of your^{asws} uncle^{as}, and he^{asws} has sent you^{asws} for the answering and he^{asws} is sitting back from behind the veil?’

فَقَالَتْ لِي: طُعْيَانُكَ- يَا شَقِيًّا- أَخْرَجْنِي وَ أَلْتَمَكَ الْحُجَّةَ، وَ كُلَّ ضَالٍّ عَوِيٍّ. فَقُلْتُ: دَعِيَ عَنْكَ الْأَبَاطِيلَ وَ أَسَاطِيرَ النَّسَاءِ وَ قَوْلِي لِعَلِيٍّ يَخْرُجُ. فَقَالَتْ: لَا حُبَّ وَ لَا كِرَامَةَ أَعْجَبُ الشَّيْطَانَ مُخَوِّفِي يَا عُمَرُ؟! وَ كَانَ حِزْبُ الشَّيْطَانِ ضَعِيفًا.

She^{asws} said to me: ‘Your tyranny, O wretched! Inform me^{asws}, and I^{asws} necessitate you the proof, and every straying one will collapse’. I said, ‘Leave the falsities from you^{asws} and stories of the womenfolk, and tell Ali^{asws} to come out!’ She^{asws} said: ‘There is neither love nor prestige, are you scaring me^{asws} with the party of Satan^{la}, O Umar?! And the party of Satan would always be weak’.

فَقُلْتُ: إِنَّ لَمْ يَخْرُجْ جُنْتُ بِالْحَطَبِ الْجُزْلِ وَ أَضْرَمْتُهَا نَاراً عَلَى أَهْلِ هَذَا الْبَيْتِ وَ أُحْرِقُ مَنْ فِيهِ، أَوْ يُقَادَ عَلَيَّ إِلَى الْبَيْعَةِ، وَ أَخَذْتُ سَوْطاً فَنُقِذُ فَضَرَنْتُ وَ قُلْتُ لِخَالِدِ بْنِ الْوَلِيدِ: أَنْتَ وَ رِحَالُنَا هَلُمُّوا فِي جَمْعِ الْحَطَبِ، فَقُلْتُ: إِنِّي مُضْرِمُهَا.

I said, 'If he^{asws} does not come out, I will come with ample firewood and ignite fire upon the inhabitants of this house, and burn down the ones in it, or Ali^{asws} is led to the allegiance'; and I grabbed the whip of Qunfuz and struck it, and said to Khalid Bin Al-Waleed, 'You and your men, go and collect the firewood'. I said, 'I will be from its igniters'.

فَقَالَتْ: يَا عَدُوَّ اللَّهِ وَ عَدُوَّ رَسُولِهِ وَ عَدُوَّ أَمِيرِ الْمُؤْمِنِينَ، فَضَرَنْتُ فَاطِمَةَ يَدَيْهَا مِنَ الْبَابِ تَمْنَعِي مِنْ فَتْحِهِ فَرَمْتُهُ فَتَصَعَّبَ عَلَيَّ فَضَرَنْتُ كَفَّيْهَا بِالسَّوْطِ فَأَلَمَّهَا، فَسَمِعْتُ لَهَا زَفيراً وَ بُكَاءً، فَكِدْتُ أَنْ أَلِينَّ وَ أَنْقَلِبَ عَنِ الْبَابِ

She^{asws} said, 'O enemy of Allah^{azwj} and enemy of His^{azwj} Rasool^{saww} and enemy of Amir Al-Momineen^{asws}!' (Syeda) Fatima^{asws} struck her^{asws} hand from the door to prevent me from opening it, and I (tried to) push it, but it was difficult upon me, so I hit her^{asws} palm with the whip and pained her^{asws}. I heard the exhalation for her^{asws} and crying. I almost softened and turned away from the door.

فَدَكَّرْتُ أَخْفَادَ عَلِيٍّ وَ وُلُوعَهُ فِي دِمَاءِ صَنَادِيدِ الْعَرَبِ، وَ كَيْدَ مُحَمَّدٍ وَ سِحْرَهُ، فَرَكَلْتُ الْبَابَ وَ قَدْ أَلْصَقَتْ أَحْشَاءُهَا بِالْبَابِ تَتْرُسُهُ، وَ سَمِعْتُهَا وَ قَدْ صَرَخَتْ صَرْخَةً حَسِبْتُهَا قَدْ جَعَلَتْ أَعْلَى الْمَدِينَةِ أَسْفَلَهَا، وَ قَالَتْ: يَا أَبْتَاةُ! يَا رَسُولَ اللَّهِ! هَكَذَا كَانَ يُفْعَلُ بِحَبِيبَتِكَ وَ ابْنَتِكَ، آه يَا فِضَّةُ! إِلَيْكَ فَخُذِيْنِي فَقَدْ وَ اللَّهُ قُتِلَ مَا فِي أَحْشَائِي مِنْ حَلِي،

Then I recalled the grudges of Ali^{asws} and his^{asws} crushing the mighty ones of Arabs, and plots of Muhammad^{saww} and his^{saww} sorcery, so I kicked the door, and its inner parts had stuck with the door, shielding it, and I heard her^{asws} and she^{asws} wailed such a cry, I reckon it had made the upper part of Al-Medina to be its lower, and she^{asws} said: 'O father^{saww}! O Rasool-Allah^{saww}! This is how he has dealt with your^{saww} beloved and your^{saww} daughter! Aah, O Fizza! Take me to you, for by Allah^{azwj}, he^{asws} has been killed, what is in my^{asws} lap (the baby)!'

وَ سَمِعْتُهَا تَمَخَّضُ وَ هِيَ مُسْتَبِدَّةٌ إِلَى الْجِدَارِ، فَدَفَعْتُ الْبَابَ وَ دَخَلْتُ فَأَقْبَلْتُ إِلَيْ بِوَجْهِ أَعْمَى بَصْرِي، فَصَفَقْتُ صَفَقَةً عَلَى خَدَّيْهَا مِنْ ظَاهِرِ الْحِمَارِ فَأَنْقَطَعَ قُرْطُهَا وَ تَنَاءَتْ إِلَى الْأَرْضِ، وَ خَرَجَ عَلَيَّ، فَلَمَّا أَحْسَسْتُ بِهِ أَسْرَعْتُ إِلَى خَارِجِ الدَّارِ وَ قُلْتُ لِخَالِدِ وَ فُنُذِ وَ مَنْ مَعَهُمَا: نَجُوتُ مِنْ أَمْرٍ عَظِيمٍ.

And I heard her^{asws} being in pain and she^{asws} was finding support to the wall. I pushed the door and entered, and she^{asws} faced towards me with a face which overwhelmed my sight. So, I clapped (slapped) both her^{asws} cheeks, the apparent from the veil, and her^{asws} ear-rings were cut and scattered to the ground, and Ali^{asws} came out. When I sensed him^{asws}, I hurriedly went to outside the house and said to Khalid and Qunfuz and the ones with them, 'Rescue me from the great matter!'

وَ فِي رِوَايَةٍ أُخْرَى: قَدْ جَنَيْتُ جِنَايَةً عَظِيمَةً لَا أَمْرٌ عَلَيَّ نَفْسِي. وَ هَذَا عَلَيَّ قَدْ بَرَزَ مِنَ الْبَيْتِ وَ مَا لِي وَ لَكُمْ جَمِيعاً بِهِ طَاقَةٌ.

And in another report, 'I have committed a great crime, there is no safety upon myself, and this is Ali^{asws} coming out from the house, and there is no strength for me and you all with him^{asws}.'

فَخَرَجَ عَلَيَّ وَ قَدْ ضَرَبَتْ يَدَيْهَا إِلَى نَاصِيَتَيْهَا لِتُكْشِفَ عَنْهَا وَ تَسْتَعِيثَ بِاللَّهِ الْعَظِيمِ مَا نَزَلَ بِهَا،

Ali^{asws} came out and she^{asws} had struck her^{asws} hand to her forehead in order to remove (blood) from her^{asws} and she^{asws} was crying out for help with Allah^{azwj} the Magnificent, of what had befallen with her^{asws}.

فَأَسْبَلُ عَلَيَّ عَلَيْهَا مُلَاءَتَيْهَا وَ قَالَ لَهَا: يَا بِنْتَ رَسُولِ اللَّهِ! إِنَّ اللَّهَ بَعَثَ أَبَاكَ رَحْمَةً لِّلْعَالَمِينَ، وَ لِمَ اللَّهُ لَمِنَ كَشَفَتِ عَنْ نَاصِيَتِكَ سَائِلَةً إِلَى رَبِّكَ لِيُهْلِكَ هَذَا الْخَلْقَ لِأَخَابِكَ حَتَّى لَا يُبْقِيَ عَلَى الْأَرْضِ مِنْهُمْ بَشَرًا، لِأَنَّكَ وَ أَبَاكَ أَعْظَمُ عِنْدَ اللَّهِ مِنْ نُوحٍ (ع) الَّذِي غَرَقَ مِنْ أَجْلِهِ بِالطُّوفَانِ جَمِيعَ مَنْ عَلَى وَجْهِ الْأَرْضِ وَ تَحْتَ السَّمَاءِ إِلَّا مَنْ كَانَ فِي السَّفِينَةِ،

Ali^{asws} steered a soft cloth to her^{asws} and said to her^{asws}: 'O daughter^{asws} of Rasool-Allah^{saww}! Allah^{azwj} Sent your^{asws} father^{saww} as a Mercy for the worlds, and I^{asws} swear by Allah^{azwj}! If the flow (of blood) were to flow to your^{asws} Lord^{azwj}, these people would be destroyed in your^{asws} Answer until there does not remain upon the earth any mortal from them, because you^{asws} and your^{asws} father are more Magnificent in the Presence of Allah^{azwj} than Noah^{as}, due to whom there was a drowning from the flood of the entirety of the ones upon the surface of the earth, and beneath the sky, except ones who were in the ship.

وَ أَهْلَكَ قَوْمَ هُودٍ بِتَكْذِيبِهِمْ لَهُ، وَ أَهْلَكَ عَادًا بِرِيحٍ صَرْصَرٍ، وَ أَنْتَ وَ أَبُوكَ أَعْظَمُ قَدْرًا مِنْ هُودٍ، وَ عَدَّتْ ثَمُودُ- وَ هِيَ اثْنَا عَشَرَ أَلْفًا- بِعَثْرِ النَّاقَةِ وَ الْفَصِيلِ، فَكُونِي يَا سَيِّدَةَ النِّسَاءِ- رَحْمَةً عَلَى هَذَا الْخَلْقِ الْمُنْكَوسِ وَ لَا تُكُونِي عَذَابًا،

And the people of Hud^{as} were destroyed due to their belying of him^{saww}, and Aad were destroyed by the Sar Sar wind, and you^{asws} and your^{asws} father^{as} are of greater worth than Hud^{as}; and Samood were Punished, and they were twelve thousand, due to their slaying the camel and the young camel. So, be a mercy, O chieftess of the women, upon these overturned people and do not cause a punishment (to descend upon people)'.
 وَ اشْتَدَّ بِهَا الْمَخَاضُ وَ دَخَلَتْ الْبَيْتَ فَاسْتَقَطَتْ سِقْطًا سَمَاءَ عَلَيَّ: مُحْسِنًا، وَ جَمَعَتْ جَمْعًا كَثِيرًا، لَا مَكَانَ لَهَا لِعَلَيٍّ وَ لَكِنْ لِيَشُدَّ بِهِمْ قَلْبِي وَ جُنْتُ- وَ هُوَ مُحَاصِرٌ- فَاسْتَحْرَجْتُهُ مِنْ دَارِهِ مُكْرَهًا مَغْضُوبًا وَ سَقْتُهُ إِلَى الْبَيْعَةِ سَوْقًا، وَ إِنِّي لَأَعْلَمُ عِلْمًا يَقِينًا لَا شَكَّ فِيهِ لَوْ اجْتَهَدْتُ أَنَا وَ جَمِيعَ مَنْ عَلَى الْأَرْضِ جَمِيعًا عَلَى قَهْرِهِ مَا قَهَرْتَاهُ، وَ لَكِنْ لِحَيَاتِ كَانَتْ فِي نَفْسِهِ أَغْلَمَهَا وَ لَا أَقُولُهَا،

And the pangs of pain intensified with her^{asws} and she^{asws} entered the house and the baby had died. Ali^{asws} had named him^{asws} as 'Mohsin', And a large gathering had gathered, not being a lot for Ali^{asws}, but for them to strengthen my heart, and I came, and he^{asws} was besieged, and (we) expelled him^{asws} from his^{asws} house unwillingly, usurped, and ushered him to the allegiance with an ushering, and I knew with knowledge of certainty, there being no doubt in it, if I and the entirety of the ones upon the earth were to fight upon forcing him^{asws}, we would not be able to force him^{asws}, but for a cleverness which was in his^{asws} self, I knew it and did not say it.

فَلَمَّا انْتَهَيْتُ إِلَى سَقِيْفَةِ بَيْتِي سَاعِدَةً قَامَ أَبُو بَكْرٍ وَ مَنْ بِحَضْرَتِهِ يَسْتَهْزِئُونَ بِعَلَيٍّ، فَقَالَ عَلَيٌّ: يَا عُمَرُ! أَلَيْسَ لَكَ مَا أَخْرَجْتَهُ سِوَاءِ عُنْكَ؟ قُلْتُ: لَا، يَا أَمِيرَ الْمُؤْمِنِينَ! فَسَمِعَنِي وَ اللَّهُ خَالِدُ بْنُ الْوَلِيدِ، فَاسْرِعْ إِلَى أَبِي بَكْرٍ، فَقَالَ لَهُ أَبُو بَكْرٍ: مَا لِي وَ لِعُمَرَ .. ثَلَاثًا، وَ النَّاسُ يَسْمَعُونَ،

When I ended to Saqeefa of the clan of Saeeda, Abu Bakr and the ones in his presence stood mocking Ali^{asws}. Ali^{asws} said: 'O Umar! Would you like to hasten what I^{asws} have delayed it

away from you?' I said, 'No, O Amir Al-Momineen^{asws}!' By Allah^{azwj}! Khalid Bin Al-Waleed made me hear, and he was quick to Abu Bakr. Abu Bakr said to him, 'What have I got to do with Umar?' – thrice, and the people were listening.

وَلَمَّا دَخَلَ السَّقِيْفَةَ صَبَأَ أَبُو بَكْرٍ إِلَيْهِ، فَقُلْتُ لَهُ: قَدْ بَايَعْتَ يَا أَبَا الْحَسَنِ! فَانصَرَفَ، فَأَشْهَدُ مَا بَايَعَهُ وَلَا مَدَّ يَدَهُ إِلَيْهِ، وَكَرِهْتُ أَنْ أُطَالِيَهُ بِالْبَيْعَةِ فَبِعَجَلٍ لِي مَا أَخَّرَهُ عَنِّي،

And when he^{asws} entered the tent (Saqeefa), Abu Bakr pitied to him^{asws}. I said to him^{asws}, 'You^{asws} have pledged allegiance, O Abu Al-Hassan^{asws}!' He^{asws} left, and I testify that he^{asws} did not pledge allegiance to him, nor extended his^{asws} hand towards him, and I disliked to request him^{asws} for the allegiance, and he^{asws} would hasten to me what was delayed from me.

وَوَدَّ أَبُو بَكْرٍ أَنَّهُ لَمْ يَرَ عَلِيًّا فِي ذَلِكَ الْمَكَانِ جَزَعًا وَخَوْفًا مِنْهُ، وَرَجَعَ عَلِيٌّ مِنَ السَّقِيْفَةِ وَ سَأَلْنَا عَنْهُ، فَقَالُوا: مَضَى إِلَى قَبْرِ مُحَمَّدٍ فَجَلَسَ إِلَيْهِ، فَقُمْتُ أَنَا وَ أَبُو بَكْرٍ إِلَيْهِ، وَ جِئْنَا نَسْعَى وَ أَبُو بَكْرٍ يَقُولُ: وَبَلَّكَ يَا عُمَرُ! مَا أَلْدِي صَنَعْتَ بِقَاطِمَةَ، هَذَا وَ اللَّهُ الْحُسْرَانُ الْمُبِينُ،

And Abu Bakr liked not to see Ali^{asws} in that place out of panic and fear from him^{asws}; and Ali^{asws} returned from the tent, and we asked about him^{asws}, 'They said, 'He^{asws} went to the grave of Muhammad^{saww} and sat to him^{saww}. So, I and Abu Bakr stood up to go to him^{asws}, and we came sprinting, and Abu Bakr was saying, 'Woe be unto you, O Umar! What is that which you did with (Syeda) Fatima^{asws}? By Allah^{azwj}, this is the clear loss'.

فَقُلْتُ: إِنَّ أَعْظَمَ مَا عَلَيْكَ أَنَّهُ مَا بَايَعَنَا وَ لَا أَتَيْتُ أَنْ تَتَنَاقَلَ الْمُسْلِمُونَ عَنْهُ. فَقَالَ: فَمَا تَصْنَعُ؟. فَقُلْتُ: تُظْهِرُ أَنَّهُ قَدْ بَايَعَكَ عِنْدَ قَبْرِ مُحَمَّدٍ، فَأَتَيْنَاهُ وَ قَدْ جَعَلَ الْقَبْرَ قِبْلَةً، مُسْتِنْدًا كَفَّهُ عَلَى تُرْبِيهِ وَ حَوْلَهُ سَلْمَانُ وَ أَبُو ذَرٍّ وَ الْمُقْدَادُ وَ عَمَّارٌ وَ حَدِيثُهُ بِنِ الْيَمَانِ،

I said, 'What as upon you was more grievous that he^{asws} did not pledge allegiance to us, nor do I trust that the Muslims would be sluggish from him^{asws}'. He said, 'So what did you do?' I said, 'It will appear that he^{asws} has pledged allegiance to you at the grave of Muhammad^{saww}. We came to him^{asws}, and he^{asws} made the grave as a direction, extending his^{asws} palm upon its soil, and around him^{asws} were Salman^{ra}, and Abu Zarr^{ra}, and Al Miqdad^{ra}, and Ammar^{ra}, and Huzeyfa Bin Al-Yaman.

فَجَلَسْنَا بِإِزَائِهِ وَ أَوْعَزْتُ إِلَى أَبِي بَكْرٍ أَنْ يَضَعَ يَدَهُ عَلَى مِثْلِ مَا وَضَعَ عَلِيٌّ يَدَهُ وَ يُقَرِّبَهَا مِنْ يَدِهِ، فَفَعَلَ ذَلِكَ وَ أَخَذْتُ بِيَدِ أَبِي بَكْرٍ لِأَمْسَحَهَا عَلَى يَدِهِ، وَ أَقُولُ قَدْ بَايَع، فَقَبَضَ عَلِيٌّ يَدَهُ فَقُمْتُ أَنَا وَ أَبُو بَكْرٍ مُوَلِّبًا، وَ أَنَا أَقُولُ: جَزَى اللَّهُ عَلِيًّا خَيْرًا فَإِنَّهُ لَمْ يَمْتَعَكَ الْبَيْعَةَ لَمَّا حَضَرْتَ قَبْرَ رَسُولِ اللَّهِ (ص)،

We sat parallel to him^{asws}, and I advised to Abu Bakr that he places his hand upon the similar to what Ali^{asws} had placed his^{asws} hand, and draw it closer to his^{asws} hand. He did that, and I grabbed the hand of Abu Bakr to wipe it upon his^{asws} hand, and I would say, 'He has pledged allegiance!' But Ali^{asws} withdrew his^{asws} hand. I and Abu Bakr stood up turning back, and I was saying, 'May Allah^{azwj} Recompense Ali^{asws} goodly for he^{asws} did not refuse the allegiance when present at the grave of Rasool-Allah^{saww}.

فَوْتَبَ مِنْ دُونِ الْجُمَاعَةِ أَبُو ذَرٍّ جُنْدَبُ بْنُ جُنَادَةَ الْعِفَارِيُّ وَهُوَ يَصِيحُ وَيُثُولُ: وَ اللَّهُ- يَا عَدُوَّ اللَّهِ- مَا بَايَعَ عَلِيَّ عَنِيْقًا، وَ لَمْ يَزَلْ كُلَّمَا لَقِينَا قَوْمًا وَ أَقْبَلْنَا عَلَى قَوْمٍ نُخْبِرُهُمْ بِبَيْعِهِ وَ أَبُو ذَرٍّ يَكْذِبُنَا، وَ اللَّهُ مَا بَايَعْنَا فِي خِلَافَةِ أَبِي بَكْرٍ وَ لَا فِي خِلَافَتِي وَ لَا يُبَايِعُ لِمَنْ بَعْدِي وَ لَا بَايَعَ مِنْ أَصْحَابِهِ أَتْنَا عَشَرَ رَجُلًا لَا لِأَبِي بَكْرٍ وَ لَا لِي،

From besides the group, Abu Zarr Jundab Bin Junada^{ra} leapt up, and he^{ra} shouted, ‘By Allah^{azwj}, O enemy of Allah^{azwj}! Ali^{asws} did not pledge allegiance to Ateeq (Abu Bakr)!’, and we did not cease, every time we met a group or a group faced us, we were informing them of him^{asws} having pledged allegiance, and Abu Zarr^{ra} had belied us. By Allah^{azwj}! He did not pledge allegiance, neither to Abu Bakr nor during my caliphate, nor will he^{asws} be pledging allegiance after me, nor did anyone from his^{asws} twelve companions, neither to Abu Bakr nor to me.

فَمَنْ فَعَلَ- يَا مُعَاوِيَةَ- فَعَلِي وَ اسْتَشَارَ أَحْقَادَهُ السَّالِفَةَ غَيْرِي؟! . وَ أَمَا أَنْتَ وَ أَبُوكَ أَبُو سُفْيَانَ وَ أَخُوكَ عُتْبَةُ فَأَعْرِفُ مَا كَانَ مِنْكُمْ فِي تَكْذِيبِ مُحَمَّدٍ (ص) وَ كَيْدِهِ، وَ إِدَارَةِ الدَّوَائِرِ بِمَكَّةَ وَ طَلَبِيهِ فِي حَبْلِ حَرَى لِقَتْلِهِ، وَ تَأْلُفِ الْأَحْزَابِ وَ جَمْعِهِمْ عَلَيْهِ، وَ رُكُوبِ أَبِيكَ الْحِمَلَ وَ قَدْ قَادَ الْأَحْزَابَ،

So, who can do my deed, O Muawiya, and give preference to the grudges of the ancestors, apart from me?! And as for you, and your father Abu Sufyan, and your brother Utba, so I do recognise what had happened from you all in belying of Muhammad^{saww} and plotting against him^{saww}, and management of the households of Makkah, and your seeking him^{saww} in the mountain in order to kill him^{saww}, and gathering the allies and collecting them together against him^{saww}, and your father riding the camel, and he had guided the allies.

وَ قَوْلِ مُحَمَّدٍ: لَعَنَ اللَّهُ الرَّكِيْبَ وَ الْقَائِدَ وَ السَّائِقَ، وَ كَانَ أَبُوكَ الرَّكِيْبَ وَ أَخُوكَ عُتْبَةُ الْقَائِدَ وَ أَنْتَ السَّائِقَ، وَ لَمْ أُنْسَ أُمَّكَ هِنْدًا وَ قَدْ بَدَلْتَ لَوْحِشِي مَا بَدَلْتَ حَتَّى تَكْمَنَ لِحِمْرَةِ الْأَيْدِي دَعُوهُ أَسَدَ الرَّحْمَنِ فِي أَرْضِهِ- وَ طَعَنَهُ بِالْحَرْبَةِ، فَفَلَقَ فُؤَادَهُ وَ شَقَّ عُنُقَهُ وَ أَخَذَ كَبِدَهُ فَحَمَلَهُ إِلَى أُمَّكَ،

And the words of Muhammad^{saww}: ‘May Allah^{azwj} Curse the rider, and the guide, and the usher!’ and your father was the rider, and your brother Utba was the guide, and you (Muawiya) were the usher, and your mother Hinda was not comforted and she had spent upon the savage what she spent until she was enabled to Hamza^{asws} who was called the lion of the Beneficent in His^{azwj} earth, and he stabbed him^{as} with the bayonet, and split open his^{as} chest and cut from it and took the liver and carried it to your mother.

فَرَعَمَ مُحَمَّدٌ بِسِخْرِهِ أَنَّهُ لَنَا أَدْخَلْتَهُ فَاهَا لِنَأْكُلَهُ صَارَ جُلُودًا فَلَفَظْتُهُ مِنْ فِيهَا، فَسَمَّاهَا مُحَمَّدًا وَ أَصْحَابَهُ: أَكِلَةَ الْأَكْبَادِ، وَ قَوْلَهَا فِي شِعْرِهَا لِإِعْتِدَائِ مُحَمَّدٍ وَ مُقَاتِلِيهِ:

نَمَّشِي عَلَى النَّمَارِقِ
وَ الْمَسْنِكِ فِي الْمَفَارِقِ
أَوْ يُدْبِرُوا نُفَارِقِ

نَحْنُ بَنَاتُ طَارِقِ
كَالدَّرِّ فِي الْمَخَانِقِ
إِنْ يُقْبَلُوا نُعَانِقِ
فِرَاقَ غَيْرِ وَامِقِ

And Muhammad^{saww} claimed due to his^{saww} sorcery that when she inserted it in her mouth, it became like a stone and stuck in her mouth, and Muhammad^{saww} named her as ‘Liver eater’, and her words in her poem to begin (fighting) Muhammad^{saww} and his^{saww} fighters, ‘We are the daughters of the night, we walk upon the cushions, like the jewel in the

necklace, and the musk in the crown. If they accept, we shall hug, or they turn around, we shall separate, a separation without love’.

وَنِسْوَتُهَا فِي الثِّيَابِ الصُّفْرِ الْمَرِيَّةِ مُبْدِيَاتٍ وَجُوهَهُمْ وَمَعَاصِمُهُمْ وَرُؤُوسُهُمْ يَخْرُصْنَ عَلَى قِتَالِ مُحَمَّدٍ، إِنَّكُمْ لَمْ تُسَلِّمُوا طَوْعاً وَ إِنَّمَا أَسَلِمْتُمْ كَرْهاً يَوْمَ فَتَحَ مَكَّةَ فَجَعَلَكُمْ طُلُقَاءَ، وَ جَعَلَ أَحْيَى زَيْدًا وَ عَقِيلاً أَخَا عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ الْعَبَّاسَ عَمَّهُمْ مِثْلَهُمْ،

And her womenfolk were in bright yellow clothes, showing their faces and their wrists and their head, urging upon the killing of Muhammad^{sawww}. You all did not become Muslims willingly, but rather you became Muslims unwillingly on the day of the conquest of Makkah. You were made to be ‘freed ones’, and my brother Zayd and Aqeel were both made to be brothers of Ali^{asws} Bin Abu Talib^{asws}, and Al-Abbas was like them.

وَ كَانَ مِنْ أَبِيكَ فِي نَفْسِهِ، فَقَالَ: وَ اللَّهُ يَا ابْنَ أَبِي كَبْشَةَ! لِأَفْلَأْتَهَا عَلَيْكَ خَيْلًا وَ رِجَالًا وَ أَحْوَالَ بَيْنِكَ وَ بَيْنَ هَذِهِ الْأَعْدَاءِ. فَقَالَ مُحَمَّدٌ: وَ يُؤْذِنُ لِلنَّاسِ أَنَّهُ عَلِمَ مَا فِي نَفْسِهِ أَوْ يَكْفِيهِ اللَّهُ شَرَّكَ يَا أَبَا سُفْيَانَ!

And there was (something) from your father regarding himself, so he said, ‘By Allah^{azwj}, O Ibn Kabasha (Muhammad^{sawww})! I shall fill it (Al-Medina) upon you^{sawww} with cavalry and infantry, and form a barrier between you and these enemies’. Muhammad^{sawww} said: ‘And proclaim to the people’, and he^{sawww} knew what was in himself, ‘Or Allah^{azwj} will Suffice of your evil, O Abu Sufyan!’

وَ هُوَ يُرِي النَّاسَ أَنْ لَا يَغْلُوهَا أَحَدٌ غَيْرِي، وَ عَلِيٌّ وَ مَنْ يَلِيهِ مِنْ أَهْلِ بَيْتِهِ فَيَبْطُلُ سِحْرُهُ وَ خَابَ سَعْيُهُ، وَ عَلَاهَا أَبُو بَكْرٍ وَ عَلَوْتُهَا بَعْدَهُ وَ أَرْجُو أَنْ تَكُونُوا مَعَاشِرَ بَيْتِ أُمِّيَّةَ عِيدَانَ أَطْنَاهِمَا، فَمِنْ ذَلِكَ قَدْ وَلَّيْتُكَ وَ قَلَّدْتُكَ إِبَاحَةَ مُلْكِهَا وَ عَرَفْتُكَ فِيهَا وَ خَالَفْتُ قَوْلَهُ فِيكُمْ،

And he (Abu Sufyan) was viewing that no one would be on top of it apart from me, and Ali^{asws} and the ones from his^{asws} family members. So, his^{azwj} sorcery was nullified and his^{sawww} quest ended in disappointment, and Abu Bakr was on top of it, and I was on top after him, and I wished that you, clan of Umayya, would support its enlargement. Thus, from that, I have made you (Muawiya) the ruler and have collared you and legalised its kingdom and introduced you in it, and opposed his^{sawww} words regarding you all.

وَ مَا أَبَالِي مِنْ تَأْلِيْفِ شِعْرِهِ وَ نَثْرِهِ، أَنَّهُ قَالَ: يُوحَى إِلَيَّ مِنْ رَبِّي فِي قَوْلِهِ: وَ الشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ فَرَعَمَ أَنَّهَا أَنْتُمْ يَا بَنِي أُمِّيَّةَ، فَبَيَّنَ عِدَاوَتَهُ حَيْثُ مَلَكَ كَمَا لَمْ يَزَلْ هَاشِمٌ وَ بَنُوهُ أَعْدَاءَ بَنِي عَبْدِ شَمْسٍ،

And I don’t care of the composition of his^{sawww} poem and its publicity. He^{sawww} said: ‘It is Revealed to me^{sawww} coming down from my^{sawww} Lord^{azwj} regarding His^{azwj} Words: **and the Accursed tree in the Quran [17:60]**. He^{sawww} claimed that he is you all, the clan of Umayya. So, his^{sawww} enmity was manifested where there was a kingdom, just as Hashim^{as} and his^{as} sons did not cease to be enemies of the sons of Abd Shams.

وَ أَنَا- مَعَ تَذَكِيرِي إِيَّاكَ يَا مُعَاوِيَةَ! وَ شَرَّحِي لَكَ مَا قَدْ شَرَّحْتُهُ- نَاصِحٌ لَكَ وَ مُشْفِقٌ عَلَيْكَ مِنْ ضَيْقِ عَطْنِكَ وَ حَرَجِ صَدْرِكَ، وَ قَلَّةَ حِلْمِكَ، أَنْ تُعْجَلَ فِيمَا وَصَّيْتُكَ بِهِ وَ مَكَّنْتُكَ مِنْهُ مِنْ شَرِيْعَةِ مُحَمَّدٍ (ص) وَ أُمِّيَّةُ أَنْ تُبْدِي لَهُمْ مُطَالِبَتَهُ بِطَعْنٍ أَوْ ثَمَاتَةً بِمَوْتٍ أَوْ رِذَاءً عَلَيْهِ فِيمَا أَتَى بِهِ، أَوْ اسْتِصْعَاراً لِمَا أَتَى بِهِ فَتَكُونَ مِنَ الْهَالِكِينَ،

And I am reminding you, O Muawiya! And my commentary is for you what I have explained to you, and being compassionate upon you from the need of your thirst and the straitness of your chest, and scarcity of your forbearance. If you were to hasten regarding what I am advising you with, and enabling you from it from the Laws of Muhammad^{saww} and his^{saww} community, that if you were to begin to them with its request by stabbing or gloating at death, or rejecting what he^{saww} had come with, or belittling to what he^{saww} had come with, you will become from the destroyed ones.

فَتَخْفِضُ مَا رَفَعْتُ وَ تَهْدِمُ مَا بَنَيْتُ، وَ أَحْذِرُ كُلَّ الْحَذَرِ حَيْثُ دَخَلْتُ عَلَى مُحَمَّدٍ مَسْجِدَهُ وَ مَنِيرَهُ وَ صَدَقْتُ مُحَمَّدًا فِي كُلِّ مَا أَتَى بِهِ وَ أَوْزَدَهُ ظَاهِرًا، وَ أَظْهَرَ النَّحْرَ وَ الْوَاقِعَةَ فِي رَعِيَّتِكَ، وَ أَوْسَعُهُمْ حِلْمًا، وَ أَعَمَّهُمْ بِرِوَايَةِ الْعَطَايَا،

You will (end up) lowering what had been raised, and demolish what had been built, and caution of all cautions is when I entered unto Muhammad^{saww} his^{saww} Masjid and his^{saww} pulpit, and ratified Muhammad^{saww} in all what he^{saww} had come with, and turned its apparent, and manifest the carefulness, and the falling among your citizens, and be vast to them of forbearance, and blind them with the scent of awards (gifts).

وَ عَلَيْكَ بِإِقَامَةِ الْحُدُودِ فِيهِمْ وَ تَضْعِيفِ الْجُنَايَةِ مِنْهُمْ لِسَبَابِ [لِسَبَابِ] مُحَمَّدٍ مِنْ مَالِكٍ وَ رِزْقِكَ وَ لَا تُرْهِمُ أَنَّكَ تَدْعُ لِلَّهِ حَقًّا وَ لَا تَنْفُضُ فَرَضًا وَ لَا تُغَيِّرُ لِمُحَمَّدٍ سُنَّةً فَتُفْسِدَ عَلَيْنَا الْأُمَّةَ، بَلْ خُذْهُمْ مِنْ مَأْمَنِهِمْ، وَ اقْتُلْهُمْ بِأَيْدِيهِمْ، وَ أَبْدُهُمْ بِشُيُوفِهِمْ وَ تَطَاوُلُهُمْ وَ لَا تُنَاجِزْهُمْ،

And upon you is with establishing the legal penalties among them, and weaken the crimes from them, due to the reason of Muhammad^{saww}, from your wealth and your grave, and do not be merciful in claiming a right for Allah^{azwj}, nor be deficient of an Obligation, nor change a Sunnah of Muhammad^{saww}, so you will spoil the community upon us. But take them from their safe places and get them killed by their own hands, and enslave them by their swords and rule over them and do not accomplish them (for anything).

وَ لَنْ هُتَمَ وَ لَا تَبْحَسَ عَلَيْهِمْ، وَ افْسَحْ لَهُمْ فِي جَلْسِكَ، وَ شَرَّفُهُمْ فِي مَقْعَدِكَ، وَ تَوَصَّلْ إِلَى قَتْلِهِمْ بِرَيْسِهِمْ، وَ أَظْهِرِ الْبَشَرَ وَ الْبَشَاشَةَ بَلِ الْكُظْمِ عَظْمِكَ وَ اغْفُ عَنْهُمْ يُجِبُوكَ وَ يُطِيعُوكَ،

And never underestimate them, and make room for them in your gathering, and ennoble them in your seats, and give their killer to their chiefs, and manifest the smile and the cheerfulness, but swallow your anger and pardon them by your generosity and they will obey you.

فَمَا أَمْرٌ عَلَيْنَا وَ عَلَيْكَ نُورَةٌ عَلَيَّ وَ شِبْلِيهِ الْحَسَنِ وَ الْحُسَيْنِ، فَإِنْ أَمَكَنَّكَ فِي عِدَّةٍ مِنَ الْأُمَّةِ فَبَادِرْ وَ لَا تَتَّقِعْ بِصَعَارِ الْأُمُورِ، وَ اقْصِدْ بِعَظِيمِهَا وَ احْفَظْ وَصِيَّتِي إِلَيْكَ وَ عَهْدِي وَ أَخْفِيهِ وَ لَا تُبْدِهِ، وَ امْتَثِلْ أَمْرِي وَ نَهْيِي وَ انْهَضْ بِطَاعَتِي، وَ إِنَّاكَ وَ الْخِلَافَ عَلَيَّ،

There is no safety upon us and upon you from the revolution of Ali^{asws} and his^{asws} cubs Al-Hassan^{asws} and Al-Husayn^{asws}, so if you are able among a number of the community, then take the initiative and do not be content with the small matters, and aim for its great ones, and preserve my advice and my pact to you, and hide it, and do not manifest it, and comply with my instructions and my forbiddances, and stand to my obedience, and beware of the opposition of Ali^{asws}.

وَ اسأَلْتُ طَرِيقَ أَسْلَافِكَ، وَ اطَّلَبْتُ بِثَارِكَ، وَ اقْتَصَصْتُ آثَارَهُمْ، فَقَدْ أَخْرَجْتُ إِلَيْكَ بَسْرِي وَ جَهْرِي، وَ شَفَعْتُ هَذَا بِمَوْلِي:

And I am travelling the path of your ancestors, and seek out your rebels, and take advantage of them. I have brought out to you of my secrets and my announcements, and be healed by these words of mine (a poem)

<p>بِدَعْوَةٍ مِّنْ عَمِّ الْبُرَيْدِ بِالْوُثْرِيِّ فَأَبَيْدُ بِيَدَيْنِ قَدْ قَسَمْتُ بِهِ طَهْرِي وَ عُنْبَةَ وَ الْعَاصِ السَّرِيحِ لَدَيْ بَدْرِ أَبُو حَكِّمٍ أَعْيَى الضَّمِيلِ مِنَ التَّمْرِي بِمَصْنَعِ سُبُوفِ الْهَيْدِ وَ الْأَمَلِ السُّعْرِي هُمُ الْأَسَدُ وَ الْبَاقُونَ فِي أَكْمِ الْوُغْرِي أَتَانَا بِهِ الْمَانِي السُّمُورُ بِالْمَسْرِي لِيَجَلَّ دِينِ عَمِّ كُلِّ بَنِي النَّصْرِ فَتَقْتُلُ بِمَنْعِ الْفَرَمِ جِيدَ بَنِي عَمْرِي وَ أَنْتَ جَدِيدٌ أَنْ تَقُولَ إِلَى صَحْرِي</p>	<p>مُعَاوِيَةَ ابْنَ الْعُزْمِ حَلَّتْ أُمُورُهُمْ صَبَّوْثٌ إِلَى دِينِ لَكُمْ فَأَرَانِي وَ إِنْ أَنْسَ لَا أَنْسَ الْوَلِيدَ وَ شَيْبَةَ وَ تَحْتِ شَمَافِ الْقَلْبِ لَنْحُ لِنَقْدِهِمْ أَوْ تَيْكَ فَاطْلُبْ يَا مُعَاوِيَةَ تَارَهُمْ وَ حِيلَ بِرِجَالِ الشَّامِ فِي مَحْمَرِهِمْ تَوَسَّلْ إِلَى التَّخْلِيصِ فِي الْمَالَةِ الْبَنِي وَ طَالِبِ بِأَعْقَادٍ مَضَتْ لَكَ مَطْهَرًا فَلَسْتَ تَنَالُ النَّارَ إِلَّا بِدِينِهِمْ لِهَذَا لَعْنُ وَأَيْشُكَ الشَّامَ رَاجِعًا</p>
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قَالَ: فَلَمَّا قَرَأَ عَبْدُ اللَّهِ بْنُ عُمَرَ هَذَا الْعَهْدَ، قَامَ إِلَى يَزِيدَ فَقَبَّلَ رَأْسَهُ، وَ قَالَ: الْحَمْدُ لِلَّهِ - يَا أَمِيرَ الْمُؤْمِنِينَ! - عَلَى قَتْلِكَ الشَّارِيَّ ابْنَ الشَّارِيَّ، وَ اللَّهُ مَا أَخْرَجَ أَبِي إِلَيَّ بِمَا أَخْرَجَ إِلَيَّ أَبِيكَ، وَ اللَّهُ لَا رَآنِي أَحَدٌ مِنْ زُهَيْطٍ مُحَمَّدٍ بِحَيْثُ يُحِبُّ وَ يَرْضَى،

He (the narrator) said, 'When Abdullah Bin Umar read this pact, he stood up to Yazeed^{la} and kissed his^{la} head and said, 'The Praise is for Allah^{azwj}, O commander of the faithful, upon your^{la} killing the (a branch of) the Kharijite son of the Kharijite. By Allah^{azwj}! My father did not bring out to me what he brought out to your father. By Allah^{azwj}! May He^{azwj} not Show me anyone from the group of Muhammad^{saww} he^{saww} love and is pleased'.

فَأَحْسَنَ جَائِزَتَهُ وَ بَرَّهُ، وَ رَدَّهُ مُكْرَمًا. فَخَرَجَ عَبْدُ اللَّهِ بْنُ عُمَرَ مِنْ عِنْدِهِ ضَاحِكًا، فَقَالَ لَهُ النَّاسُ: مَا قَالَ لَكَ؟.

He^{la} rewarded him and was good with him, and returned him with prestige. Abdullah Bin Umar went out from his^{la} presence smiling. The people said to him, 'What did he^{la} say to you?'

قَالَ: قَوْلًا صَادِقًا لَوَدِدْتُ أَنِّي كُنْتُ مُشَارِكَةً فِيهِ، وَ سَارَ رَاجِعًا إِلَى الْمَدِينَةِ، وَ كَانَ جَوَابُهُ لِمَنْ يَلْقَاهُ هَذَا الْجَوَابَ.

He said, 'A truthful words, I would love it if I had participated him^{la} in it', and he travelled returning to Al-Medina, and this was his answer to the ones who met him.

وَ يُرْوَى أَنَّهُ أَخْرَجَ يَزِيدُ لَعْنَةَ اللَّهِ إِلَى عَبْدِ اللَّهِ بْنِ عُمَرَ كِتَابًا فِيهِ عَهْدُ عُمَرَ بْنِ عَفَّانَ فِيهِ أَعْلَظُ مِنْ هَذَا وَ أَذْهَى وَ أَعْظَمُ مِنَ الْعَهْدِ الَّذِي كَتَبَهُ عُمَرُ لِمُعَاوِيَةَ،

And it is reported that Yazeed^{la}, may Allah^{azwj} Curse him^{la}, brought out a letter to Abdullah Bin Umar wherein was a pact of Usman Bin Affan wherein was harsher than this (report above), and more grievous, and greater than the pact which Umar had written to Muawiya.

فَلَمَّا قَرَأَ عَبْدُ اللَّهِ الْعَهْدَ الْآخَرَ قَامَ فَقَبَّلَ رَأْسَ يَزِيدَ لَعْنَهُمَا اللَّهُ، وَ قَالَ: الْحَمْدُ لِلَّهِ عَلَى قَتْلِكَ الشَّارِيَّ ابْنَ الشَّارِي، وَ اعْلَمَ أَنَّ وَالِدِي عُمَرَ أَخْرَجَ إِلَيَّ مِنْ سِرِّهِ بِمِثْلِ هَذَا الَّذِي أَخْرَجَهُ إِلَى أَبِيكَ مُعَاوِيَةَ، وَ لَا أَرَى أَحَدًا مِنْ زُهَيْطِ مُحَمَّدٍ وَ أَهْلِهِ وَ شَيْعَتِهِ بَعْدَ يَوْمِي هَذَا إِلَّا عَيْرٌ مُنْطَوٍ هُمْ عَلَى خَيْرٍ أَبَدًا.

When Abdullah read the other pact, he stood up and kissed the head of Yazeed^{la}, may Allah^{azwj} Curse him^{la}, and said, 'The Praise is for Allah^{azwj} your^{la} killing the branch of the Kharijite, and know that my father Umar had brought out to me from his secrets with the like of this which he had brought out to your father Muawiya, and I do not see anyone from the group of Muhammad^{sawww} and his^{sawww} family^{asws}, and his^{sawww} Shias after this day of mine, except I will not be sociable to them upon goodness, ever!'

فَقَالَ يَزِيدُ: أ فَيهِ شَرْحُ الْخَفَاءِ يَا ابْنَ عُمَرَ؟.

Yazeed^{la} said. 'Is there in it any explanation of the hidden, O Ibn Umar?'

وَ الْحَمْدُ لِلَّهِ وَحْدَهُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ، قَالَ ابْنُ عَبَّاسٍ: أَظْهَرُوا الْإِيمَانَ وَ أَسْرُوا الْكُفْرَ، فَلَمَّا وَجَدُوا عَلَيْهِ أَعْوَانًا أَظْهَرُوهُ.

And the Praise is for Allah^{azwj} Alone, and may Allah^{azwj} Send Salawat upon Muhammad^{sawww} and his^{sawww} Progeny^{asws}. Ibn Abbas said, 'They manifest the Eman and hid the Kufir. When they found supporters upon it, they manifested it'¹⁹⁰.

بيان: لم أجد الرواية بغير هذا السند، و فيها غرائب.

(Majlisi said, 'I did not find the report with other than this chain, and in it are strange matters'.)

152- كِتَابُ سُلَيْمِ بْنِ قَيْسٍ: عَنِ ابْنِ أَبِي عَابَانَ، قَالَ: قَالَ سُلَيْمٌ: كَتَبَ أَبُو الْمُخْتَارِ بْنُ أَبِي الصَّعِقِ إِلَى عُمَرَ هَذِهِ الْأَبْيَاتَ:

Kitab Suleym Bin Qays – From Aban who said, 'Suleym said, 'Abu Al-Mukhtar Bin Abu Al Saiq wrote these couplets to Umar, '

فَأَنْتَ أَمِيرُ اللَّهِ فِي الْمَالِ وَ الْأَمْرِ	أُبَاحُ أَمِيرِ الْمُؤْمِنِينَ رَسُولَهُ
أَمِينًا لِرَبِّ النَّاسِ يُسَلِّمُ لَهُ صَدْرِي	وَ أَنْتَ أَمِيرُ اللَّهِ فِيْنَا وَ مَنْ يَكُنْ
يُحْمِلُونَ مَالِ اللَّهِ فِي الْأَدَمِ وَ الْحَمْرِ	فَلَا تَدَعَنَّ أَهْلَ الرِّسَالَتَيْنِ وَ الْعُرَى
وَ أَرْسِلْ إِلَى حَنْظَلٍ وَ أَرْسِلْ إِلَى بَشِيرٍ	وَ أَرْسِلْ إِلَى النُّعْمَانِ وَ ابْنَ مَخْلُوفٍ
وَ ذَلِكَ الَّذِي فِي الشُّرْقِ مَوَى بَنِي بَدْرٍ	وَ أَرْسِلْ إِلَى الْحُجَّاجِ وَ اعْلَمْ حِسَابَهُ
وَ صِهْرُ بَنِي خَدَّوَانَ فِي الْقَوْمِ ذَا وَثَرٍ	وَ لَا تَسْمِعَنَّ الْقَائِمِينَ كَيْفِيَّتَهُمَا
وَ اسْتَمَلَّ ذَلِكَ الْمَالِ دُونَ ابْنِ مُخْرِزٍ	وَ مَا حَاصِمٌ فِيهَا بِصِغْرِ هَيْبَتِهِ وَ لَا ابْنُ خَلَّابٍ مِنْ رَمَاةِ بَنِي
فَأَرْسِلْ إِلَيْهِمْ جُرْبُوكَ وَ يَصْنُدُوا	صَبْرٍ
وَ قَاسِمُهُمْ أَغْلَى نِدَائِكَ إِلَيْهِمْ	وَ قَدْ كَانَ مِنْهُ فِي الرِّسَالَتَيْنِ ذَا وَثَرٍ
وَ لَا تَدْعُوَنِي لِلشَّهَادَةِ إِلَيْي	أَحَادِيثَ هَذَا الْمَالِ مَنْ كَانَ ذَا فِكْرٍ
	سَيَرُوتُونَ إِنْ قَاسَمْتَهُمْ مِنْكَ بِالسُّطْرِ

¹⁹⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 151

إِراءِ [أرى] المنيك كالمدران و البيسن كالدومي
 و من رطله مطوية في قرايها
 من المسك راحت في مفاتيهم بقرى

أعيب و لكي أرى مصب الدر
 و خطبة في حدة النمل و النطر
 و من طلي أتراد مضاعفة صفر
 إذا الفاجر الداري جاء بفاتر

فقال ابن خلاب البصري:

و لم لك ذا فزى لذي و لا صهر
 و لا صانقات من صبي و لا غدر
 و صدي إذا ما لموت الموت [كان ورا السمرى] السمرى
 ككفها عني بأبيض ذي وقر

ألا أبلغ أبا المختار أبي أئيمه
 و ما كان عندي من ثراه و رثمه
 و لكن ذالك الرخص في كل حارة
 بصايعة ينشى اللبن فصرها

قَالَ سُلَيْمٌ: فَأَعْرَمَ عُمَرُ بْنُ الْخَطَّابِ تِلْكَ السَّنَةَ جَمِيعَ عَمَّالِهِ أَنْصَافَ أَمْوَالِهِمْ لِشِعْرِ أَبِي الْمُخْتَارِ، وَ لَمْ يُعْرَمَ فُنُودُ الْعَدَوِيِّ شَيْئاً - وَ قَدْ كَانَ مِنْ عَمَّالِهِ - وَ رَدَّ عَلَيْهِ مَا أَخَذَ مِنْهُ - وَ هُوَ عِشْرُونَ أَلْفَ دِرْهَمٍ - وَ لَمْ يَأْخُذْ مِنْهُ عِشْرَةٌ وَ لَا نِصْفَ عِشْرَةٍ، وَ كَانَ مِنْ عَمَّالِهِ الَّذِينَ أَعْرَمُوا أَبُو هُرَيْرَةَ عَلَى الْبَحْرَيْنِ فَأَخْصَى مَالَهُ فَبَلَغَ أَرْبَعَةَ وَ عِشْرِينَ أَلْفاً، فَأَعْرَمَهُ أَنْتَ عِشْرَةَ أَلْفاً.

Suleym said, 'Umar Bin Al-Khattab, during that year, levied the entirety of his office bearers, half of their wealth due to the poem of Abu Al-Mukhtar, and did not levy Qunfuz Al-Adawy anything – and he was from his office bearers – and returned whatever was taken from him – and it was twenty thousand Dirhams, and did not take any taxation from him, nor had the tax, and he was from his office bearers whom Abu Hureyra had levied upon Al-Bahrain. He counted his wealth and it reached twenty-four thousand, and had levied him twelve thousand.

فَقَالَ أَبَانٌ: قَالَ سُلَيْمٌ: فَلَقِيتُ عَلِيّاً صَلَواتُ اللَّهِ عَلَيْهِ وَ آلِهِ فَسَأَلْتُهُ عَمَّا صَنَعَ عُمَرُ؟ فَقَالَ: هَلْ تَدْرِي لِمَ كَفَّ عَنْ فُنُودٍ وَ لَمْ يُعْرَمْهُ شَيْئاً؟! قُلْتُ: لَا. قَالَ: لِأَنَّهُ هُوَ الَّذِي ضَرَبَ فَاطِمَةَ صَلَواتُ اللَّهِ عَلَيْهَا بِالسَّوْطِ حِينَ جَاءَتْ لِتُحَوَّلَ بَيْتِي وَ بَيْنَهُمْ فَمَاتَتْ صَلَواتُ اللَّهِ عَلَيْهَا، وَ إِنَّ أَنْتَ السَّوْطُ لَعَنِي عَضُدِهَا مِثْلَ الدَّمْلِجِ.

Aban narrates that Sulaym said, 'I met Ali^{asws} and asked him^{asws} about what Umar had done. He^{asws} said: 'Do you know why he held back from Qunfuz and did not fine him anything?' I said, 'No'. He^{asws} said: 'Because he is the one who struck (Syeda) Fatima^{asws} with the whip when she^{asws} came in between myself^{asws} and them. She^{asws} passed away, with the effect of the whip on her^{asws} shoulder having still remained, like the swelling.

قَالَ أَبَانٌ: قَالَ سُلَيْمٌ: انْتَهَيْتُ إِلَى حَلَقَةٍ فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَيْسَ فِيهَا إِلَّا هَاشِمِيُّ غَيْرَ سَلْمَانَ وَ أَبِي دَرٍّ وَ الْمُقَدَّادِ وَ مُحَمَّدِ بْنِ أَبِي بَكْرٍ وَ عُمَرَ بْنِ أَبِي سَلَمَةَ وَ قَيْسِ بْنِ سَعْدِ بْنِ عُبَادَةَ،

Aban narrates from Sulaym who said, 'I ended up near a group in the Masjid of Rasool-Allah^{saww}. There was no one in it except for the Hashimites, apart from Salman^{ra}, and Abu Zarr^{ra}, and Al-Miqdad^{ra}, and Muhammad Bin Abu Bakr, and Umar Bin Abu Salma, and Qays Bin Sa'd Bin Abada'.

فَقَالَ الْعَبَّاسُ لِعَلِيِّ عَلَيْهِ السَّلَامُ: مَا تَرَى عُمَرَ مَنَعَهُ مِنْ أَنْ يُعَزَّمَ فُنْفُذًا كَمَا عَزَّمَ جَمِيعَ عُمَّالِهِ؟ فَتَنَظَّرَ عَلِيُّ عَلَيْهِ السَّلَامُ إِلَى مَنْ حَوْلَهُ، ثُمَّ انْعَرُوزَتْ عَيْنَاهُ، ثُمَّ قَالَ: شَكَرَ لَهُ ضَرْبَتَهُ ضَرْبَتَهَا فَاطِمَةَ عَلَيْهَا السَّلَامُ بِالسَّوْطِ فَمَاتَتْ وَ فِي عَضُدِهَا أَثَرُهُ كَأَنَّهُ الدَّمْلُجُ.

Al-Abbas said to Ali^{asws}, 'What is your^{asws} opinion on Umar not penalising Qunfuz like he had penalised the rest of the workers?' So Ali^{asws} looked at the ones around him^{asws}, then his^{asws} eyes filled up with tears, then he^{asws} said: 'In appreciation for the strike which he struck at (Syeda) Fatima^{asws}, with the whip. She^{asws} passed away, and on her^{asws} shoulder was the effect of it, like a bruise and swelling'.

ثُمَّ قَالَ (ع): الْعَجَبُ بِمَا أَشْرَبَتْ قُلُوبَ هَذِهِ الْأُمَّةِ مِنْ حُبِّ هَذَا الرَّجُلِ وَ صَاحِبِهِ مِنْ قَبْلِهِ، وَ التَّسْلِيمِ لَهُ فِي كُلِّ شَيْءٍ أَخَذَتْهُ. لَئِنْ كَانَ عُمَّالُهُ حَوْنَةً وَ كَانَ هَذَا الْمَالُ فِي أَيْدِيهِمْ حَيَاتَهُ مَا كَانَ حَلَّ لَهُ تَرْكُهُ!، وَ كَانَ لَهُ أَنْ يَأْخُذَهُ كُلَّهُ، فَإِنَّهُ فِيءٌ لِلْمُسْلِمِينَ،

Then he^{asws} said: 'The strange thing is what the hearts of this community are drinking from the love of this man and his companion that was before him, and their submission to him in everything 'new' that he comes up with. If his (2nd Caliph's) workers were fraudsters and that this wealth, which was in their hands was fraudulent, it was not permissible for him to leave it (any of it with them), and he should have taken all of it back, for it was the wealth of the Muslims.

فَمَا بَالُهُ يَأْخُذُ نِصْفَهُ وَ يَتْرُكُ نِصْفَهُ. وَ لَئِنْ كَانُوا غَيْرَ حَوْنَةٍ فَمَا حَلَّ لَهُ أَنْ يَأْخُذَ أَمْوَالَهُمْ وَ لَا شَيْئاً مِنْهَا قَلِيلاً وَ لَا كَثِيراً وَ إِنَّمَا أَخَذَ أَنْصَافَهَا.

What made him take half of it and leave the other half (in their possession)? And if it was not fraudulent, then it was not permissible for him to take anything from their wealth, neither little nor a lot. But he (Umar) took half of it.

وَ لَوْ كَانَتْ فِي أَيْدِيهِمْ حَيَاتَهُ، ثُمَّ لَمْ يُعْرُوا بِهَا وَ لَمْ تُقَمْ عَلَيْهِمُ الْبَيْتَةُ مَا حَلَّ لَهُ أَنْ يَأْخُذَ مِنْهُمْ قَلِيلاً وَ لَا كَثِيراً.

And if that which was in their hands, was fraudulent, and they did not accept it as such, and he did not establish any proof over them for it, it was not permissible for him to take from them, neither little nor a lot.

وَ أَعْجَبُ مِنْ ذَلِكَ إِعَادَتُهُ إِلَيْهِمْ إِلَى أَعْمَالِهِمْ، لَئِنْ كَانُوا حَوْنَةً مَا حَلَّ لَهُ أَنْ يَسْتَعْمِلَهُمْ، وَ لَئِنْ كَانُوا غَيْرَ حَوْنَةٍ مَا حَلَّتْ لَهُ أَمْوَالُهُمْ،

And what is even stranger than that is that he has reinstated some of them back to their positions. If they were fraudsters, it was not permissible for him to keep them as the office-bearers, and if they were not fraudsters, their wealth was not permissible for him (to take back from them)'.
 ثُمَّ أَقْبَلَ عَلِيُّ (ع) عَلَى الْقَوْمِ فَقَالَ: الْعَجَبُ لِقَوْمٍ يَرَوْنَ سُنَّةَ نَبِيِّهِمْ تَتَبَدَّلُ وَ تَتَغَيَّرُ شَيْئاً شَيْئاً وَ بَاباً بَاباً ثُمَّ يَرْضَوْنَ وَ لَا يُنْكِرُونَ، بَلْ يَعْضُبُونَ لَهُ وَ يَعْضِبُونَ عَلَى مَنْ عَابَ عَلَيْهِ وَ أَنْكَرَهُ،

Then Ali^{asws} turned towards the people and said: 'It is strange that the people are seeing the Sunnah of their Prophet^{saww} being altered and replaced by other things, one by one, and door by door (part by part), but they are happy with it and do not deny them, but instead they get angry on his behalf at the one who finds faults with him and denies him (instead).

ثُمَّ يَجِيءُ قَوْمٌ بَعْدَنَا فَيَتَّبِعُونَ بِدَعْتِهِ وَ جُورَهُ وَ أَخْدَانَهُ وَ يَتَّخِذُونَ أَخْدَانَهُ سُنَّةً وَ دِيناً يَتَّبِعُونَ بِهَا إِلَى اللَّهِ

Then, very soon people will come after us who will follow his innovations, and his injustices, and his new things, and will take his new things as 'Sunnah' and make it to be their religion, in order to be close to Allah^{azwj} by these.

فِي مِثْلِ تَحْوِيلِهِ مَقَامَ إِبْرَاهِيمَ مِنَ الْمَوْضِعِ الَّذِي وَضَعَهُ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِلَى الْمَوْضِعِ الَّذِي كَانَ فِيهِ فِي الْجَاهِلِيَّةِ الَّذِي حَوَّلَهُ مِنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

For example - He (Umar) transferred the '*Maqaam-e-Ibrahim*^{as}' from the place where it was placed by Rasool-Allah^{saww} to the place which it used to be in the era of ignorance, where Rasool-Allah^{saww} had moved it from (upon conquering Mecca).

وَ فِي تَعْيِيرِهِ صَاعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ مَدَّهُ، وَ فِيهِمَا فَرِيضَةٌ وَ سُنَّةٌ، فَمَا كَانَ زِيَادَتُهُ إِلَّا سُوءٌ، لِأَنَّ الْمَسَاكِينَ فِي كَفَّارَةِ الْيَمِينِ وَ الظَّهَارِ بِمَا يُعْطَوْنَ وَ مَا يَجِبُ فِي الرِّزْقِ، وَ قَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: اللَّهُمَّ بَارِكْ لَنَا فِي مَدَّنَا وَ صَاعِنَا، لَا يَحُولُونَ بَيْنَهُ وَ بَيْنَ ذَلِكَ، لَكِنَّهُمْ رَضُوا وَ قَبِلُوا مَا صَنَعَ،

And with regards to him changing the *Sa'a* of Rasool-Allah^{saww} and his^{saww} *Mudd*, and in both of them is an obligation and a Sunnah. So, he did not increase anything except for evil, because the poor – with regards to their expiations of the oath and the '*Zihaar*' – by both of these they give what is obligatory for them. And Rasool-Allah^{saww} has said: 'O Allah^{azwj}, Bless for us with regards for our *Mudd* and our *Sa'a*!' They did not place any obstructions between him and that, but they were pleased with it and accepted what he did.

وَ قَبْضِهِ وَ صَاحِبِهِ فَذَكَ- وَ هِيَ فِي يَدَيِ فَاطِمَةَ عَلَيْهَا السَّلَامُ مَقْبُوضَةٌ، قَدْ أَكَلَتْ غَلَّتَهَا عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ- فَسَأَلَهَا الْبَيْتَةَ عَلَى مَا فِي يَدِهَا، وَ لَمْ يُصَدِّقْهَا وَ لَا صَدَّقَ أُمَّ أَيْمَنَ، وَ هُوَ يَعْلَمُ يَقِيناً- كَمَا نَعْلَمُ- أَنَّهَا فِي يَدِهَا، وَ لَمْ يَحِلَّ لَهُ أَنْ يَسْأَلَهَا الْبَيْتَةَ عَلَى مَا فِي يَدِهَا، وَ لَا أَنْ يَتَّهَمَهَا،

He (Umar), along with his companion (Abu Bakr), captured Fadak, and it was in the hand (control) of Fatima^{asws}. She^{asws} had consumed from its yield in the era of the Prophet^{saww}. They asked her^{asws} for proof for that which was already in her^{asws} hands, and neither did they ratify her^{asws} nor Umm Ayman^{ra} (Bibi Fizza). And he knew with conviction – just as we^{asws} know – that it was in her^{asws} hands. And it was not permissible for him to ask her^{asws} for proof for that which was already in her^{asws} hands, or for him to hurl accusations at her^{asws}.

ثُمَّ اسْتَحْسَنَ النَّاسُ ذَلِكَ وَ حَمِدُوهُ وَ قَالُوا: إِنَّمَا حَمَلَهُ عَلَى ذَلِكَ الْوَرَعُ وَ الْفَضْلُ، ثُمَّ حَسَنَ فُبِحَ فِعْلِهِمَا أَنْ عَدَلَا عَنْهَا فَقَالَا بِالظَّنِّ-: إِنَّ فَاطِمَةَ لَنْ تَقُولَ إِلَّا حَقًّا، وَ إِنَّ عَلِيًّا لَمْ يَشْهَدْ إِلَّا بِحَقِّ، وَ لَوْ كَانَتْ مَعَ أُمَّ أَيْمَنَ امْرَأَةً أُخْرَى أَمْضِينَا لَهَا،

Then the people beautified that and praised him for it and said, 'But he did that due to his piety and virtue'. Then they beautified the ugly deeds of them both as being fair and equitable. They said, 'We think that Fatima^{asws} did not say except for the truth, and that Ali^{asws} did not testify except with the truth, and had there been with Umm Ayman another woman (to testify), we would have given it to her^{asws}'.

فَخَطَبْنَا بِذَلِكَ عِنْدَ الْجُهَّالِ، وَ مَا لَهُمَا وَ مَنْ أَمْرُهُمَا أَنْ يَكُونَا حَاكِمَيْنِ فَيُعْطِيَانِ أَوْ يَمْتَعَانِ، وَ لِكِنَّ الْأُمَّةَ ابْتُلُوا بِمَا فَأَدْخَلَا نَفْسَهُمَا فِيمَا لَا حَقَّ لَهُمَا فِيهِ وَ لَا عَلِمَ لَهُمَا فِيهِ،

They both gained credibility by that among the ignorant people, and what are these two, and who made these two to be rulers, so they should be followed or prevented?’ But the community got involved with the two of them and entered themselves into that in which they had no right for them both, and both of them did not have any knowledge about it.

وَ قَدْ قَالَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ حِينَ أَرَادَ انْتِزَاعَهَا مِنْهَا، وَ هِيَ فِي يَدَيْهَا: - أَلَيْسَتْ فِي يَدِي وَ فِيهَا وَ كَيْلِي، وَ قَدْ أَكَلْتُ غَلَّتَهَا وَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَيٌّ؟! - قَالَا: بَلَى.

And (Syeda) Fatima^{asws} had said to them both – when he wanted to take it (Fadak) away from her^{asws}, and it was in her^{asws} hands: ‘Is this not in my^{asws} hands and my^{asws} representative regarding it is here, and I^{asws} had consumed the yield from it whilst Rasool-Allah^{saww} was alive?’ They both said, ‘Yes’.

قَالَتْ: فَلِمَ تَسْأَلَانِي الْبَيْتَةَ عَلَى مَا فِي يَدِي؟. قَالَا: لِأَنَّهَا فِيءٌ لِلْمُسْلِمِينَ، فَإِنْ قَامَتْ بَيْتَةٌ وَ إِلَّا لَمْ تُمَضَّهَا.

She^{asws} said: ‘So why do you ask me^{asws} for the proof on that which is already in my^{asws} hands?’ He said, ‘Because this is war booty for the Muslims, so you^{asws} produce the proof otherwise we will not give it’.

فَقَالَتْ لَهُمَا- وَ النَّاسُ حَوْلَهُمَا يَسْمَعُونَ-: أَلَيْسَ فِي يَدِي مَا صَنَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ وَ تَحْكُمَا فِيْنَا خَاصَّةً بِمَا لَمْ تَحْكُمَا فِي سَائِرِ الْمُسْلِمِينَ؟! أَيُّهَا النَّاسُ! اسْمَعُوا مَا رَكِبَاهَا. قُلْتُ: أَلَيْسَ مَا رَأَيْتُمَا إِنْ أَدْعَيْتُ مَا فِي أَيْدِي الْمُسْلِمِينَ مِنْ أَمْوَالِهِمْ تَسْأَلُونِي الْبَيْتَةَ أَمْ تَسْأَلُونَهُمْ؟. قَالَا: لَا، بَلْ نَسْأَلُكَ.

She^{asws} said to both of them – and the people around them were listening: ‘Do the two of you want to turn back what Rasool-Allah^{saww} has done, and you both are issuing a ruling with regards to us^{asws} especially what you two have not issued regarding the rest of the Muslims? O you people! Listen to what they are riding on. Do you think that if I^{asws} were to claim to be in my^{asws} hands from the wealth of the Muslims, you will ask me^{asws} for the proof or from them?’ They said, ‘But we will ask you^{asws}’.

قُلْتُ: فَإِنْ أَدَعَى جَمِيعَ الْمُسْلِمِينَ مَا فِي يَدِي تَسْأَلُونَهُمُ الْبَيْتَةَ أَمْ تَسْأَلُونِي؟. فَعَضِبَ عُمَرُ، وَ قَالَ: إِنَّ هَذَا فِيءٌ لِلْمُسْلِمِينَ وَ أَرْضُهُمْ وَ هِيَ فِي يَدِي فَاطِمَةَ (ع) تَأْكُلُ غَلَّتَهَا، فَإِنْ أَقَامَتْ بَيْتَةَ عَلَى مَا أَدَعَتْ أَنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ هَبَّهَا لَهَا مِنْ بَيْنِ الْمُسْلِمِينَ وَ هِيَ فِيئُهُمْ وَ حَقُّهُمْ نَظَرْنَا فِي ذَلِكَ.

She^{asws} said: ‘If all the Muslims were to make a claim for that which is in my^{asws} hands, you will ask them for the proof or from me^{asws}?’ Umar got angry and said: ‘This is the ‘Fey’ (war booty) for the Muslims and their land, and it is in the hands of (Syeda) Fatima^{asws} and she^{asws} is consuming the yield of it, so if she^{asws} can establish proof on what she^{asws} is claiming Rasool-Allah^{saww} gifted it to her^{asws} from between the Muslims – and it is their war booty and their right – we will look into that’.

فَقَالَ: أَنْشِدُكُمْ بِاللَّهِ أَمَا سَمِعْتُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: إِنَّ ابْنَتِي سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ؟ قَالُوا: اللَّهُمَّ نَعَمْ، قَدْ سَمِعْنَاهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ سَلَّمْ.

She^{asws} said: 'It is sufficient for me^{asws} that I^{asws} should adjure you with Allah^{azwj} as Witness, O you people, but have you not heard Rasool-Allah^{saww} say: 'My^{saww} daughter^{asws} is the Chieftess of the women of the Paradise?' They said, 'O Allah^{azwj}, yes, we have heard it from Rasool-Allah^{saww}.'

قَالَتْ: أَمْ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ تَدَّعِي الْبَاطِلَ وَ تَأْخُذُ مَا لَيْسَ لَهَا؟! أَرَأَيْتُمْ لَوْ أَنَّ أَرْبَعَةَ شَهِدُوا عَلَيَّ بِفَاحِشَةٍ أَوْ رَجُلَانِ بِسَرِقَةٍ أَكُنْتُمْ مُصَدِّقِينَ عَلَيَّ؟! فَأَمَّا أَبُو بَكْرٍ فَسَكَتَ، وَ أَمَّا عُمَرُ فَقَالَ: وَ نُوْقِعُ عَلَيْكَ الْحَدَّ.

She^{asws} said: 'Would the Chieftess of the women of the Paradise make a false claim and take what is not for her to take? Do you think that if four witnesses testify against me^{asws} for immorality, or two men for theft, you will ratify them against me^{asws}? As for Abu Bakr, he was silent, but not Umar. He said, 'Yes, we will apply the Limits (of the Law) on you^{asws}.'

فَقَالَتْ: كَذَبْتَ وَ لَوَّمْتَ، إِلَّا أَنْ تُقَرَّ أَنَّكَ لَسْتَ عَلَى دِينِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، إِنَّ الَّذِي يُجِيرُ عَلَيَّ سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ شَهَادَةٌ أَوْ يُقِيمُ عَلَيْهَا حَدًّا لَمَلْعُونٌ كَافِرٌ بِمَا أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، إِنَّ مَنْ أَذْهَبَ اللَّهُ عَنْهُمْ الرَّحْسَ أَهْلَ الْبَيْتِ وَ طَهَّرَهُمْ تَطْهِيرًا، لَا يَجُوزُ عَلَيْهِمْ شَهَادَةٌ، لِأَنَّهُمْ مَعْصُومُونَ مِنْ كُلِّ سُوءٍ، مُطَهَّرُونَ مِنْ كُلِّ فَاحِشَةٍ،

She said: 'You lied, and are wicked. Nay, you have accepted that you are not on the Religion of Muhammad^{saww}. The one who places a requirement of a witness upon the Chieftess of the women of the Paradise, or establish the Limits (of the Law) against her^{asws}, is an accursed infidel by what Allah^{azwj} Sent down upon Muhammad^{saww}, because they^{asws} are the ones from whom^{asws} Allah^{azwj} has kept away all uncleanness and Purified them^{asws} with a thorough Purifying [33:33]. It is not permissible to have witnesses against them^{asws} because they^{asws} are infallible from every evil, and pure from every immorality.

حَدَّثَنِي عَنْ أَهْلِ هَذِهِ الْآيَةِ، لَوْ أَنَّ قَوْمًا شَهِدُوا عَلَيْهِمْ أَوْ عَلَى أَحَدٍ مِنْهُمْ بِشِرْكٍ أَوْ كُفْرٍ أَوْ فَاحِشَةٍ كَانَ الْمُسْلِمُونَ يَتَرَبَّعُونَ مِنْهُمْ وَ يَحُدُّوهُمْ؟ قَالَ: نَعَمْ، وَ مَا هُمْ وَ سَائِرُ النَّاسِ فِي ذَلِكَ إِلَّا سَوَاءٌ.

Narrate to me^{asws} – O Umar – who are the rightful of this Verse? If the people testify against them^{asws} or any one^{asws} from them^{asws}, of Polytheism or Kufr, or immorality, will the Muslims keep away from them^{asws} and apply the Limits (of the Law) on them^{asws}? He said, 'Yes, and they^{asws} and the rest of the people with regards to that are not but equal'.

قَالَتْ: كَذَبْتَ وَ كَفَرْتَ، لِأَنَّ اللَّهَ عَصَمَهُمْ وَ أَنْزَلَ عِصْمَتَهُمْ وَ تَطَهَّرَهُمْ وَ أَذْهَبَ عَنْهُمْ الرَّحْسَ، فَمَنْ صَدَّقَ عَلَيْهِمْ يُكَذِّبُ اللَّهَ وَ رَسُولَهُ. فَقَالَ أَبُو بَكْرٍ: أَفَسَمْتُ عَلَيْكَ – يَا عُمَرُ – لَمَّا سَكَتَ،

She^{asws} said: 'You have lied and committed Kufr, they^{asws} and the rest of the people are not equal with regards to that because Allah^{azwj} has Made them^{asws} to be Infallible and Revealed their^{asws} Infallibility, and their^{asws} Purification, and Kept away from them^{asws}, the impurities. Therefore, the one who ratifies against them^{asws}, he has lied against Allah^{azwj} and his^{azwj} Rasool^{saww}. Abu Bakr said, 'I am holding you on oath – O Umar – to keep quiet'.

فَلَمَّا أَنْ كَانَ اللَّيْلُ أُرْسِلَ إِلَى خَالِدِ بْنِ الْوَلِيدِ، فَقَالَ إِنَّا نُرِيدُ أَنْ نُسِرَّ إِلَيْكَ أَمْرًا وَ نَحْمَلَكَ عَلَيْهِ. فَقَالَ: احْمَلَانِي عَلَى مَا شِئْتُمَا فَإِنِّي طَوْعٌ أُيَدِيكُمَا.

When it was night time, they both (Abu Bakr and Umar) went to Khalid Bin Waleed. They said, 'We want to issue a secret command to you, and trust that you will be steadfast with it'. He said, 'Burden me with whatsoever you like, for I am obedient at your hands'.

فَقَالَا لَهُ: إِنَّهُ لَا يَنْفَعُنَا مَا نَحْنُ فِيهِ مِنَ الْمُلْكِ وَالسُّلْطَانِ مَا دَامَ عَلِيٌّ حَيًّا، أَمَا سَمِعْتَ مَا قَالَ لَنَا وَ مَا اسْتَقْبَلَنَا بِهِ، وَ نَحْنُ لَا نَأْمَنُهُ أَنْ يَدْعُوَ فِي السِّرِّ فَيَسْتَجِيبَ لَهُ قَوْمٌ فَيَنَاهِضَنَا فَإِنَّهُ أَشْجَعُ الْعَرَبِ،

They said to him, 'This (Caliphate) is of no benefit to us, what we have regarding it, from the kingdom and the Sultanate, so long as Ali^{asws} is still alive. Did you hear what he^{asws} said to us and what he^{asws} had replied back out to us? And we do not feel secure for he^{asws} might call in secret, so the people would respond to him^{asws} and he^{asws} will confront us since he^{asws} is the bravest of the Arabs.

وَ قَدْ ارْتَكَبْنَا مِنْهُمْ مَا رَأَيْتَ وَ عَلَبْنَا عَلَى مَلِكِ ابْنِ عَمِّهِ وَ لَا حَقَّ لَنَا فِيهِ، وَ انْتَزَعْنَا فَدَاكَ مِنْ امْرَأَتِهِ، فَإِذَا صَلَّيْتُ بِالنَّاسِ الْعِدَاةَ، فُضِمَ إِلَى حَنَانِيهِ وَ لِيُكُنَّ سَيْفُكَ مَعَكَ، فَإِذَا صَلَّيْتُ وَ سَلَّمْتُ فَاضْرِبْ عُقْبَهُ.

And we have committed from it what you have seen, and have overcome the kingdom of the son^{as} of his^{saww} uncle^{as} whilst we had no rights with regards to it, and we confiscated Fadak from his^{asws} wife^{asws}. When you pray the morning Salat with the people, stand beside him^{asws} and have your sword with you, and when I send the salutations in the Salat, strike his^{asws} neck'.

فَقَالَ: صَلَّى خَالِدُ بْنُ الْوَلِيدِ بِحَنِي مُتَمَلِّدِ السَّيْفِ، فَقَامَ أَبُو بَكْرٍ فِي الصَّلَاةِ فَجَعَلَ يُؤَامِرُ نَفْسَهُ وَ نَدِمَ وَ أَسْقَطَ فِي يَدِهِ حَتَّى كَادَتْ الشَّمْسُ أَنْ تَطْلُعَ، ثُمَّ قَالَ: - قَبْلِ أَنْ يُسَلَّمَ - لَا تَفْعَلْ يَا خَالِدُ مَا أَمَرْتُكَ، ثُمَّ سَلَّمَ، فَعُلْتُ لِحَالِدٍ: مَا ذَاكَ؟. قَالَ: قَدْ كَانَ أَمْرِي إِذَا سَلَّمَ أَضْرِبُ عُقْبَكَ. فُلْتُ: أَوْ كُنْتُ فَاعْلًا؟! قَالَ: إِي وَ رَبِّي إِذَا لَفَعَلْتُ.

Ali^{asws} said: 'Khalid prayed by my^{asws} side wearing the sword. Abu Bakr stood up during the Prayer, and regretted to himself, and was silent with his hands until the sun almost rose. Then he said (to Khalid) – before he sent salutation: 'Do not do what I had ordered you to'. Then he sent salutations. I^{asws} said to Khalid: 'And what was that about?' He said, 'He had ordered me – when he sends salutations – that I should strike your^{asws} neck'. I^{asws} said: 'Would you have done it?' He said, 'Yes, and by my Lord^{azwj}, I would have done it'.

قَالَ سُلَيْمٌ: ثُمَّ أَقْبَلَ (ع) عَلَى الْعَبَّاسِ وَ مَنْ حَوْلَهُ ثُمَّ قَالَ: أَلَا تَعَجِبُونَ مِنْ حَبْسِهِ وَ حَبْسِ صَاحِبِهِ عَنَّا سَهْمَ ذِي الْقُرْبَى الَّذِي فَرَضَهُ اللَّهُ لَنَا فِي الْقُرْآنِ، وَ قَدْ عَلِمَ اللَّهُ أَنَّهُمْ سَيَطْلُبُونَنَا وَ يَنْتَرِعُونَهُ مِنَّا،

Sulaym said, 'Then he^{asws} turned towards Al-Abbas and those who were around him, then said: 'Do you not wonder at the one who withheld it and his companion who withheld it from us, the share for the near relatives which Allah^{azwj} had Obligated for us^{asws} in the Quran? And Allah^{azwj} Knew that they would oppress us by it and seize it from us^{asws}.

فَقَالَ: إِنَّ كُنْتُمْ آمَنْتُمْ بِاللَّهِ وَ مَا أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ النِّقْيِ الْجُمُعَانِ!.

He^{azwj} Said: ***if you believe in Allah and in what We Revealed unto Our servant, on the Day of Distinction, the day on which the two parties met; and Allah is Able upon all things [8:41]***

وَالْعَجَبُ لِهَدْمِهِ مَنْزِلَ أُجَيِّ جَعْفَرٍ وَ إِنْخِافِهِ فِي الْمَسْجِدِ، وَ لَمْ يُعْطِ بَنِيهِ مِنْ ثَمَنِهِ قَلِيلاً وَ لَا كَثِيراً، ثُمَّ لَمْ يَعْشِرْ ذَلِكَ عَلَيْهِ النَّاسُ وَ لَمْ يُعْزِرُوهُ، فَكَأَنَّمَا أَخَذَ مَنْزِلَ رَجُلٍ مِنَ الدَّيْلَمِ - وَ فِي رِوَايَةٍ أُخْرَى: دَارَ رَجُلٍ مِنْ تُرْكِ كَابُولِ -.

And it is strange that he demolished the house of my^{asws} brother Ja'far and joined it with the Masjid, and never gave his sons anything from its value, neither little nor more. Then the people did not fault that to him and did not change it. It was as if he had taken a house from a man from 'Daylam'. And in another report, 'House of a man from Turk Kaboul'.

وَ الْعَجَبُ لِحُجْهِهِ وَ جَهْلِ الْأُمَّةِ أَنَّهُ كَتَبَ إِلَى جَمِيعِ عُمَّالِهِ: أَنَّ الْجُنُبَ إِذَا لَمْ يَجِدِ الْمَاءَ فَلَيْسَ لَهُ أَنْ يُصَلِّيَ وَ لَيْسَ لَهُ أَنْ يَتَيَمَّمَ بِالصَّعِيدِ حَتَّى يَجِدَ الْمَاءَ، وَ إِنْ لَمْ يَجِدْهُ حَتَّى يَلْقَى اللَّهَ - وَ فِي رِوَايَةٍ أُخْرَى: وَ إِنْ لَمْ يَجِدْهُ سَنَةً -

And it is strange, his ignorance and the ignorance of the community, that he wrote to all of his office bearers that, 'The one who is in requirement of the major ablution, if he does not find water, it is not upon him to pray Salat and it is not upon him to perform 'Tayammum' with the earth until he does find water, even though he does not find it until he meets Allah^{azwj}. And in another report, 'And if he does not find a Sunnah'.

ثُمَّ قِيلَ لِلنَّاسِ مِنْهُ وَ رَضُوا بِهِ، وَ قَدْ عَلِمَ وَ عَلِمَ النَّاسُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَدْ أَمَرَ عَمَّاراً وَ أَمَرَ أَبَا ذَرٍّ أَنْ يَتَيَمَّمَا مِنَ الْجَنَابَةِ وَ يُصَلِّيَا وَ شَهِدَا بِهِ عِنْدَهُ وَ غَيْرُهُمَا فَلَمْ يَقْبَلْ ذَلِكَ وَ لَمْ يَرْفَعْ بِهِ رَأْساً.

Then the people accepted that and were happy with it, and he knew as well as the people that the Messenger of Allah^{saww} had ordered Ammar and ordered Abu Zarr^{ra} that they should perform *Tayammum* from the sexual impurity and pray Zarr^{ra}, and he was a witness to it as well as the others, but he did not accept that and did not raise any heads with it.

وَ الْعَجَبُ لِمَا قَدْ خَلَطَ قَضَايَا مُخْتَلِفَةً فِي الْجَدِّ بَعِيْرٍ عِلْمٍ تَعَسُفاً وَ جَهْلاً، وَ ادَّعَايَهُمَا مَا لَمْ يَغْلَمَا جُزْأَةً عَلَى اللَّهِ وَ قَلَّةً وَ زَع، ادَّعَايَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَاتَ وَ لَمْ يَقْضِ فِي الْجَدِّ شَيْئاً مِنْهُ، وَ لَمْ يَدْعُ أَحَداً يَغْلَمُ مَا لِلْجَدِّ مِنَ الْمِيرَاثِ، ثُمَّ تَابَعُوهُمَا عَلَى ذَلِكَ وَ صَدَّقُوهُمَا.

And it is strange, when he mixed up different issues with regards to the inheritance from a grandfather arbitrarily without knowledge and due to ignorance, and what these two claimed to know and their audacity against Allah^{azwj} and their lack of piety. They claimed that Rasool-Allah^{azwj} passed away never having made any decision with regards to the (inheritance of) grandfather, and no one knows what is to be the inheritance from the grandfather. Then the people followed them on that and ratified the two of them.

وَ عَتَقَهُ أُمَّهَاتُ الْأَوْلَادِ، فَأَخَذَ النَّاسُ بِقَوْلِهِ وَ تَرَكَوا أَمْرَ اللَّهِ وَ أَمَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

And the freeing of the mothers of the boys (*Ummuhaat Al-Awlaad*), so the people took his word but left (ignored) the order of Rasool-Allah^{saww}.

وَ مَا صَنَعَ بَنَصْرَ بْنِ حَجَّاجٍ وَ بَجْعَدَ بْنَ سُلَيْمٍ وَ بَائِنَ وَ تَرَهُ [وَبَرَةً].

And what he did with Nasr Bin Al-Hajjaj, and with Jo'da and the son of Wabrat.

وَأَعَجَبَ مِنْ ذَلِكَ أَنَّ أَبَا كَيْفٍ الْعَبْدِيَّ أَتَاهُ، فَقَالَ: إِنِّي طَلَّقْتُ امْرَأَتِي وَ أَنَا غَائِبٌ - فَوَصَلَ إِلَيْهَا الطَّلَاقُ ثُمَّ رَاجَعْتُهَا وَ هِيَ فِي عِدَّتِهَا، وَ كَتَبْتُ إِلَيْهَا فَلَمْ يَصِلِ الْكِتَابُ إِلَيْهَا حَتَّى تَزَوَّجَتْ، فَكَتَبْتُ لَهُ: إِنْ كَانَ هَذَا الَّذِي تَزَوَّجَهَا دَخَلَ بِهَا فَهِيَ امْرَأَتُهُ وَ إِنْ كَانَ لَمْ يَدْخُلْ بِهَا فَهِيَ امْرَأَتُكَ،

And stranger than that is when Abu Kanaf Al-Abady came up to him and said, 'I divorced my wife whilst I was away, and the news of the divorce reached her. Then I reverted back to her whilst she was still in her waiting period, and I wrote to her. The letter did not reach her until after she had remarried'. He (Umar) wrote to him, 'If this man who has married her did establish marital relations with her then she is his wife, and if had not had marital relations with her then she is your wife'.

وَ كَتَبْتُ لَهُ ذَلِكَ وَ أَنَا شَاهِدٌ، وَ لَمْ يُشَاوِرْنِي وَ لَمْ يَسْأَلْنِي، يَرَى اسْتِعْنَاءَهُ بِعِلْمِهِ عَنِّي، فَأَرَدْتُ أَنْ أَنْهَاهُ ثُمَّ قُلْتُ: مَا أَبَالِي أَنْ يَفْضَحَهُ اللَّهُ ثُمَّ لَمْ تَعْبَهُ النَّاسُ بَلِ اسْتَحْسَنُوهُ وَ اتَّخَذُوهُ سُنَّةً وَ قَبِلُوهُ عَنَّهُ، وَ رَأَوْهُ صَوَابًا، وَ ذَلِكَ قَضَاءٌ وَ لَا يَفْضِي بِهِ جُنُونٌ.

And he wrote that to him, and I^{asws} am a witness to it. He never consulted me^{asws} and did not even ask me^{asws} about it. He thought that due to his knowledge, he was in no need of me^{asws}. I^{asws} intended to prevent him, but then I^{asws} thought: 'What do I^{asws} care if Allah^{azwj} Exposes him'. Then the people did not fault him, but beautified his actions and took to his ways and accepted it from him and saw it as being correct, and that is such a judgment that even if an insane person would not judge it.

ثُمَّ تَزَكَّرَ مِنَ الْأَذَانِ (حَيَّ عَلَى خَيْرِ الْعَمَلِ) فَاتَّخَذُوهُ سُنَّةً وَ تَابَعُوهُ عَلَى ذَلِكَ.

Then he left from the Call to Prayer (Azaan), 'Hurry to the best of the deeds' (*Hayya Alaa Khayr Al-Amal*). They took to his ways and followed him on that.

وَ قَضَيْتِهِ فِي الْمَقْعُودِ أَنَّ أَحْلَ امْرَأَتِهِ أَرْبَعَ سِنِينَ ثُمَّ تَزَوَّجَ فَإِنْ جَاءَ زَوْجُهَا خَيْرٌ بَيْنَ امْرَأَتِهِ وَ بَيْنَ الصَّدَاقِ، فَاسْتَحْسَنَهُ النَّاسُ وَ اتَّخَذُوهُ سُنَّةً وَ قَبِلُوهُ عَنَّهُ جَهْلًا وَ قَلَّةَ عِلْمِ بِكِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ سُنَّةَ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ.

And he judged regarding the missing husband, and that if four years have passed, then she could wed again. If her husband turns up then he shall have the choice between the wife and the dowry. The people beautified it and took to his way and accepted it from his ignorance, and said that he knew the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww}.

وَ إِخْرَاجِهِ مِنَ الْمَدِينَةِ كُلِّ أَعْمَى،

His Innovation regarding the non-Arabs and his expelling of all blind people from Al-Medina.

وَ إِسْأَلِهِ إِلَى عَمَّالِهِ بِالْبَصْرَةِ بِحَبْلِ خَمْسَةِ أَشْبَارٍ، وَ قَوْلِهِ مَنْ أَخَذْتُمُوهُ مِنَ الْأَعَاجِمِ فَبَلَّغْ طُولَ هَذَا الْحَبْلِ فَاضْرِبُوا عُنُقَهُ!

And his sending of a rope to his office bearers in Al-Basra the length of five spans 'Ashbaar' and his statement, 'Anyone from the non-Arabs whose height is longer than this rope, so have his neck struck off'.

وَرَدُّهُ سَبَايَا تُسْتَرُّ، وَ هُنَّ حَبَالِي.

And he returned the female captives who were secretly carrying a child.

وَ إِسَالِهِ بِحَبْلِ مِنْ صَبِيَانٍ سَرَفُوا بِالْبَصْرَةِ، وَ قَوْلِهِ مَنْ بَلَغَ طَوْلَ هَذَا الْحَبْلِ فَأَقْطَعُوهُ.

And his sending a rope with regard to the captive thieves in Al-Basra, and his statement, 'Anyone who has reached the length of this rope, so cut off (his hands).

وَ أَحْسَبُ مِنْ ذَلِكَ أَنَّ كَذَابًا رُجِمَ بِكَذَابَةٍ فَعَمِلَهَا وَ قَبِلَهَا الْجَهَّالُ، فَرَعَمُوا أَنَّ الْمَلَكَ يُنْطِقُ عَلَى لِسَانِهِ وَ يُلَقِّنُهُ.

And even stranger than that is the stoning of the liar by a liar. They accepted it, and accepted his ignorance. (And defended his ignorance by) coming up with a fabrication that an Angel was speaking through his tongue and was teaching him.

وَ إِعْتَاقِهِ سَبَايَا أَهْلِ الْبَيْمَنِ.

And his releasing of the captives of the people of Yemen.

وَ تَخَلُّفِهِ وَ صَاحِبِهِ عَنِ حَيْشِ أُسَامَةَ بْنِ زَيْدٍ مَعَ تَسْلِيمِهِمَا عَلَيْهِ بِالْأَمْرِ.

And his staying behind along with his companion, from the army of Usama Bin Zayd, after having greeted him as an Emir.

ثُمَّ أَحْسَبُ مِنْ ذَلِكَ أَنَّهُ قَدْ عَلِمَ وَ عَلِمَهُ النَّاسُ أَنَّهُ الَّذِي صَدَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَنِ الْكَيْفِ الَّذِي دَعَا بِهِ ثُمَّ لَمْ يَضُرَّهُ ذَلِكَ عِنْدَهُمْ وَ لَمْ يَنْفُضْهُ.

Then even stranger than that is that he knew, and Allah^{azwj} also knew, and the people knew as well that he was the one who was repelled by Rasool-Allah^{saww}, when (Prophet^{saww}) asked for the paper (and ink). Then it did not harm him in their presence, nor did they find any fault with him.

وَ أَنَّهُ صَاحِبُ صَفِيَّةَ حِينَ قَالَ لَهَا مَا قَالَ، فَغَضِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ حَتَّى قَالَ مَا قَالَ.

And it was him who said to Safiya what he said. Rasool-Allah^{saww} was angry to the extent that he^{saww} said what he^{saww} said.

وَ أَنَّهُ الَّذِي مَرَزَتْ بِهِ يَوْمًا فَقَالَ: مَا مَثَلُ مُحَمَّدٍ فِي أَهْلِ بَيْتِهِ إِلَّا كَنَخْلَةٍ نَبَتَتْ فِي كُنَّاسَةٍ!، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَغَضِبَ وَ خَرَجَ فَأَتَى الْمَنْبَرِ، وَ فَرَعَتِ الْأَنْصَارُ فَجَاءَتْ شَائِكَةً فِي السَّلَاحِ لِمَا رَأَتْ مِنْ غَضَبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ،

And he is the one whom I^{asws} passed by him one days, and he said, 'What is the example of Muhammad^{saww} except for the example of a date tree growing in the rubbish dump'. I^{asws} came up to Rasool-Allah^{saww}, and I^{asws} mentioned that to him^{saww}. The Prophet^{saww} got grieved by it and came out distressed to the Pulpit, and the Helpers were horrified by it and came out armed with their weapons when they saw the anger of Rasool- Allah^{saww}.

فَقَالَ عَلَيْهِ السَّلَامُ: مَا بَأَلْ أَقْوَامٍ يُعَيِّرُونِي بِرَبَائِي، وَ قَدْ سَمِعُوا مِنِّي مَا قُلْتُ فِي فَضْلِهِمْ وَ تَفْضِيلِ اللَّهِ إِيَّاهُمْ، وَ مَا حَصَّهْمُ بِهِ مِنْ إِذْهَابِ الرَّجْسِ عَنْهُمْ وَ تَطْهِيرِ اللَّهِ إِيَّاهُمْ،

He^{saww} said: 'What is the problem with the people that they taunt me^{saww} by my^{asws} near relatives? And you have heard what I^{saww} have said regarding their^{asws} virtues and what virtues Allah^{azwj} has Preferred them^{asws} with and what Allah^{azwj} has Specialised them^{asws} with from keeping away the uncleanness from them^{asws}, and that Allah^{azwj} has indeed Purified them^{asws}.

وَ قَدْ سَمِعْتُمْ مَا قُلْتُ فِي أَفْضَلِ أَهْلِ بَيْتِي وَ خَيْرِهِمْ بِمَا حَصَّه اللَّهُ بِهِ وَ أَكْرَمَهُ وَ فَضَّلَهُ عَلَيَّ مِنْ سَبَقِهِ إِلَى الْإِسْلَامِ وَ تَدْيِيهِ فِيهِ وَ قَرَابَتِهِ مِنِّي، وَ أَنَّهُ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى، ثُمَّ تَزْعُمُونَ أَنَّ مَثَلِي فِي أَهْلِ بَيْتِي كَمَثَلِ تَخْلَةٍ فِي كُنَاسَةٍ!

And you have heard what I^{saww} have said regarding the preferences of the People^{asws} of my^{saww} Household, and their goodness which Allah^{azwj} has Specialised him^{asws} with, and Honoured him^{asws}, and his^{asws} merits of being foremost in Islam, and the afflictions that he^{asws} had to bear with regards to it, and his^{asws} nearness to me^{saww}, and that he^{asws} is unto me^{saww} at the status which Haroun^{as} had with Musa^{as}, then you are alleging that my^{saww} example among the People^{asws} of my^{saww} Household is like the example of a date tree growing in a rubbish dump?

أَلَا إِنَّ اللَّهَ خَلَقَ خَلْقَهُ فَفَرَّقَهُ فِرْقَتَيْنِ فَجَعَلَنِي فِي خَيْرِ الْفِرْقَتَيْنِ، ثُمَّ فَرَّقَ الْفِرْقَةَ ثَلَاثَ فِرَقٍ، شُعُوبًا، وَ قَبَائِلَ، وَ بُيُوتًا، فَجَعَلَنِي فِي خَيْرِهَا شُعْبًا وَ خَيْرِهَا قَبِيلَةً، ثُمَّ جَعَلَهُمْ بُيُوتًا، فَجَعَلَنِي فِي خَيْرِهَا بَيْتًا،

Nay! Allah^{azwj} Created His^{azwj} creation and divided it into two sections. He^{azwj} Made me^{saww} to be in the better of the two sects. Then He^{azwj} Separated the sect into three sections – nations, and tribes, and households, and Made me^{saww} to be in the best of the nations, and the best of the tribes. Then He^{azwj} Made them to be households, so He^{azwj} Made me^{saww} to be in the best of the Households.

فَذَلِكَ قَوْلُهُ: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا، فَحَصَلْتُ فِي أَهْلِ بَيْتِي وَ عِيْرَتِي، وَ أَنَا وَ أَحِي عَلِيُّ بْنُ أَبِي طَالِبٍ (ع)،

so that is His^{azwj} Word: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].** He^{azwj} Revealed this with regards to the People^{asws} of my^{saww} Household, and my^{saww} Family, and myself^{saww} and my^{saww} brother Ali^{asws} Bin Abu Talib^{asws}.

أَلَا وَ إِنَّ اللَّهَ نَظَرَ إِلَى أَهْلِ الْأَرْضِ فَاخْتَارَنِي مِنْهُمْ، ثُمَّ نَظَرَ نَظْرَةً فَاخْتَارَ عَلِيًّا أَحِي وَ وَزِيرِي وَ وَارِثِي وَ وَصِيِّي وَ خَلِيفَتِي فِي أُمَّتِي وَ وَليَّ كُلِّ مُؤْمِنٍ بَعْدِي،

Indeed! And Allah^{azwj} Looked towards the inhabitants of the earth with a Glimpse (Considered it with a Consideration). He^{azwj} Chose me^{saww} from among them. Then He^{azwj} Looked (Considered) again, and He^{azwj} Chose my^{saww} brother Ali^{asws}, as my^{saww} Vizier, and my^{saww} successor, and my^{saww} Caliph in my^{saww} community, and the guardian of every Momin after me^{saww}.

فَبَعَثَنِي رَسُولًا وَ نَبِيًّا وَ دَلِيلاً، وَ أَوْحَى إِلَيَّ أَنْ أَخِذَ عَلَيَّ أَحَاً وَ وَلِيًّا وَ وَصِيًّا وَ خَلِيفَةً فِي أُمَّتِي بَعْدِي،

He^{azwj} Sent me^{saww} as a Rasool^{saww}, and as a Prophet^{saww}, and as evidence. He^{azwj} Revealed unto me^{saww} that I^{saww} should take my^{saww} brother Ali^{asws} to be a guardian, and a Caliph for my^{saww} community after me^{saww}.

أَلَا وَ إِنَّهُ وَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي، مَنْ وَالَاهُ وَالَاهُ اللَّهُ، وَ مَنْ عَادَاهُ عَادَاهُ اللَّهُ، وَ مَنْ أَحَبَّهُ أَحَبَّهُ اللَّهُ، وَ مَنْ أَبْغَضَهُ أَبْغَضَهُ اللَّهُ، لَا يُحِبُّهُ إِلَّا مُؤْمِنٌ، وَ لَا يُبْغِضُهُ إِلَّا كَافِرٌ،

Indeed! He^{asws} is the guardian of every Momin after me^{saww}. The one who befriends him^{asws}, Allah^{saww} will Befriend him, and the one who is inimical to him^{asws}, Allah^{azwj} will be Inimical to him, the one who loves him^{asws}, Allah^{azwj} will Love him, and the one who angers him^{asws}, Allah^{azwj} will be Angry with him. None will love him^{asws} except for a Momin, and none will hate him except Kafir.

هُوَ رَبُّ الْأَرْضِ بَعْدِي وَ سَكْنُهَا- وَ فِي نُسخَةٍ: هُوَ زُرُّ الْأَرْضِ بَعْدِي وَ سَكْنُهَا- وَ هُوَ كَلِمَةُ التَّقْوَى، وَ عُرْوَةُ اللَّهِ الْوُثْقَى أ تَرِيدُونَ أَنْ تُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِكُمْ وَ اللَّهُ مُتِمُّ نُورِهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ؟!- وَ فِي رِوَايَةٍ أُخْرَى: وَ لَوْ كَرِهَ الْكَافِرُونَ-

He^{asws} is the 'Raab ul Arz' (Lord of the earth and its inhabitants), after me^{saww}. And in another copy: 'He^{asws} is the plant of the earth', 'And he^{asws} is the pious Word of Allah^{azwj} and the strong Handhold of Allah^{azwj}. Do you want to extinguish the 'Noor Allah^{azwj}' (The Light of Allah^{azwj}) with your mouths? And Allah^{azwj} will Complete His^{azwj} Light even though the Polytheists may not like it'. And in a report: 'And even thought the Kafirs may not like it'.

وَ يُرِيدُ أَعْدَاءُ اللَّهِ أَنْ يُطْفِئُوا نُورَ أَحِي وَ يَأْتِي اللَّهُ إِلَّا أَنْ يُنِمْ نُورَهُ يَا أَيُّهَا النَّاسُ! لِيُبَلِّغَ مَقَالَتِي شَاهِدُهُكُمْ عَائِنِكُمْ، اللَّهُمَّ اشْهَدْ عَلَيْهِمْ.

The enemies of Allah^{azwj} want to extinguish the Noor of my^{saww} brother, and Allah^{azwj} Refused that, except that He^{azwj} will Ensure the Completion of His^{azwj} Noor. O you people! Those who are witnesses to this should make my^{saww} words reach to those who are absent from among you. O Allah^{azwj}, be a Witness upon them!

أَيُّهَا النَّاسُ! إِنَّ اللَّهَ نَظَرَ نَظْرَةً ثَالِثَةً فَاخْتَارَ مِنْهُمْ بَعْدِي اثْنَا عَشَرَ وَصِيًّا مِنْ أَهْلِ بَيْتِي، وَ هُمْ خِيَارُ أُمَّتِي- وَ فِي نُسخَةٍ أُخْرَى: فَجَعَلَهُمْ خِيَارَ أُمَّتِي- مِنْهُمْ أَحَدَ عَشَرَ إِمَامًا بَعْدَ أَحِي، وَاحِدًا بَعْدَ وَاحِدٍ، كُلَّمَا هَلَكَ وَاحِدٌ قَامَ وَاحِدٌ بِهِ،

O you people! Allah^{azwj} Looked (Considered) for a third time, so He^{azwj} Chose from among them, after me^{saww}, Twelve Successors from the People^{asws} of my^{saww} Household, and they^{asws} are the best of my^{saww} community. Among them^{asws} are Eleven Imams^{asws} after my^{saww} brother^{asws}, one after the other. Whenever one of them^{asws} passes away, another one^{asws} will take his^{asws} place from them^{asws}.

مَثَلُهُمْ كَمَثَلِ النُّجُومِ فِي السَّمَاءِ كُلَّمَا غَابَ نَجْمٌ طَلَعَ نَجْمٌ، لِأَنََّّهُمْ أَيْمَةٌ هُدَاةٌ مُهْتَدُونَ، لَا يَضُرُّهُمْ كَيْدٌ مَنْ كَادَهُمْ وَ لَا خِدْلَانٌ مَنْ خَدَّهُمْ، بَلْ يَضُرُّ اللَّهُ بِذَلِكَ مَنْ كَادَهُمْ وَ خَدَّهُمْ،

Their^{asws} example is like the example of the stars in the sky. Whenever a star disappears, another one rises, because they^{asws} are the Guiding Imams^{asws} who are Guided (by Allah^{azwj}).

The plots of the plotters do not adversely affect them^{asws}, nor does the abandonment of the ones who abandon them^{asws}, but Allah^{azwj} will Ensure that the ones who plotted, and the ones who abandoned will be the ones to be adversely affected by that.

فَهُمْ حُجَّةُ اللَّهِ فِي أَرْضِهِ وَ شَهَادَةٌ عَلَى خَلْقِهِ، مَنْ أَطَاعَهُمْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُمْ عَصَى اللَّهَ، هُمْ مَعَ الْقُرْآنِ وَ الْقُرْآنُ مَعَهُمْ لَا يُفَارِقُونَهُ وَ لَا يُفَارِقُهُمْ حَتَّى يَرُدُّوا عَلَيَّ حَوْضِي،

They^{asws} are the Divine Authorities of Allah^{azwj} in His^{azwj} earth, and His^{azwj} Witnesses over His^{azwj} creatures. The one who obeys them^{asws} has obeyed Allah^{azwj}, and the one who disobeys them^{asws} has disobeyed Allah^{azwj}. They^{asws} are with the Quran and the Quran is with them^{asws}. Neither will they^{asws} separate from it, nor will it separate from them^{asws} until they^{asws} return to me^{saww} at the (Divine) Fountain (in the Hereafter).

أَوَّلُ الْأَيِّمَةِ عَلَيَّ خَيْرُهُمْ، ثُمَّ ابْنِي الْحَسَنُ ثُمَّ ابْنِي الْحُسَيْنَ (ع) ثُمَّ تِسْعَةٌ مِنْ وُلْدِ الْحُسَيْنِ، وَ أُمَّهُمُ ابْنَتِي فَاطِمَةُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ. ثُمَّ مِنْ بَعْدِهِمْ جَعْفَرُ بْنُ أَبِي طَالِبٍ ابْنُ عَمِّي وَ أَخُو أَخِي، وَ عَمِّي حَمْرَةُ بْنُ عَبْدِ الْمُطَّلِبِ.

The first of the Imams^{asws} is my^{saww} brother Ali^{asws} who is the best of them^{asws}. Then, my^{saww} son Al-Hassan^{asws}, and my^{saww} son Al-Husayn. Then, nine from the sons^{asws} of Al-Husayn^{asws}, and their^{asws} mother is my^{saww} daughter Fatima^{asws}, may Peace be upon them^{asws}. Then, after them^{asws}, the best is Ja'far Bin Abu Talib^{asws} the son of my^{saww} uncle^{asws} and the brother of my^{saww} brother^{asws}, and my^{saww} uncle Hamza Bin Abd Al-Muttalib^{asws}.

أَنَا خَيْرُ الْمُرْسَلِينَ وَ النَّبِيِّينَ، وَ فَاطِمَةُ ابْنَتِي سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ، وَ عَلَيٌّ وَ بَنُو الْأَوْصِيَاءِ خَيْرُ الْوَصِيِّينَ، وَ أَهْلُ بَيْتِي خَيْرُ أَهْلِ بُيُوتَاتِ النَّبِيِّينَ، وَ ابْنَائِي سَيِّدِي [سَيِّدًا] شَبَابُ أَهْلِ الْجَنَّةِ.

Nay! I^{saww} am Muhammad^{saww} Bin Abdullah^{asws}. I^{saww} am the best of the Rasools^{as} and the Prophets^{as}, and Fatima^{asws} my^{saww} daughter is the Chieftess of the women of the Paradise, and Ali^{asws} and his^{asws} successor sons^{asws} are the best of the successors^{as}, and the People^{asws} of my^{saww} Household are the best of the people of the households of the Prophets^{as}, and my^{saww} two sons^{asws} are the Chiefs of the youths of the Paradise.

أَيُّهَا النَّاسُ! إِنَّ شَفَاعَتِي تَنَالُ غُلُوحَكُمْ، أَفَتَعْجِزُ عَنْهَا أَهْلُ بَيْتِي، مَا أَخَذَ وَلَدَهُ حَدِّي عَبْدُ الْمُطَّلِبِ يَلْقَى اللَّهَ مُوَحَّدًا لَا يُشْرِكُ بِهِ شَيْئًا إِلَّا أَدْحَلَهُ الْجَنَّةَ، وَ لَوْ كَانَ فِيهِ مِنَ الدُّنُوبِ عَدَدُ الْحَصَى وَ زَيْدُ الْبَحْرِ.

O you people! As for my^{saww} intercession, it is what you hope for, and it is your desire. Do you reckon that the People^{asws} of my^{saww} Household will be deprived of it? There is none from the children of my^{saww} grandfather Abd Al-Muttalib^{asws} who will meet Allah^{azwj} as a 'Mushrik' (Polytheist), not having associated the slightest of anything by it, but he will enter the Paradise, even though his sins may equal the number of the pebbles, and the foam of the sea.

أَيُّهَا النَّاسُ! عَظَّمُوا أَهْلَ بَيْتِي فِي حَيَاتِي وَ مِنْ بَعْدِي وَ أَكْرَمُوهُمْ وَ فَضَّلُوهُمْ، فَإِنَّهُ لَا يَجِلُّ لِأَحَدٍ أَنْ يَقُومَ مِنْ مَجْلِسِهِ لِأَحَدٍ إِلَّا لِأَهْلِ بَيْتِي - وَ فِي نُسخَةٍ أُخْرَى: أَيُّهَا النَّاسُ! عَظَّمُوا أَهْلَ بَيْتِي فِي حَيَاتِي وَ بَعْدَ مَوْتِي -، إِنْ لَوْ قَدْ أَخَذْتُ بِحَلْقَةِ بَابِ الْجَنَّةِ ثُمَّ تَحَلَّى لِي رَبِّي فَسَحَدْتُ وَ أَدِنُّ لِي بِالشَّفَاعَةِ مِمَّ أُوتِرُ عَلَى أَهْلِ بَيْتِي أَحَدًا.

O you people! Magnify the Members^{asws} of my^{saww} Household in my^{saww} lifetime and after me^{saww}, and honour them^{asws} and prefer them^{asws}, for it is not permissible for anyone to stand up from his place for anyone else except for the people^{asws} of my^{saww} Household. If I^{saww} were to grab hold of the Door of the Paradise, then my^{saww} Lord^{azwj} Blessed and Exalted is Manifested for me^{saww}, so I^{saww} will perform Sajdah and He^{azwj} will Permit me^{saww} for the intercession, I^{saww} will not give priority to anyone over the People^{asws} of my^{saww} Household.

أَيُّهَا النَّاسُ! انْشُبُونِي مَنْ أَنَا؟. فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ، فَقَالَ - وَ فِي رِوَايَةٍ أُخْرَى: فَقَامَتِ الْأَنْصَارُ، فَقَالَتْ: - نَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَ مِنْ غَضَبِ رَسُولِهِ، أَخْبِرْنَا - يَا رَسُولَ اللَّهِ - مَنْ الَّذِي آذَاكَ فِي أَهْلِ بَيْتِكَ حَتَّى نَضْرِبَ عُنُقَهُ؟ - وَ فِي رِوَايَةٍ أُخْرَى: حَتَّى نَقْتُلَهُ وَ نُبْرِ عِزَّتَهُ -.

O you people! Look at my^{saww} lineage. Who am I^{saww}? A man from the Helpers stood up and said, 'We seek refuge with Allah^{azwj} from the Wrath of Allah^{azwj}, and from the wrath of His^{azwj} Rasool^{saww}. Inform us, O Rasool-Allah^{saww}, who is the one who has hurt you^{asws} with regards to the People^{asws} of your^{saww} Household, so that we may strike his neck-off?' And in another report 'Until we kill him and his family becomes ineffective'.

فَقَالَ: انْشُبُونِي! أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ .. - حَتَّى انْتَسَبَ إِلَى نِزَارٍ، ثُمَّ مَضَى فِي نَسَبِهِ إِلَى إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ خَلِيلِ اللَّهِ - . ثُمَّ قَالَ: إِنَّي وَ أَهْلَ بَيْتِي لَطِينَةٌ مِنْ تَحْتِ الْعَرْشِ، إِلَى آدَمَ نِكَاحَ عَيْرٍ سَفَاحٍ لَمْ يُخَالِطْنَا نِكَاحَ الْجَاهِلِيَّةِ،

He^{saww} said: 'I^{saww} will introduce my^{saww} lineage. I^{saww} am Muhammad^{saww} Bin Abd Allah^{asws} bin Abd Al-Muttalib^{asws} Bin Hashim^{asws}, - until he^{saww} mentioned the lineage up to Nazaar, then continued in his lineage up to Ismail^{as} bin Ibrahim^{as}, the Friend (Khaleel) of Allah^{azwj}, then said - 'I^{saww} and the People^{asws} of my^{saww} Household are by the good clay from underneath the Throne, up to Adam^{as}, our (lineage) is through (holy) matrimony and not through adultery (as some of you). Do not include us^{asws} in (those who were born as a result of) the marriages of the ignorance.

فَأَسْأَلُونِي، فَوَ اللَّهُ لَا يَسْأَلُنِي رَجُلٌ عَنْ أَبِيهِ وَ عَنْ أُمِّهِ وَ عَنْ نَسَبِهِ إِلَّا أَخْبَرْتُهُ بِهِ. فَقَامَ رَجُلٌ، فَقَالَ: مَنْ أَبِي؟. فَقَالَ: أَبُوكَ فَلَانٌ الَّذِي تُدْعَى إِلَيْهِ، فَحَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ، ثُمَّ قَالَ: وَ اللَّهُ لَوْ نَسَبْتَنِي إِلَى عَيْرٍ لَرَضِيتُ وَ سَلَّمْتُ.

So, ask me^{saww}, for by Allah^{azwj}, no man will ask me^{saww} about his father, and about his mother, and about his lineage, but I^{saww} will inform him about it' A man stood up and said, 'Who is my father?' Rasool-Allah^{saww} said: 'Your father is so and so, whom you are claiming him to be'. He Praised Allah^{azwj} and Extolled Him^{azwj} and said, 'Had you^{saww} related me to someone else, I would have been pleased with it and would have accepted it'.

ثُمَّ قَامَ رَجُلٌ آخَرُ، فَقَالَ: مَنْ أَبِي؟. فَقَالَ: أَبُوكَ فَلَانٌ - لِعَيْرِ أَبِيهِ الَّذِي يُدْعَى إِلَيْهِ - فَارْتَدَّ عَنِ الْإِسْلَامِ، ثُمَّ قَامَ رَجُلٌ آخَرُ، فَقَالَ: أَمِنْ أَهْلِ الْجَنَّةِ أَنَا أَمْ مِنْ أَهْلِ النَّارِ؟. فَقَالَ: مِنْ أَهْلِ النَّارِ.

Then another man stood up to him^{saww} and said to him^{saww}, 'Who is my father?' He^{saww} said: 'Your father is so and so' - someone other than whom he had been claiming him to be - so he reverted back from Islam (became an apostate). Then another man stood up to him^{saww} and said, 'Am I from the inhabitants of the Paradise or from the inhabitants of the Fire?' He^{saww} said: 'From the inhabitants of the Paradise'. Then another man stood up and said, 'Am I from the inhabitants of the Paradise or from the inhabitants of the Fire?' He^{saww} said: 'From the inhabitants of the Fire'.

ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ - وَهُوَ مُغْضَبٌ -: مَا يَمْنَعُ الَّذِي عَيَّرَ أَهْلَ بَيْتِي وَ أُخِي وَ وَزِيرِي وَ وَصِيِّي وَ خَلِيفَتِي فِي أُمَّتِي وَ وَلِيَّ كُلِّ مُؤْمِنٍ بَعْدِي أَنْ يُقَوْمَ فَيَسْأَلَنِي مَنْ أَبُوهُ، وَ أَيْنَ هُوَ فِي الْجَنَّةِ أَمْ فِي النَّارِ؟.

Then Rasool-Allah^{saww} said – and he^{saww} was angry -: ‘What has prevented the one who taunted the preference of the People^{asws} of my^{saww} Household, and my^{saww} brother, and my^{saww} Vizier, and my^{saww} inheritor, and my^{saww} successor^{asws}, and my^{saww} Caliph in my^{saww} community, and my^{saww} Guardian of every Momin after me^{saww}, to stand up so that he would question me^{saww} about his father and where he is to be, in the Paradise or in the Fire?’

فَقَامَ عُمَرُ بْنُ الْخَطَّابِ، فَقَالَ: أَعُوذُ بِاللَّهِ مِنْ سَخَطِ اللَّهِ وَ سَخَطِ رَسُولِهِ، أُغْفَبُ عَنَّا يَا رَسُولَ اللَّهِ عَفَا اللَّهُ عَنْكَ، أَقَلْنَا أَقَالَكَ اللَّهُ، اسْتُزْنَا سَتَرَكَ اللَّهُ، اصْنَعْ عَنَّا صَلَى اللَّهُ عَلَيْكَ .. فَاسْتَحَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ كَفَّ.

Umar Bin Al-Khattab stood up to him^{saww} saying, ‘I seek refuge with Allah^{azwj} from the Wrath of Allah^{azwj} and the wrath of His^{azwj} Rasool^{saww}. Excuse us, O Rasool-Allah^{saww}, may Allah^{azwj} Excuse you^{saww}. Discharge us, may Allah^{azwj} Discharge you^{saww}. Veil us, may Allah^{azwj} Veil you^{saww}. Forgive us, may Allah^{azwj} Bless you^{saww}. Rasool-Allah^{saww} did not want to embarrass him anymore, so he^{saww} stopped.

وَ هُوَ صَاحِبُ الْعَبَّاسِ الَّذِي بَعَثَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ سَاعِيًا فَرَجَعَ وَ قَالَ: إِنَّ الْعَبَّاسَ قَدْ مَنَعَ صَدَقَةَ مَالِهِ، فَغَضِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي عَافَانَا أَهْلَ الْبَيْتِ مِنْ شَرِّ مَا يُلَطِّخُونَا بِهِ، إِنَّ الْعَبَّاسَ لَمْ يَمْنَعْ صَدَقَةَ مَالِهِ وَ لَكِنَّكَ عَجَلْتَ عَلَيْهِ، وَ قَدْ عَجَلَّ زَكَاءَ سِنِينَ ثُمَّ أَتَانِي بَعْدُ يُطَلِّبُ أَنْ أُمَشِّي مَعَهُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لِيَرْضَى عَنْهُ، فَفَعَلْتُ.

Ali^{asws} said: ‘And he (Umar) was with Al-Abbas when Rasool-Allah^{saww} sent him to seek him. He came back and said, ‘Al-Abbas has refused to give charity from his wealth’. Rasool-Allah^{saww} was angered and said: ‘Praise be to Allah^{azwj} Who has Excused us^{asws}, the People^{asws} of the Household from the evil of what they are mixing us up with. Al-Abbas never refused to give charity from his wealth, but you made haste towards him and wanted the Zakaat for two years’. Then he (Umar) came to me^{asws}, seeking that I^{asws} should walk with him to Rasool-Allah^{saww} to intercede so that he^{saww} may be pleased with him. So I^{asws} did it’.

وَ هُوَ صَاحِبُ عَبْدِ اللَّهِ بْنِ أَبِي سَلُولٍ حِينَ تَقَدَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لِيُصَلِّيَ عَلَيْهِ فَأَخَذَ بِتَوْبِهِ مِنْ وَرَائِهِ، وَ قَالَ: لَقَدْ نَهَاكَ اللَّهُ أَنْ تُصَلِّيَ عَلَيْهِ وَ لَا يَجُزُّ لَكَ أَنْ تُصَلِّيَ عَلَيْهِ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنَّمَا صَلَّيْتُ عَلَيْهِ كِرَامَةً لِإِنِّي، وَ إِنِّي لَأَرْجُو أَنْ يُسَلَّمَ بِهِ سَبْعُونَ رَجُلًا مِنْ بَنِي أَبِيهِ وَ أَهْلِ بَيْتِهِ، وَ مَا يُدْرِيكَ مَا قُلْتُ، إِنَّمَا دَعَوْتُ اللَّهَ عَلَيْهِ.

And he (Umar) was a companion of Abdullah Bin Saloul. When Rasool-Allah^{saww} stepped forward to pray Salat for him (Abdullah Bin Saloul), he (Umar) grabbed his^{saww} garment from behind so it got extended from behind him^{saww}, and said, ‘Allah^{azwj} has Prohibited you^{saww} that you^{saww} should pray for him, and it is not Permissible for you^{saww} to Pray for him’. Rasool-Allah^{saww} said to him: ‘Woe be unto you, for you have hurt me^{saww}. But, I^{saww} pray for him for the honour of his son, and I^{saww} hope that seventy men from the children of his father and his family would embrace Islam. And what do you know what I^{saww} said, but I^{saww} supplicated to Allah^{azwj} against him’.

وَهُوَ صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَوْمَ الْحُدَيْبِيَّةِ حِينَ كُتِبَ الْقَضِيَّةُ إِذْ قَالَ: أَعْطِي الدِّيَّةَ فِي دِينِنَا .. ثُمَّ جَعَلَ يَطُوفُ فِي عَسْكَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يُحْرِضُهُمْ وَيَقُولُ: أَعْطِي الدِّيَّةَ فِي دِينِنَا!؟

And he (Umar) was with Rasool-Allah^{sawww} on the day of Al-Hudaybiyya – when he^{sawww} wrote the decision – then he (Umar) said to him^{sawww}, ‘You^{sawww} are giving us disgrace in our religion?’ Then he went around the soldiers of Rasool-Allah^{sawww}, causing in them doubt and stirring them and saying, ‘He^{sawww} is disgracing us in our religion?’

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أفرجوا عني، أ تريدون أن أعذر بديتي؟! - وَ فِي رِوَايَةٍ أُخْرَى: أخرجوه عني، أ تريد أن أخفر ذمتي و لا أفي لكم بما كتبت لهم، - خذ - يا سهيل! - ابنك جندلاً، فأخذه فشدّه وثاقاً في الحديد، ثم جعل الله عاقبة رسول الله صلى الله عليه وآله إلى الخير و الرشد و الهدى و العزة و الفضل.

Rasool-Allah^{sawww} said: ‘Go away from me^{sawww}, do you desire that I^{sawww} should betray my^{sawww} responsibility? In order for me^{sawww} to be faithful to them with what I^{sawww} write to them, O Suhail, grab the hand of Abu Jandal (Umar)’. He grabbed his hands and held them in chains. Then, Allah^{azwj} Made the end result of the matter of Rasool-Allah^{sawww} to be good, and correct, and Guided, and honourable, and virtuous.

وَهُوَ صَاحِبُ يَوْمِ غَدِيرِ خُمٍ إِذْ قَالَ هُوَ وَ صَاحِبُهُ حِينَ نَصَبَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِيَوْلَاتِي، فَقَالَ: مَا يَأْلُو أَنْ تُرْفَعَ حَسَبِيَّتُهُ، وَ قَالَ الْآخَرُ: مَا يَأْلُو زُفْعاً بَضْعِ ابْنِ عَمِّهِ، وَ قَالَ لِصَاحِبِهِ - وَ أَنَا مَنْصُوبٌ -: إِنَّ هَذِهِ لَهِيَ الْكِرَامَةُ، فَقَطَّبَ صَاحِبُهُ فِي وَجْهِهِ، وَ قَالَ: لَا وَ اللَّهِ، مَا أَسْمَعُ وَ لَا أَطِيعُ أَبَدًا،

And he was the companion on the Day of Ghadeer Khum when he and his companion said – when Rasool-Allah^{sawww} established my^{asws} Wilayah – so he said, ‘He^{sawww} never misses an opportunity to elevate (the status of) his^{sawww} relative’. The other one said, ‘He^{sawww} never misses an opportunity to elevate the son^{asws} of his^{sawww} uncle^{asws}}. He said to his companion – and he^{asws} had already been appointed -, ‘This is a prestige for him^{asws}}. His companion had a frown on his face and said, ‘No, by Allah^{azwj}, I will not listen to him^{asws}}, nor will I obey him^{asws}} ever’.

ثُمَّ انْكَأَ عَلَيْهِ ثُمَّ تَمَطَّى وَ انصرفت، فَأَنْزَلَ اللَّهُ فِيهِ: فَلَا صَدَقَ وَ لَا صَلَّى وَ لَكِنْ كَذَبَ وَ تَوَلَّى ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَمْتَطِّي أُولَى لَكَ فَأُولَى وَعِيداً مِنَ اللَّهِ لَهُ.

Then he leaned upon him, stretched out and left. Allah^{azwj} Revealed with regards to it: ***So he neither ratified nor did he send the Salawat [75:31] But he belied and turned back [75:32] Then he went to his family swaggering (boasting) [75:33]. Closer to you, so closer [75:34] Then closer to you, so closer [75:35]*** – being a Threat from Allah^{azwj} to him.

وَهُوَ الَّذِي دَخَلَ عَلَيَّ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَعُودُنِي فِي زَهْطٍ مِنْ أَصْحَابِهِ حِينَ عَمَّرَهُ صَاحِبُهُ، فَقَالَ: يَا رَسُولَ اللَّهِ (ص) إِنَّكَ قَدْ كُنْتَ عَهَدْتَ لَنَا فِي عَلِيِّ عَهْداً وَ إِنِّي لَأَرَاهُ لِمَا بِهِ، فَإِنْ هَلَكَ فَإِلَى مَنْ؟. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: الْخِلْسَ ... فَأَعَادَهَا ثَلَاثَ مَرَّاتٍ،

And he is the one who came along with Rasool-Allah^{sawww}, hurting me in the group of his companions, when he winked at his companion, so he stood up and said, ‘O Rasool-Allah^{sawww}, you^{sawww} have made an oath to us about Ali^{asws}}, and I cannot see who it will be if he^{asws}} were to perish in this?’ Rasool-Allah^{sawww} said: ‘Sit down’. He^{sawww} repeated it three times.

فَأَقْبَلَ عَلَيْهِمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَقَالَ: إِنَّهُ لَا يَمُوتُ فِي مَرَضِهِ هَذَا، وَلَا يَمُوتُ حَتَّى تَمْلِيَاهُ عَيْظاً وَتُوسِعَاهُ غَدِراً وَظُلماً، ثُمَّ يَجِدَاهُ صَابِراً قَوَّاماً، وَلَا يَمُوتُ حَتَّى يَلْقَى مِنْكُمَا هَنَاتٍ وَهَنَاتٍ، وَلَا يَمُوتُ إِلَّا شَهِيداً مَقْتُولاً.

Rasool-Allah^{saww} addressed them both saying: 'By Allah^{azwj}, he^{asws} will not pass away in this illness of his^{asws}. By Allah^{azwj}, he^{asws} will not pass away until you two fill him^{asws} with rage, and heap upon him^{asws} treacheries and injustices, then you will find him to be patient and consistent. And he^{asws} will not pass away until he^{asws} receives from you both errors upon errors, and he^{asws} will not pass away except as a martyr, killed one'.

وَ أَعْظَمُ مِنْ ذَلِكَ كُلِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ جَمَعَ ثَمَانِينَ رَجُلًا، أَرْبَعِينَ مِنَ الْعَرَبِ وَ أَرْبَعِينَ مِنَ الْعَجَمِ - وَ هُمَا فِيهِمْ - فَسَلَّمُوا عَلَيَّ بِأَمْرَةِ الْمُؤْمِنِينَ، ثُمَّ قَالَ: أَشْهَدُكُمْ أَنَّ عَلِيًّا أَحِبِّي وَ وَرِثِي وَ خَلِيفَتِي فِي أُمَّتِي وَ وَصِيِّي وَ وَلِيَّ كُلِّ مُؤْمِنٍ مِنْ بَعْدِي، فَاسْمَعُوا لَهُ وَ أَطِيعُوا،

And greater than all of that is that Rasool-Allah^{saww} gathered eighty men, forty from the Arabs and forty from the non-Arabs – and they were both among them – so they greeted me^{asws} as Amir-ul-Momineen^{asws}. Then he^{saww} said: 'I^{saww} hold you all as witnesses that Ali^{asws} is my^{saww} brother, and my^{saww} Vizier, and my^{saww} inheritor, and my^{saww} caliph in my^{saww} community, and my^{saww} successor^{asws} in my^{saww} Family, and my^{saww} guardian on every believer after me^{saww}. Listen to him^{asws} and obey him^{asws}.'

وَ فِيهِمْ أَبُو بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ وَ طَلْحَةُ وَ الزُّبَيْرُ وَ سَعْدُ وَ ابْنُ عَوْفٍ وَ أَبُو عُبَيْدَةَ وَ سَالِمٌ وَ مُعَاذُ بْنُ جَبَلٍ وَ رَهْطٌ مِنَ الْأَنْصَارِ، ثُمَّ قَالَ: إِنِّي أَشْهَدُ اللَّهَ عَلَيْكُمْ.

And among them were Abu Bakr, and Umar, and Usman, and Talha, and Al-Zubayr, and Sa'd, and Abdul Rahmaan Bin Awf, and Abu Ubeyda, and Saalim, and Ma'az Bin Jabal, and a group from the 'Al-Ansar' (the Helpers). Then he^{saww} said: 'I^{saww} keep Allah^{azwj} as a Witness on you all'.

ثُمَّ أَقْبَلَ عَلَى الْقَوْمِ، فَقَالَ: سُبْحَانَ اللَّهِ! مَا أَشْرَبَتْ قُلُوبَ هَذِهِ الْأُمَّةِ مِنْ بَيْتِيهَا وَ فِئْتِيهَا مِنْ عَجَلِهَا وَ سَامِرِيَّتِهَا، إِنَّهُمْ أَقْرَبُوا وَ ادَّعَوْا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: لَا يَجْمَعُ اللَّهُ لَنَا أَهْلَ الْبَيْتِ النَّبُوَّةَ وَ الْخِلاَفَةَ،

Then Ali^{asws} turned towards the people and said: 'Glory be to Allah^{azwj}! What the hearts of the people have drunk from the afflictions and the discords of these two, from the calf and the Samiri^{la} of the people. They all accepted, and then claimed that Rasool-Allah^{saww} never left behind anyone (as Caliph), and he ordered for the consultation, and so said the one who said that Rasool-Allah^{saww} never left behind anyone (as Caliph) and that the Prophet^{saww} of Allah^{azwj} said that: 'Allah^{azwj} will never Gather together for us^{asws} the People^{asws} of the Household, the Prophet-hood and the Caliphate'.

وَ قَدْ قَالَ لِأَوْلِيكَ الثَّمَانِينَ رَجُلًا: سَلَّمُوا عَلَيَّ بِأَمْرَةِ الْمُؤْمِنِينَ، وَ أَشْهَدُكُمْ عَلَى مَا أَشْهَدَهُمْ عَلَيْهِ

And he^{saww} said to eighty of those people: 'Greet Ali^{asws} as 'Amir-Al-Momineen', and made them witnesses over it, along with others who also witnessed it.

أَنََّّهُمْ أَقْرَبُوا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَمْ يَسْتَخْلِفْ أَحَدًا، وَ أَنََّّهُمْ أَقْرَبُوا بِالسُّورَى، ثُمَّ أَقْرَبُوا أَنَّهُمْ لَمْ يُشَاوِرُوا وَ أَنَّ بَيْعَتَهُ كَانَتْ قُلْتَهُ، وَ أَيُّ ذَنْبٍ أَعْظَمُ مِنَ الْقُلْتِ،

And it is strange that they accepted, and then claimed that Rasool-Allah^{saww} never left behind anyone (as Caliph), and so they ordered for the consultation. Then they accepted that they themselves never had a consultation with regards to Abu Bakr (becoming caliph), and that the allegiance to him happened as a slip. And which sin is greater than the slip.

ثُمَّ اسْتَخْلَفَ أَبُو بَكْرٍ عُمَرَ وَ لَمْ يَقْتَدِ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَيَدْعُهُمْ بِغَيْرِ اسْتِخْلَافٍ، طَغَنَّا مِنْهُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ رَغْبَةً عَنِ رَأْيِهِ،

Then Abu Bakr made Umar to be the Caliph, while not adhering to the way of Rasool-Allah^{saww} that he had alleged not to have left behind a Caliph. When people reminded him of that. He (Abu Bakr) said, 'Shall I leave the community of Muhammad^{saww} like a broken slipper, leaving them without anyone as Caliph over them?' This was his taunt on Rasool-Allah^{saww}, and he turned away from his^{saww} opinion.

ثُمَّ صَنَعَ عُمَرُ شَيْئاً ثَالِثاً لَمْ يَدْعُهُمْ عَلَى مَا ادَّعَى أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَمْ يَسْتَخْلِفْ، وَ لَمْ يَسْتَخْلِفْ كَمَا اسْتَخْلَفَ أَبُو بَكْرٍ، وَ جَاءَ بِشَيْءٍ ثَالِثٍ جَعَلَهَا شُورَى بَيْنَ سِتَّةِ نَفَرٍ، وَ أَخْرَجَ مِنْهَا جَمِيعَ الْعَرَبِ،

Then Umar came up a third thing (for the selection of a caliph). He did not leave them on what he had claimed that Rasool-Allah^{saww} never left behind a Caliph, nor did he appoint a Caliph as Abu Bakr had appointed, and came up with a third scenario. He made it a consultation between six people and excluded from it all the Arabs.

ثُمَّ حَطَّيْتُ بِذَلِكَ عِنْدَ الْعَامَّةِ فَجَعَلَهُمْ مَعَ مَا أَشْرَبْتَ قُلُوبَهُمْ مِنَ الْفِتْنَةِ وَ الضَّلَالَةِ أَقْرَابِي، ثُمَّ بَايَعَ ابْنُ عَوْفٍ عُثْمَانَ فَبَايَعُوهُ، وَ قَدْ سَمِعُوا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ فِي عُثْمَانَ مَا سَمِعُوا مِنْ لَغْوِهِ إِيَّاهُ فِي غَيْرِ مَوْطِنٍ،

Then he gained the support for that among the general public. He made them to be with those whose hearts drank from the afflictions and the errors. Ibn Awf accepted me^{asws}, then paid allegiance to Usman, so they all paid allegiance to him, and they had heard from Rasool-Allah^{saww} with regards to Usman what they had heard from him^{saww} having cursed him in other places.

فَعُثْمَانُ - عَلَى مَا كَانَ عَلَيْهِ - خَيْرٌ مِنْهُمَا، وَ لَقَدْ قَالَ مُنْذُ أَيَّامٍ قَدْ رَفَعْتُ لَهُ وَ أَعْجَبْتَنِي مَقَالَتَهُ، بَيْنَمَا أَنَا قَاعِدٌ عِنْدَهُ فِي بَيْتِهِ إِذْ أَتَتْهُ عَائِشَةُ وَ حَفْصَةُ تَطْلُبَانِ مِيرَاثَهُمَا مِنْ ضِيَاعِ أَمْوَالِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الَّتِي فِي يَدَيْهِ،

As for Usman, he was better than the two of them. He said some words, days ago, that I^{asws} sympathised with and his speech pleased me^{asws}. I^{asws} was seated in his presence at his house when Aisha and Hafsa came over seeking their inheritance from the loss of Rasool-Allah^{saww}, and their wealth which was in his hands.

فَقَالَ: وَ لَا كِرَامَةَ، لَكِنْ أُجِيرُ شَهَادَتِكُمَا عَلَى أَنْفُسِكُمَا، فَإِن كُنْتُمَا شَاهِدْتُمَا عِنْدَ آبَائِكُمَا أَنَّكُمَا سَمِعْتُمَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: إِنَّ النَّبِيَّ (ص) لَا يُورِثُ مَا تَرَكَ فَهُوَ صَدَقَةٌ،

He said, 'No, by Allah^{azwj}, there is no honour for the two of you, nor any enjoyment from it, but I have been permitted by the very testimonies that you two had borne against yourselves. Both of you had testified to your own two fathers that you two had heard

Rasool-Allah^{saww} saying: ‘The Prophet^{saww} does not bequeath, whatsoever that he^{saww} leaves behind is charity’.

ثُمَّ لَقْنْتُمَا أُعْرَابِيًّا جَلْفًا يَبُولُ عَلَى عَقْبَيْهِ يَتَطَهَّرُ بِبَوْلِهِ - مَالِكُ بْنُ الْحُرْثِ بْنِ الْحَدَثَانِ - فَشَهِدَ مَعَكُمَا، لَا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ لَا مِنْ الْأَنْصَارِ أَحَدٌ شَهِدَ بِذَلِكَ غَيْرَ أُعْرَابِيٍّ،

Then you teamed-up with an uncouth Bedouin who was urinating like an animal and cleaning himself with his own urine (Malik Bin Aws Bin Al-Hadsaan), so he testified with the two of you. And there was none among the companions of Rasool-Allah^{saww} neither from the Helpers who testified to that apart from the two of you and that Bedouin.

أَمَا وَاللَّهِ مَا أَشْكُ فِي أَنَّهُ قَدْ كَذَبَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ كَذَبْتُمَا عَلَيْهِ مَعَهُ، فَأَنْصَرَفْنَا مِنْ عِنْدِهِ تَبْكِيَانِ وَ تَشْتُمَانِيهِ،

But, by Allah^{azwj}, there is no doubt that he lied against Rasool-Allah^{saww}, and the two of you lied with him. But for me, I am permitted by the very testimonies of the two of you against your own selves, so go away, for there is no right for the two of you. They both left from his presence cursing and insulting him.

فَقَالَ: ارْجِعَا، ثُمَّ قَالَ: أَسْهَدُكُمْ بِذَلِكَ عِنْدَ أَبِي بَكْرٍ!؟. قَالَتَا: نَعَمْ. قَالَ: فَإِنْ شَهِدْتُمَا بِحَقِّ فَلَا حَقَّ لَكُمَا، وَ إِنْ كُنْتُمَا شَهِدْتُمَا بِبَاطِلٍ فَعَلَيْكُمَا وَ عَلَى مَنْ أَحَازَ شَهَادَتَكُمَا عَلَى أَهْلِ هَذَا الْبَيْتِ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ

He said, ‘Come back, did not the two of you testify that in the presence of Abu Bakr?’ They said, ‘Yes’. He said, ‘So if the two of you have testified by the truth, there is no right now for the two of you, and if the two of you have testified falsely, then upon the two of you, and the one who permitted your testimonies, are the Curses of Allah^{azwj} and His^{azwj} Angels, and all of the people’.

قَالَ: ثُمَّ نَظَرَ إِلَيَّ فَتَبَسَّمَ وَ قَالَ: يَا أَبَا الْحَسَنِ! شَفَيْتُكَ مِنْهُمَا!؟. قُلْتُ: نَعَمْ وَ اللَّهُ وَ أَبْلَعْتُ، وَ قُلْتُ حَقًّا، فَلَا يُرْغَمُ اللَّهُ إِلَّا بِأَنْفِيهِمَا،

He^{asws} said: ‘Then he (Usman) looked at me^{asws}, smiled, then said, ‘O Abu Al-Hassan^{asws}, was I just with two of them?’ I said, ‘Yes, by Allah^{azwj}, you have conveyed and spoken the truth. Allah^{azwj} will not but humiliate the two of them’.

فَرَفَقْتُ لِعُثْمَانَ وَ عَلِمْتُ أَنَّهُ أَرَادَ بِذَلِكَ رِضَايَ، وَ أَنَّهُ أَقْرَبُ مِنْهُمَا رُحْمًا وَ إِنْ كَانَ لَا عُذْرَ لَهُ وَ لَا حُجَّةَ بِتَأْمُرِهِ عَلَيْنَا وَ ادَّعَائِهِ حَقًّا.

I^{asws} sympathised with Usman, and I^{asws} knew that he only intended to please me^{asws} by that, and he was similar to the two of them (Abu Bakr and Umar) in unjust, and held back from us^{asws} (our rights) more than the two of them, and it was not an excuse for him, nor an argument that he could construct against us^{asws} and his claim over our^{asws} rights”.¹⁹¹

153- كِتَابُ سُلَيْمِ بْنِ قَيْسٍ: عَنْ أَبِيهِ، عَنْ سُلَيْمِ بْنِ قَيْسٍ، قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ يَقُولُ - قَبْلَ وَفَعَةِ صِفِّينَ -: إِنَّ هَؤُلَاءِ الْقَوْمَ لَنْ يَبِينُوا إِلَى الْحَقِّ وَ لَا إِلَى كَلِمَةٍ سِوَاءِ بَيْنَانَا وَ بَيْنَهُمْ حَتَّى يُرَامُونَا بِالْعَسَاكِرِ تَتْبَعُهَا الْعَسَاكِرُ، وَ حَتَّى يُزِدُونَا بِالْكَتَائِبِ تَتْبَعُهَا الْكَتَائِبُ، وَ حَتَّى يَجْرُ بِأَيْدِيهِمْ

¹⁹¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 152

الْحَمِيسُ تَتَّبِعُهَا الْحَمِيسُ، وَ حَتَّى تَدْعَى الْخَيُْولُ بِنَوَاحِي أَرْضِهِمْ وَ تَنْزِلَ عَنْ مَسَاحِلِهِمْ، وَ حَتَّى يُشْنَ الْعَارِثُ عَلَيْهِمْ مِنْ كُلِّ فَجٍّ، وَ حَتَّى يَلْقَاهُمْ قَوْمٌ صُدُقٌ صَبْرٌ لَا يَرِيدُهُمْ هَلَاكٌ مِنْ هَلَاكٍ مِنْ قَتْلَاهُمْ وَ مَوْتَاهُمْ فِي سَبِيلِ اللَّهِ

Kitab Suleym Bin Qays – From Aban, from Suleym who said,

‘I heard Ali^{asws} Bin Abu Talib^{asws} saying, before the event of Siffeen: ‘These people will never come to the truth, nor to an equitable word between us and them until they are hit by an army followed by an army, and until this is added on by a battalion followed by a battalion, and until there come to their cities horses after horses, and until raids are launched upon them from every direction, and until they are met with a people who are truthful, patient, who do not get increased except in their efforts for their obedience to Allah^{azwj}, from the death from their battles and their deaths in the Way of Allah^{azwj}.

إِلَّا جِدًّا فِي طَاعَةِ اللَّهِ، وَ اللَّهُ لَقَدْ رَأَيْتُنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ نَقْتُلُ آبَاءَنَا وَ أَبْنَاءَنَا وَ أَخْوَالَنا وَ أَعْمَامَنَا وَ أَهْلَ بِيُوتِنَا ثُمَّ لَا يَرِيدُنَا ذَلِكَ إِلَّا إِيمَانًا وَ تَسْلِيمًا وَ جِدًّا فِي طَاعَةِ اللَّهِ، وَ اسْتِقْلَالًا بِمَبَارِزَةِ الْأَقْرَانِ،

By Allah^{azwj}, we have seen with Rasool-Allah^{saww}, our fathers got killed, and our sons, and our brothers, and our paternal uncles and our maternal uncles, and the people of our households, then that did not increase us except for our faith, and our submission, and our efforts in obedience to Allah^{azwj} and the enthusiasm in fighting against the enemies.

وَ إِنْ كَانَ الرَّجُلُ مِنَّا وَ الرَّجُلُ مِنْ عَدُوِّنَا لَيَتَصَاوَلَانِ تَصَاوُلَ الْفَحْلَيْنِ يَتَخَالَسَانِ أَنْفُسَهُمَا أَيُّهُمَا يَسْتَقِي صَاحِبَهُ كَأَنَّ الْمَوْتَ، فَمَرَّةً لَنَا مِنْ عَدُوِّنَا، وَ مَرَّةً لِعَدُوِّنَا مِنَّا، فَلَمَّا رَأَى اللَّهُ مِنَّا صِدْقًا وَ صَبْرًا أَنْزَلَ الْكِتَابَ بِحُسْنِ الثَّنَاءِ عَلَيْنَا وَ الرِّضَا عَنَّا، وَ أَنْزَلَ عَلَيْنَا النَّصْرَ،

When the man from us and the man from our enemies fought in a duel, both of them were sincerely determined to get the other one to drink from the cup of death. So sometimes it was for us from our enemies, and at times it was for our enemies from us. When Allah^{azwj} Saw us as sincere and patient, He^{azwj} Sent down the Book with good Praises for us, and was Pleased with us, and Sent down Help upon us.

وَ لَسْتُ أَقُولُ إِنْ كُلِّ مَنْ كَانَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كَذَلِكَ، وَ لَقَدْ كَانَتْ مَعَنَا بِطَانَةٌ لَا يَأْتُونَا حَبَالًا، قَالَ اللَّهُ عَزَّ وَ جَلَّ: قَدْ بَدَتِ الْبَعْضَاءُ مِنْ أَفْوَاهِهِمْ وَ مَا تُخْفِي صُدُورُهُمْ أَكْبَرُ

And I^{asws} am not saying that all those that were with the Messenger^{saww} of Allah^{azwj} were like that, but a great number of them, and most of them, and the generality of them were like that. And there was with us group of friends whose help did not get to us. Allah^{azwj} Mighty and Majestic has Said: ***Vehement hatred has appeared in their mouths (speech), and what is hidden in their chests is greater. [3:118].***

وَ لَقَدْ كَانَ مِنْهُمْ بَعْضٌ مَنْ تُفَضِّلُهُ أَنْتَ وَ أَصْحَابُكَ- يَا ابْنَ قَيْسٍ-، فَارَيْنَ، فَلَا رَمَى بِسَهْمٍ، وَ لَا ضَرْبَ بِسَيْفٍ، وَ لَا طَعْنَ بِرُمْحٍ، إِذَا كَانَ الْمَوْتُ وَ النَّزَالُ تَوَارَى وَ اعْتَلَّ وَ لَأَذْكَمَا تَلُودُ النَّعْجَةُ الْعُورَاءُ لَا يَدْفَعُ يَدَ لَامِسٍ، وَ إِذَا أَلْقَى الْعَدُوُّ قُرَّ وَ مَنَحَ الْعَدُوُّ دُبُرَهُ حُبْنًا وَ لُؤْمًا،

And among them were some whom you and your companion give preference to – O Ibn Qays – deserters who neither shot an arrow, nor struck with a sword, not stabbed with a spear. When there was death and the battle, they resorted to hiding and pretending to be

sick, and they fled like the fleeing of the sheep not letting anyone lay a hand upon them. And when they met the enemy, they fled and showed cowardice and wickedness.

وَ إِذَا كَانَ عِنْدَ الرَّخَاءِ وَالْغَنِيمَةِ تَكَلَّمُوا كَمَا قَالَ اللَّهُ: سَلَفُوكُمْ بِأَلْسِنَةٍ حِدَادٍ أَشْحَةً عَلَى الْخَيْرِ

And when it was during the prosperity and the booty (from the war) they spoke, as Allah^{azwj} has Said **“So when the fear comes upon them, you see them looking towards you rolling their eyes, being covetous upon the good [33:19]”**.

فَلَا يَزَالُ قَدْ اسْتَأْذَنَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ فِي ضَرْبِ غُنْفِ الرَّجُلِ الَّذِي لَيْسَ يُرِيدُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَتْلَهُ، فَأَبَى عَلَيْهِ، وَ لَقَدْ نَظَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَوْمَآ وَ عَلَيْهِ السَّلَاحُ تَامًا، فَضَحِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، ثُمَّ قَالَ يُكْنِيهِ: أَبَا فُلَانٍ الْيَوْمَ يَوْمُكَ؟.

He (Umar) never ceased to seek permission from Rasool-Allah^{sawww} to strike the neck of the men whom Rasool-Allah^{sawww} did not want to kill, so he^{sawww} would refuse (him). And one day Rasool-Allah^{sawww} saw him with the weapon (put on him without being in the state of war), so Rasool-Allah^{sawww} smiled, then said: ‘O father of so and so, today is your day’.

فَقَالَ الْأَشْعَثُ: مَا أَعْلَمَنِي مَنْ تَعْنِي! إِنَّ ذَلِكَ يَفِرُّ مِنْهُ الشَّيْطَانُ. قَالَ: يَا ابْنَ قَيْسٍ! لَا آمَنَ اللَّهُ رُوعَةَ الشَّيْطَانِ إِذَا قَالَ.

Al-Ash’as said, ‘You^{asws} have not made it known to me as to who is meant by that, from whom even the Satan^{la} would flee’. He^{asws} said: ‘O Ibn Qays, there is no safety with Allah^{azwj} from the sight of the Satan^{la} when he said it’.

ثُمَّ قَالَ: وَ لَوْ كُنَّا حِينَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ وَ قَضَيْنَا الشَّدَائِدَ وَ الْأَذَى وَ الْبَأْسَ فَعَلْنَا كَمَا تَفْعَلُونَ الْيَوْمَ لَمَا قَامَ لِلَّهِ دِينٌ، وَ لَا أَعَزَّ اللَّهُ الْإِسْلَامَ، وَ لَئِمَّ اللَّهُ لَتَحْلِيَّتِهَا دَمًا وَ نَدْمًا وَ حَيْرَةً، فَاحْفَظُوا مَا أَقُولُ لَكُمْ وَ ادْكُرُوهُ،

Then he^{asws} said: ‘And had we, when we were with Rasool-Allah^{sawww} and faced with hardship and extremities and evil, acted as you are acting today, the Religion of Allah^{azwj} would not have been established, nor would Allah^{azwj} have Honoured the Islam. And I^{asws} swear by Allah^{azwj} that this creates blood and shame and regret, so memorise what I^{asws} am saying to you all and mention it.

فَلَيْسَ أَسْلَطَ عَلَيْكُمْ شِرَارُكُمْ وَ الْأَدْعِيَاءُ مِنْكُمْ وَ الطُّلُقَاءُ وَ الطُّرْدَاءُ وَ الْمُنَافِقُونَ فَلْيَفْتَلْتُكُمْ، ثُمَّ لَتَدْعُنَّ اللَّهَ فَلَا يَسْتَجِيبُ لَكُمْ، وَ لَا يَدْفَعُ الْبَلَاءَ عَنْكُمْ حَتَّى تَتُوبُوا وَ تَرْجِعُوا، فَإِنْ تَتُوبُوا وَ تَرْجِعُوا فَيَسْتَنْقِذُكُمْ اللَّهُ مِنْ فِتْنَتِهِمْ وَ ضَلَالَتِهِمْ كَمَا اسْتَنْقَذَكُمْ مِنْ شِرْكِكُمْ وَ جَهَالَتِكُمْ،

Very soon you will be governed by the evil ones from among you, and the impostors from among you, and the freed captives, and the castaways and the hypocrites. You will be slain and plead to Allah^{azwj} (for a refuge). (But) He^{azwj} will not Answer you, nor will He^{azwj} Lift the affliction from you until you repent and revert (back to just). If you were to repent and to return, Allah^{azwj} will Save you from your trials and your straying just as He^{azwj} Saved you from your evil and your ignorance.

إِنَّ الْعَجَبَ كُلَّ الْعَجَبِ مِنْ جُهَالِ هَذِهِ الْأُمَّةِ وَ ضَلَالَتِهَا وَ قَادِحَتِهَا وَ سَاقِيَتِهَا إِلَى النَّارِ، إِنَّهُمْ قَدْ سَمِعُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ— عَوْدًا وَ بَدَأًا:— مَا وَلَّتْ أُمَّةٌ رَجُلًا قَطُّ أَمْرَهَا وَ فِيهِمْ أَعْلَمُ مِنْهُ إِلَّا لَمْ يَزَلْ أَمْرُهُمْ يَذْهَبُ سَفَالًا حَتَّى يَرْجِعُوا إِلَى مَا تَرَكُوا،

Surely, the strangeness of all strange things is the ignorance of this community, and its straying, and its leaders driving it to the Fire, because they have heard Rasool-Allah^{saww} saying, promising at the beginning: 'No community will hand over any of its commands to any man when there is a more knowledgeable one among them, except that it will not cease going lower in its affairs, until they return to what they had avoided'.

فَوَلَّوْا أَمْرَهُمْ قَبْلِي ثَلَاثَةَ رَهْطٍ مَّا مِنْهُمْ رَجُلٌ جَمَعَ الْقُرْآنَ، وَ لَا يَدَّعِي أَنَّ لَهُ عِلْمًا بِكِتَابِ اللَّهِ وَ لَا سُنَّةَ نَبِيِّهِ (ص)، وَ قَدْ عَلِمُوا أَنِّي أَعْلَمُهُمْ بِكِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ أَفْقَهُهُمْ وَ أَفْرُوهُمْ بِكِتَابِ اللَّهِ وَ أَفْضَاهُمْ بِحُكْمِ اللَّهِ،

They gave the command to a group of three before me^{asws}, and there was no man among them who had collected the Quran nor made a claim to know the Book of Allah^{azwj}, nor the Sunnah of His^{azwj} Prophet^{saww}. And they had firm conviction that I^{asws} was more knowledgeable than them of the Book of Allah^{azwj}, and the Sunnah of His^{azwj} Prophet^{saww}, and more contemplative than them, and better read than them of the Book of Allah^{azwj}, and a better judge than them of the Judgement(s) of Allah^{azwj}.

وَ أَنَّهُ لَيْسَ رَجُلٌ مِّنَ الثَّلَاثَةِ لَهُ سَابِقَةٌ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ لَا عَنَاءٌ مَعَهُ فِي جَمِيعِ مَشَاهِدِهِ، فَرَمَى بِسَهْمِهِ، وَ لَا طَعَنَ بِرُمْحٍ، وَ لَا ضَرَبَ بِسَيْفٍ جُنْبًا وَ لَوْمًا وَ رَغْبَةً فِي الْبِقَاءِ، وَ قَدْ عَلِمُوا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَدْ قَاتَلَ بِنَفْسِهِ فَقَتَلَ ابْنَ خَلْفٍ، وَ قَتَلَ مَسْحَجَ بْنَ عَوْفٍ - وَ كَانَ مِنْ أَشْجَعِ النَّاسِ وَ أَشَدَّهُمْ لِقَاءً، وَ أَحَقَّهُمْ بِدَلِكٍ -

And there was no man from the three of them who had offered any help to Rasool-Allah^{saww}, nor shared any of his^{saww} problems in all that which had been witnessed. Neither did they shoot an arrow, nor stabbed with a spear, nor struck with a sword. They were cowards, and fearful and desired to remain alive. And they knew that Rasool-Allah^{saww} fought himself^{saww} personally, so he^{saww} killed Ubay Bin Khalaf and killed Masja'a Bin Awf who was one of the bravest of the people and severest in duels, and was the most deserving of that (to be killed).

وَ قَدْ عَلِمُوا يَقِينًا أَنَّهُ لَمْ يَكُنْ فِيهِمْ أَحَدٌ يَقُومُ مَعَامِي وَ لَا يُبَارِزُ الْأَبْطَالَ وَ يَفْتَحُ الْحُصُونِ غَيْرِي، وَ لَا نَزَلَتْ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ شَدِيدَةٌ قَطُّ وَ لَا كَرْبُهُ أَمْرٌ وَ لَا ضَيْقٌ وَ لَا مُسْتَضْعَفٌ [مُسْتَضْعَبٌ] مِنَ الْأَمْرِ إِلَّا قَالَ: أَيْنَ أَحْيَى عَلَيَّ؟ أَيْنَ سَيْفِي؟ أَيْنَ رُمْحِي؟ أَيْنَ الْمُمْرِجُ عَنِّي عَنْ وَجْهِ؟

And they convincingly knew that there was no one from among them who could stand in my^{asws} place, or strive against the falsehood, or conquer the forts apart from myself, and there did not come down upon Rasool-Allah^{saww} any severity whatsoever, nor any unfavourable situation, nor any narrowness and difficulty from the affairs except that he^{saww} said: 'Where is my^{saww} brother Ali^{asws}, where is my^{saww} sword, where is my^{saww} spear, where is the one who^{asws} takes away my^{saww} grief from my^{saww} face?'

فَبَقَدَّمَنِي فَأَتَقَدَّمُ فَأَقْبِيهِ بِنَفْسِي وَ يَكْشِفُ اللَّهُ بِيَدِي الْكَرْبَ عَنْ وَجْهِهِ، وَ لِلَّهِ عَزَّ وَ جَلَّ وَ لِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِدَلِكِ الْمَنْ وَ الطُّولُ حَيْثُ خَصَّنِي بِدَلِكِ وَ وَقَفَّنِي لَهُ،

So he^{saww} would place me^{asws} forward, and I^{asws} would go forth sacrificing myself^{asws} for him^{saww}, and Allah^{azwj} Removed the grief from his^{saww} face by my^{asws} hand. And Allah^{azwj} Mighty and Majestic and His^{azwj} Rasool^{saww} Favoured me^{asws} by that and Guided me^{asws} to it.

وَ إِنَّ بَعْضَ مَنْ قَدْ سَمِثَ مَا كَانَ لَهُ بَلَاءٌ وَ لَا سَابِقَةٌ وَ لَا مُبَارَزَةٌ فَرَّ، وَ لَا فَتْحٌ وَ لَا نَصْرٌ غَيْرَ مَرَّةٍ وَاحِدَةٍ ثُمَّ فَرَّ وَ مَنَحَ عَدُوَّهُ دُبْرَهُ وَ رَجَعَ مُجْبِنٌ أَصْحَابَهُ وَ مُجْبِنُونَهُ، وَ قَدْ فَرَّ مِرَارًا، فَإِذَا كَانَ عِنْدَ الرَّخَاءِ وَ الْعَيْمَةِ تَكَلَّمَ وَ أَمَرَ وَ نَهَى،

And one of them from what you have heard, never kept away the difficulties nor did he ever go forth, nor duelled, nor conquered a fort, nor helped even once, but he fled and showed his back to the enemy, and when he returned he accused his companions of cowardice and they accused him of it, and he had fled many times. And when it was during the prosperity and the (distribution) of the booty, he spoke and changed, and ordered and prevented.

وَ لَقَدْ نَادَاهُ ابْنُ عَبْدِ وَدٍّ يَوْمَ الْخُنْدَقِ بِاسْمِهِ فَخَادَ عَنْهُ وَ لَادَ بِأَصْحَابِهِ حَتَّى تَبَسَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لِمَا رَأَى بِهِ مِنَ الرُّعْبِ، وَ قَالَ: أَيْنَ حَبِيبِي عَلِيٌّ؟ تَقَدَّمَ يَا حَبِيبِي يَا عَلِيُّ،

And Ibn Abd Wad had called out – on the Day of Khandaq – by his name, so he hid from him and fled with his companions to the extent that Rasool-Allah^{sawww} smiled when he^{sawww} saw him to be so horrified and he^{sawww} said: ‘Where is my^{sawww} beloved Ali^{asws}? Go forth O my^{sawww} beloved, O Ali^{asws}’.

وَ لَقَدْ قَالَ لِأَصْحَابِهِ الْأَرْبَعَةِ- أَصْحَابِ الْكِتَابِ:- الرَّأْيِ- وَ اللَّهُ- أَنْ يَدْفَعِ [نَدْفَعُ] مُحَمَّدًا بِرُؤْيِيهِ وَ نَسَلَمَ مِنْ ذَلِكَ حِينَ جَاءَ الْعَدُوُّ مِنْ فَوْقِنَا وَ مِنْ تَحْتِنَا كَمَا قَالَ اللَّهُ تَعَالَى: وَ زُلْزِلُوا زَلْزَالًا شَدِيدًا وَ تَطُنُّونَ بِاللَّهِ الظُّنُونَا وَ إِذْ يَقُولُ الْمُنَافِقُونَ وَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَ رَسُولُهُ إِلَّا غُرُورًا،

And he was the one who told his four companions – his writers and his advisors, ‘By Allah^{azwj}, if we hand over Muhammad^{sawww} to them outright, we will be safe from that’, and this was when we had enemies from the top of us and from underneath us, as Allah^{azwj} Said **“and you were thinking the assumptions about Allah [33:10] At that point the Momineen were Tried and were shaken with severe shaking [33:11] And when the hypocrites and those who had a sickness in their hearts were saying, ‘Allah and His Rasool did not promise us except to deceive!’ [33:12]”**.

فَقَالَ صَاحِبُهُ: لَا، وَ لَكِنْ نَتَّخِذُ صَنَمًا عَظِيمًا نَعْبُدُهُ، لِأَنَّا لَا نَأْمَنُ أَنْ يَطْفَرَ ابْنُ أَبِي كَبْشَةَ فَيَكُونُ هَالِكُنَا، وَ لَكِنْ يَكُونُ هَذَا الصَّنَمُ لَنَا زُخْرًا، فَإِنْ ظَفِرَتْ فُرَيْشٌ أَظْهَرْنَا عِبَادَةَ هَذَا الصَّنَمِ وَ أَعْلَمْنَاهُمْ أَنَّا لَنْ نُفَارِقَ دِينَنَا، وَ إِنْ رَجَعَتْ دَوْلَةُ ابْنِ أَبِي كَبْشَةَ كُنَّا مُقِيمِينَ عَلَى عِبَادَةِ هَذَا الصَّنَمِ سِرًّا،

So his companion (Abu Bakr) said to him (Umar), ‘No, but we will take a great idol and worship it, because we do not feel secure if Ibn Abu Kabasha is victorious, so he will destroy us, but if we have this idol with us it will be an asset for us. If the Quraysh are victorious over us, we will show them that we have been worshipping this idol, and we will let them know that we had never separated from our religion. And if the government of Ibn Abu Kabasha (Muhammad^{sawww}) returns, then we will remain on the worship of this idol in secret’.

فَنَزَلَ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ فَأَخْبَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ بِذَلِكَ، ثُمَّ خَبَّرَنِي بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بَعْدَ قَتْلِي ابْنَ عَبْدِ وَدٍّ، فَدَعَاهُمَا، فَقَالَ: كَمْ صَنَمًا عَبَدْتُمَا فِي الْجَاهِلِيَّةِ؟. فَقَالَا: يَا مُحَمَّدُ! لَا تُعَيِّرْنَا بِمَا مَضَى فِي الْجَاهِلِيَّةِ

Jibraeel^{as} descended and informed the Prophet^{sawww} of that, then Rasool-Allah^{sawww} informed about it after I^{asws} had killed Ibn Abd Wad. He^{sawww} called both of them over. He^{sawww} said: ‘How many idols did you two worship during the era of ignorance?’ They said, ‘O Muhammad^{sawww}, do not embarrass us of what has passed in the era of ignorance’.

. فَقَالَ: فَكَمْ صَنَمٍ تَعْبُدَانِ وَفَتَكُمَا هَذَا؟. فَقَالَا: وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا مَا نَعْبُدُ إِلَّا اللَّهَ مُنْذُ أَظْهَرْنَا لَكَ مِنْ دِينِكَ مَا أَظْهَرْنَا.

He^{saww} said to both of them: 'So how many idols did you two worship on this day of yours?' They said, 'By the One Who^{azwj} Sent you^{saww} with the truth as a Prophet^{saww}, we have not worshipped any except Allah^{azwj} since appeared to us from your^{saww} Religion what appeared to us'.

فَقَالَ: يَا عَلِيُّ! خُذْ هَذَا السِّيفَ، فَانْطَلِقْ إِلَى مَوْضِعِ كَذَا .. وَ كَذَا فَاسْتَخْرِجِ الصَّنَمَ الَّذِي يَعْبُدَانِهِ فَاهْشِمُهُ، فَإِنْ حَالَ بَيْنَكَ وَ بَيْنَهُ أَحَدٌ فَاصْرُبْ عُنُقَهُ، فَانْكَبْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَقَالَا: امْتُرْنَا سَتَرَكَ اللَّهُ.

He^{saww} said: 'O Ali^{asws}, take this sword and go to such and such a place, take out the idol which they have been worshipping and smash those. And if anyone comes between you^{asws} and it, strike his neck'. They both fell down in front of Rasool-Allah^{saww} and said, 'Veil us, Allah^{azwj} will Veil you^{saww}'.

فَقُلْتُ أَنَا لَهْمَا: اضْمَنَا لِلَّهِ وَ لِرَسُولِهِ إِلَّا تَعْبُدَا إِلَّا اللَّهَ وَ لَا تُشْرِكَا بِهِ شَيْئًا. فَعَاهَدَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَى ذَلِكَ، وَ انْطَلَقْتُ حَتَّى اسْتَخْرِجْتُ الصَّنَمَ مِنْ مَوْضِعِهِ وَ كَسَرْتُهُ وَجْهَهُ وَ يَدَيْهِ وَ جَزَمْتُهُ رِجْلَيْهِ، ثُمَّ انْصَرَفْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمْتُ، فَوَ اللَّهُ لَقَدْ عَرَفْتُ ذَلِكَ فِي وَجْهِهِمَا حَتَّى مَاتَا،

I^{asws} said to both of them: 'Do you two give the guarantee to Allah^{azwj} and to His^{azwj} Rasool^{saww} that you will not worship any except for Allah^{azwj} and will not associate anything with Him^{azwj}?' They made an oath to Rasool-Allah^{saww} for that. And I^{asws} went until I^{asws} took out the idol from its place and cut off its head, and its hand, and made pieces of its legs, then I^{asws} went to Rasool-Allah^{saww}. By Allah^{azwj}, I^{asws} saw that (embarrassment) in both of their faces to the day they died.

ثُمَّ انْطَلَقْتُ هُوَ وَ أَصْحَابُهُ حِينَ فُيِضَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَخَاصَمُوا الْأَنْصَارَ بِحَقِّي، فَإِنْ كَانُوا صَدَقُوا وَ اخْتَجُوا بِحَقِّ أَنَّهُمْ أَوْلَى مِنَ الْأَنْصَارِ لِأَنَّهُمْ مِنْ قُرَيْشٍ وَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِنْ قُرَيْشٍ، فَمَنْ كَانَ أَوْلَى بِرَسُولِ اللَّهِ (ص) كَانَ أَوْلَى بِالْأَمْرِ؟! وَ إِنَّمَا ظَلَمُونِي حَقِّي.

Then he and his companions went – when Rasool-Allah^{saww} passed away – so they quarrelled with the Helpers by my^{asws} right. So if they were speaking the truth, and arguing by my^{asws} right that, 'they were higher than the Helpers because they were from the Quraysh and that Rasool-Allah^{saww} was from the Quraysh', so the one who was higher due to the Messenger^{saww} of Allah^{azwj} was higher (to have) the command. But rather, they wronged me^{asws} of my^{asws} right.

وَ إِنْ كَانُوا اخْتَجُوا بِاطِّلٍ فَقَدْ ظَلَمُوا الْأَنْصَارَ حَقَّهُمْ، وَ اللَّهُ يَحْكُمُ بَيْنَنَا وَ بَيْنَ مَنْ ظَلَمَنَا وَ حَمَلَ النَّاسَ عَلَى رِقَابِنَا.

And if they were arguing wrongly, so they had wronged the Helpers of their right, and Allah^{azwj} will Judge between us^{asws} and the one who wronged us of our^{asws} rights, and burdened us^{asws} by placing the people upon our^{asws} necks.

وَ الْعَجَبُ لِمَا قَدْ أَشْرَيْتَ قُلُوبَ هَذِهِ الْأُمَّةِ مِنْ حُبِّهِمْ وَ حُبِّ مَنْ صَدَقَهُمْ وَ صَدَّهْمَ عَنْ سَبِيلِ رَبِّهِمْ وَ رَدَّهُمْ عَنْ دِينِهِمْ، وَ اللَّهُ لَوْ أَنَّ هَذِهِ الْأُمَّةَ قَامَتْ عَلَى أَرْجُلَيْهَا عَلَى التُّرَابِ، وَ الرِّمَادِ وَاضِعَةً عَلَى رُؤُوسِهَا، وَ تَصَرَّعَتْ وَ دَعَتْ إِلَى يَوْمِ الْقِيَامَةِ عَلَى مَنْ أَصْلَهُمْ، وَ صَدَّهْمَ عَنْ سَبِيلِ اللَّهِ، وَ دَعَاهُمْ إِلَى النَّارِ، وَ عَرَضَهُمْ لِسَخَطِ رَبِّهِمْ، وَ أَوْحَبَ عَلَيْهِمْ عَذَابَهُ بِمَا أَجْرَمُوا إِلَيْهِمْ لَكَانُوا مُفْضَرِينَ فِي ذَلِكَ،

And the strange thing is what the hearts of this community have drunk from its love for them and the love for the ones who repulsed them from the Way of their Lord^{azwj}, and turned them back from their Religion. By Allah^{azwj}, even if this community stands upon its feet on the dust, and puts ashes upon its heads and laments to Allah^{azwj} and supplicates up to the Day of Judgement against the ones who misled them from the Way of Allah^{azwj} and called them to the Fire, they will still be exposed to the Wrath of their Lord^{azwj}, and His^{azwj} Punishment would be more than Obligated upon them – for the crimes that were committed – they would still fall short with regards to that.

وَذَلِكَ أَنَّ الْمُحِقِّ الصَّادِقِ وَ الْعَالِمِ بِاللَّهِ وَ رَسُولِهِ يَتَخَوَّفَانِ إِنْ عَصَى شَيْئاً مِنْ بَدْعِهِمْ وَ سُنَنِهِمْ وَ أَحْدَاثِهِمْ عَادِيَةِ الْعَامَّةِ، وَ مَتَى فَعَلَ شَأْفُوهُ وَ خَالَفُوهُ وَ تَبَرَّءُوا مِنْهُ وَ خَدَلُوهُ وَ تَفَرَّقُوا عَنْ حَقِّهِ، وَ إِنْ أَخَذَ بِيَدِهِمْ وَ أَقْرَبَهَا وَ زَيْنَهَا وَ دَانَ بِهَا أَحَبَّتْهُ وَ شَرَّفَتْهُ وَ فَضَّلَتْهُ،

And this is due to the fact that the righteous^{asws}, the sincere^{asws} and the knowledgeable one^{asws} and the inheritor of the Knowledge of Allah and His^{azwj} Rasool^{sawww}, is fearful to alter anything from their innovations, and their ways and their traditions and their general habits. And when he^{asws} does that, they will doubt him^{asws}, and oppose him^{asws} and keep away from him^{asws} and abandon him^{asws} and separate from his^{asws} rights. And if he^{asws} were to take to their innovations, they will accept him^{asws} and adorn him^{asws}, and if he^{asws} makes this to be the Religion, they will love him^{asws}, and honour him^{asws} and prefer him^{asws}.

وَ اللَّهُ لَوْ نَادَيْتُ فِي عَسْكَرِي هَذَا بِالْحَقِّ الَّذِي أَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ وَ أَظْهَرْتُهُ وَ دَعَوْتُ إِلَيْهِ وَ شَرَحْتُهُ وَ فَسَّرْتُهُ عَلَى مَا سَمِعْتُ مِنْ نَبِيِّ اللَّهِ عَلَيْهِ وَ آلِهِ السَّلَامُ فِيهِ، مَا بَقِيَ فِيهِ إِلَّا أَقْلُهُ وَ أَذْلُهُ وَ أَرْدَلُهُ، وَ لَا سَتَوْحِشُوا مِنْهُ، وَ لَتَفَرَّقُوا مِنِّي،

By Allah^{azwj}, if I^{asws} were to make this call, within my^{asws} army, of the truth which Allah^{azwj} has Sent down upon His^{azwj} Prophet^{sawww} and displayed it and called towards Him^{azwj} and explained it and interpreted it – on all that what I^{asws} heard from the Prophet^{sawww} of Allah^{azwj} with regards to it – there will not remain any but a few of them, and they will humiliate it as a trivial matter and disperse from me^{asws}.

وَ لَوْ لَا مَا عَاهَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِلَىَّ وَ سَمِعْتُهُ مِنْهُ، وَ تَقَدَّمَ إِلَيَّ فِيهِ لَقَعَلْتُ، وَ لَكِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَدْ قَالَ: كُلُّ مَا اضْطَرَّ إِلَيْهِ الْعَبْدُ فَقَدْ أَحَلَّهُ اللَّهُ لَهُ وَ أَبَاحَهُ إِيَّاهُ، وَ سَمِعْتُهُ يَقُولُ: إِنَّ التَّيْبَةَ مِنْ دِينِ اللَّهِ، وَ لَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ،

And had Rasool-Allah^{sawww} not given an oath to me^{asws}, and I^{asws} heard it from him^{sawww} before, I^{asws} would have done so (announced the facts). But, Rasool-Allah^{sawww} had said: 'O my^{sawww} brother^{asws}, all that which is forced upon the servant, so Allah^{azwj} has Permitted it for him and neutralised it for him'. And I^{asws} have heard him^{sawww} say that: 'The 'Taqayyah' (dissimulation) is from the religion of Allah^{azwj}, and the one who does not observe Taqayyah has no religion'.

فَمُ أَقْبَلَ عَلَيَّ، فَقَالَ: أَدْعُهُمْ بِالرَّاحِ دَفْعاً عَنِّي، ثُلثَانِ مِنْ حَيٍّ وَ ثُلُثٌ مِنِّي، فَإِنْ عَوَّضَنِي رَبِّي فَأَعْدِرَنِي.

Then he^{asws} turned towards me and said (a poem): ‘They pushed the claim away from me^{asws}, two thirds from the district and a third from me^{asws}, for my^{asws} Lord^{azwj} will Compensate me^{asws} and Excuse me^{asws}’¹⁹².

154- كثر: قَوْلُهُ تَعَالَى: عَلِمْتُ نَفْسِي مَا قَدَّمْتُ وَأَخَّرْتُ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ: نَزَلَتْ فِي الثَّانِي، يَعْنِي مَا قَدَّمْتُ مِنْ وِلَايَةِ أَبِي فَلَانٍ وَمِنْ وِلَايَةِ نَفْسِهِ وَمَا أَخَّرْتُ مِنْ وِلَايَةِ الْأَمْرِ مِنْ بَعْدِهِ.. إِلَى قَوْلِهِ: بَلْ تُكَدِّبُونَ بِالذِّنِّ، قَالَ: الْوِلَايَةِ.

(The book) ‘Taweel Al Ayaat Al Zaahira’ – Words of the Exalted: **Every soul shall know what it had sent ahead and delayed [82:5]**. Ali Bin Ibrahim said, ‘It was Revealed regarding the second (Umar), meaning what he had send ahead from the governance of Abu so and so (Bakr), and from the governance of himself, and what he delayed from the Master^{asws} of the command from after him – up to His^{azwj} Words: **Never! But you are belying the Religion [82:9]**. He said, ‘The Wilayah’’.¹⁹³ (Not a Hadeeth)

155- كثر: رُوِيَ عَنْ عُمَرَ بْنِ أُدَيْبَةَ، عَنْ مَعْرُوفِ بْنِ خَرْبُودٍ، قَالَ: قَالَ لِي أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: يَا ابْنَ خَرْبُودَ! أَ تَدْرِي مَا تَأْوِيلُ هَذِهِ الْآيَةِ: فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدًا؟!.. قُلْتُ: لَا. قَالَ: ذَلِكَ الثَّانِي، لَا يُعَذِّبُ اللَّهُ يَوْمَ الْقِيَامَةِ عَذَابَهُ أَحَدًا.

(The book) ‘Taweel Al Ayaat Al Zaahira’ – It is reported from Umar Bin Uzina, from Marouf Bin Kharbouz who said,

‘Abu Ja’far^{asws} said: ‘So Ibn Kharbouz! Do you know what is the interpretation of this Verse: **Is there (not) in that an oath for the possessors of understanding? [89:5]?**’ I said, ‘No’. He^{asws} said: ‘That is the second (Umar). Allah^{azwj} will not Punish anyone on the Day of Qiyamah (like) his punishment’’.¹⁹⁴

156- كِتَابُ الْمُخْتَصَرِ: عَنْ أَبَانَ بْنِ أَبِي عَيَّاشٍ، عَنْ سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ- فِي حَدِيثٍ طَوِيلٍ -: وَ لَقَدْ قَالَ لِأَصْحَابِهِ الْأَرْبَعَةَ- أَصْحَابِ الْكِتَابِ-: الرَّأْيُ- وَاللَّهِ- أَنْ نَدْفَعُ مُحَمَّدًا بِرُمَّتِهِ وَ نَسَلَمَ، وَ ذَلِكَ جِئْنَا بِهَذَا الْعَدُوِّ مِنْ قَوْفِنَا وَ مِنْ تَحْتِنَا، كَمَا قَالَ اللَّهُ تَعَالَى: وَ نُزِّلُوا زُلْزَلًا شَدِيدًا وَ تَطْتُونُ بِاللَّهِ الطُّنُونَا وَ إِذْ يَقُولُ الْمُنَافِقُونَ وَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَ رَسُولُهُ إِلَّا غُرُورًا.

The book ‘Al Mukhtasar’ – From Aban Bin Abu Ayyash, from Suleym Bin Qays Al Hilali,

‘From Amir Al-Momineen^{asws} in a lengthy Hadeeth: ‘And he (Umar) had said to his four companions – his writers and his advisors, ‘By Allah^{azwj}, if we hand over Muhammad^{saww} to them outright, we will be safe from that (them)’, and this was when we had enemies from the top of us and from underneath us, as Allah^{azwj} Said **“and you were thinking the assumptions about Allah [33:10] At that point the Momineen were Tried and were shaken with severe shaking [33:11] And when the hypocrites and those who had a sickness in their hearts were saying, ‘Allah and His Rasool did not promise us except to deceive!’ [33:12]”**.

فَقَالَ صَاحِبُهُ: وَ لَكِنْ تَتَّخِذُ صِنْمًا عَظِيمًا فَتَعْبُدُهُ لِأَنَّكَ لَا تَأْمَنُ مِنْ أَنْ يَطْفَرُ ابْنُ أَبِي كَبْشَةَ فَيَكُونُ هَالِكًا، وَ لَكِنْ يَكُونُ هَذَا الصَّنَمِ لَنَا زُخْرًا فَإِنْ ظَفَرَتْ فُرَيْشٌ أَظْهَرْنَا عِبَادَةَ هَذَا الصَّنَمِ وَ أَعْلَمْنَاهُمْ أَنَّ كُنَّا لَمْ نَعَارِقْ دِينَنَا، وَ إِنْ رَجَعَتْ ذَوْلَةُ ابْنِ أَبِي كَبْشَةَ كُنَّا مُقِيمِينَ عَلَى عِبَادَةِ هَذَا الصَّنَمِ سِرًّا،

¹⁹² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 153

¹⁹³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 154

¹⁹⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 155

So his companion (Abu Bakr) said to him (Umar), 'No, but we will take a great idol and worship it, because we do not feel secure if Ibn Abu Kabasha is victorious, so he will destroy us, but if we have this idol with us it will be an asset for us. If the Quraysh are victorious over us, we will show them that we have been worshipping this idol, and we will let them know that we had never separated from our religion. But if the government of Ibn Abu Kabasha (Muhammad^{saww}) returns, then we will remain on the worship of this idol in secret'.

فَنَزَلَ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ فَأَخْبَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، ثُمَّ خَبَّرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِهِ بَعْدَ قَتْلِي ابْنَ عَبْدِ وَدٍّ، فَدَعَاهُمَا، وَقَالَ: كَمْ صَنَمًا عَبَدْتُمَا فِي الْجَاهِلِيَّةِ؟! فَقَالَا: يَا مُحَمَّدُ! لَا تُعَيِّرْنَا بِمَا مَضَى فِي الْجَاهِلِيَّةِ. فَقَالَ: كَمْ صَنَمًا تَعْبُدَانِ يَوْمَكُمَا هَذَا؟ فَقَالَا: وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا مَا نَعْبُدُ إِلَّا اللَّهَ مُنْذُ أَظْهَرْنَا لَكَ مِنْ دِينِكَ مَا أَظْهَرْنَا.

Jibraeel^{as} descended and informed the Prophet^{saww} of that, then Rasool-Allah^{saww} informed about it after I^{asws} had killed Ibn Abd Wad. He^{saww} called both of them over. He^{saww} said: 'How many idols did you two worship during the era of ignorance?' They said, 'O Muhammad^{saww}, do not embarrass us of what has passed in the era of ignorance'. He^{saww} said to both of them: 'So how many idols did you two worship on this day of yours?' They said, 'By the One Who^{azwj} Sent you^{saww} with the truth as a Prophet^{saww}, we have not worshipped any except Allah^{azwj} since appeared to us from your^{saww} Religion what appeared to us'.

فَقَالَ: يَا عَلِيُّ! خُذْ هَذَا السِّيفَ فَانْطَلِقْ إِلَى مَوْضِعِ كَذَا .. وَكَذَا فَاسْتَخْرِجِ الصَّنَمَ الَّذِي يَعْْبُدَانِهِ فَاهْشِمُهُ، فَإِنْ حَالَ بَيْنَكَ وَبَيْنَهُ أَحَدٌ فَاصْرُبْ عُنُقَهُ، فَانْكَبْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَقَالَا: اسْتَرْنَا سِرَّكَ اللَّهُ.

He^{saww} said: 'O Ali^{asws}, take this sword and go to such and such a place, take out the idol which they have been worshipping and smash it. And if anyone comes between you^{asws} and it, strike his neck'. They both fell down in front of Rasool-Allah^{saww} and said, 'Veil us, Allah^{azwj} will Veil you^{saww}'.

فَقُلْتُ أَنَا لَهُمَا: اضْمَمَا إِلَيْهِ وَارْسُولِهِ أَنْ لَا تَعْبُدَا إِلَّا اللَّهَ وَ لَا تُشْرِكَا بِهِ شَيْئًا. فَعَاهَدَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى ذَلِكَ، وَ انْطَلَقْتُ حَتَّى اسْتَخْرِجْتُ الصَّنَمَ فَكَسَرْتُهُ وَجْهَهُ وَ يَدَيْهِ وَ جَزَمْتُ رِجْلَيْهِ، ثُمَّ انْصَرَفْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَوَ اللَّهُ لَقَدْ عَرَفْتُ ذَلِكَ فِي وُجُوهِهِمَا عَلَيَّ حَتَّى مَاتَا .. وَ سَأَقُ الْحَدِيثَ إِلَى آخِرِهِ.

I^{asws} said to both of them: 'Do you two give the guarantee to Allah^{azwj} and to His^{azwj} Rasool^{saww} that you will not worship any except for Allah^{azwj} and will not associate anything with Him^{azwj}?' They made an oath to Rasool-Allah^{saww} for that. And I^{asws} went until I^{asws} took out the idol from its place and cut off its head, and its hand, and made pieces of its legs, then I^{asws} went to Rasool-Allah^{saww}. By Allah^{azwj}, I^{asws} saw that (embarrassment) in both of their faces to the day they died'. And he continued the Hadeeth to its end".¹⁹⁵

157- قَالَ: وَ ذَكَرَ بَعْضُ الْعُلَمَاءِ فِي كِتَابِهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ، قَالَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ كَانَ يُخْرِجُ فِي كُلِّ جُمُعَةٍ إِلَى ظَاهِرِ الْمَدِينَةِ وَ لَا يُعْلَمُ أَحَدًا أَيْنَ يَخْضِي، قَالَ: فَبِتَيْ عَلَى ذَلِكَ بُرْهَةً مِنَ الرِّمَانِ، فَلَمَّا كَانَ فِي بَعْضِ اللَّيَالِي، قَالَ عُمَرُ بْنُ الْخَطَّابِ: لَا بُدَّ مِنْ أَنْ أُخْرِجَ وَ أُبْصَرَ أَيْنَ يَخْضِي عَلَيُّ بْنُ أَبِي طَالِبٍ (ع)،

¹⁹⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 156

(The book) 'Al Mukhtasar' – He (Sheikh Al Hassan Bin Suleyman Al Hilli) said, and mentioned some of the scholars in his book, from Jabir Bin Abdullah Al Ansari who said,

'Amir Al-Momineen^{asws} used to go out during every Friday to the back of Al-Medina and no one knew where he^{asws} went. He^{asws} would stay there for a while from the time. When it was one of the nights, Umar Bin Al-Khattab said, 'There is no escape from I going out and seeing where Ali^{asws} Bin Abu Talib^{asws} goes'.

قَالَ: فَتَعَدَّ لَهُ عِنْدَ بَابِ الْمَدِينَةِ حَتَّى خَرَجَ وَ مَضَى عَلَى عَادَتِهِ، فَتَبِعَهُ عُمَرُ - وَ كَانَ كَلَّمَا وَضَعَ عَلَيَّ عَلَيْهِ السَّلَامُ قَدَمَهُ فِي مَوْضِعٍ وَضَعَ عُمَرُ رِجْلَهُ مَكَانَهَا - فَمَا كَانَ إِلَّا قَلِيلًا حَتَّى وَصَلَ إِلَى بَلَدَةٍ عَظِيمَةٍ ذَاتِ نَخْلٍ وَ شَجَرٍ وَ مِيَاهٍ غَزِيرَةٍ،

He said, 'He sat for him by the gate of Al-Medina until he^{asws} came out and went upon his^{asws} routine. Umar followed him^{asws} – and every time Ali^{asws} would place his^{asws} foot in any place, Umar would place his leg in its place. It was not except a little while until he^{asws} arrive to a great city with palm trees, and (other) trees, and abundant waterways.

ثُمَّ إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ دَخَلَ إِلَى حَدِيقَةٍ بِهَا مَاءٌ حَارٌّ فَتَوَضَّأَ وَ وَقَفَ بَيْنَ النَّخْلِ يُصَلِّي إِلَى أَنْ مَضَى مِنَ اللَّيْلِ أَكْثَرَهُ، وَ أَمَا عُمَرُ فَإِنَّهُ نَامَ فَلَمَّا قَضَى أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَطَرَهُ مِنَ الصَّلَاةِ عَادَ وَ رَجَعَ إِلَى الْمَدِينَةِ حَتَّى وَقَفَ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ صَلَّى مَعَهُ الْفَجْرَ،

Then Amir Al-Momineen^{asws} entered into a garden having flowing water at it, and he^{asws} performed Wudu and paused between the palm trees praying Salat until most of the night had passed by, and as for Umar, he fell asleep. When Amir Al-Momineen^{asws} had fulfilled his^{asws} Witr Salat, he^{asws} came back and returned to Al-Medina until he^{asws} stood behind Rasool-Allah^{saww} and prayed Salat Al-Fajr with him^{saww}.

فَانْتَبَهَ عُمَرُ فَلَمْ يَجِدْ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي مَوْضِعِهِ، فَلَمَّا أَصْبَحَ رَأَى مَوْضِعًا لَا يَعْرِفُهُ وَ قَوْمًا لَا يَعْرِفُهُمْ وَ لَا يَعْرِفُونَهُ، فَوَقَفَ عَلَى رِجْلِ مَنْهُمُ، فَقَالَ لَهُ الرَّجُلُ: مِنْ أَيْنَ أَنْتَ؟ وَ مِنْ أَيْنَ أَتَيْتَ؟. فَقَالَ عُمَرُ: مِنْ يَثْرِبَ مَدِينَةَ رَسُولِ اللَّهِ (ص).

Umar woke up and could not find Amir Al-Momineen in his^{asws} place. When it was morning, he saw a place he could not recognise, and a people he could not recognise them nor did they recognise him. He paused to a man from them. The man said to him, 'Where are you from? And where did you come from?' Umar said, 'From Yasrib, city of Rasool-Allah^{saww}'.

فَقَالَ الرَّجُلُ: يَا شَيْخُ! تَأْمَلْ أَمْرَكَ وَ أَبْصِرْ مَا تَقُولُ؟. فَقَالَ: هَذَا الَّذِي أَقُولُهُ لَكَ. قَالَ الرَّجُلُ: مَتَى خَرَجْتَ مِنَ الْمَدِينَةِ؟. قَالَ: الْبَارِحَةَ. قَالَ لَهُ: اسْكُتْ، لَا يَسْمَعُ النَّاسُ مِنْكَ هَذَا فَتُقْتَلُ أَوْ يَقُولُونَ هَذَا بِجُنُونٍ. فَقَالَ: الَّذِي أَقُولُ حَقٌّ.

The man said, 'O sheikh! Ponder about your affair and consider, what you are saying?' He said, 'This is what I am saying to you'. The man said, 'When did you go out from Al-Medina?' He said, 'Last night'. The man said to him, 'Be quiet, do not let the people hear this from you, for you would be killed or they would be saying, 'This one is insane!' He said, 'That which I am saying is true'.

فَقَالَ لَهُ الرَّجُلُ: حَدِّثْنِي كَيْفَ حَالِكَ وَ بِحَيْثُكَ إِلَى هَاهُنَا؟! . فَقَالَ عُمَرُ: كَانَ عَلَيَّ بِنُ أَبِي طَالِبٍ فِي كُلِّ لَيْلَةٍ جُمُعَةٍ يُخْرِجُ مِنَ الْمَدِينَةِ وَ لَا نَعْلَمُ أَيْنَ بِمَضِي، فَلَمَّا كَانَ فِي هَذِهِ اللَّيْلَةِ تَبِعْتُهُ وَ قُلْتُ أُرِيدُ أَنْ أَبْصِرَ أَيْنَ بِمَضِي، فَوَصَلْنَا إِلَى هَاهُنَا، فَوَقَفَ يُصَلِّي وَ نَحْتُ وَ لَا أَدْرِي مَا صَنَعَ؟.

The man said to him, 'Can you narrate to me your situation and your coming to over here?!' Umar said, 'Ali^{asws} Bin Abu Talib^{asws} used to go out from Al-Medina every Friday night and we do not know where he^{asws} went. When it was during this night, I followed him^{asws} and said, 'I want to see when he^{asws} is going'. So, we arrived to over here. He^{asws} paused to prays Salat, and I slept and do not what he^{asws} did'.

فَقَالَ لَهُ الرَّجُلُ: ادْخُلْ هَذِهِ الْمَدِينَةَ وَ أَبْصِرِ النَّاسَ وَ اقْطَعْ أَيَّامَكَ إِلَى لَيْلَةِ الْجُمُعَةِ فَمَا لَكَ مِنْ يَحْمِلُكَ إِلَى مَوْضِعِ الَّذِي جِئْتَ مِنْهُ إِلَّا الرَّجُلَ الَّذِي جَاءَ بِكَ، فَبَيَّنَّا وَ بَيَّنَّ الْمَدِينَةَ أُنْزِدُ مِنْ مَسِيرَةِ سَنَتَيْنِ، فَإِذَا رَأَيْنَا مَنْ يَرَى الْمَدِينَةَ وَ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ نَتَّبِعُكَ بِهِ وَ نَرُوزُهُ، وَ فِي الْأَحْيَانِ نَرَى مَنْ آتَى بِكَ فَتَقُولُ أَنْتَ قَدْ جِئْتَ فِي بَعْضِ لَيْلَةٍ مِنَ الْمَدِينَةِ،

The man said to him, 'Enter this city and see the people, and pass your days up to the (next) night of Friday, for where is no one who can take you to the place which you have come from except the man^{asws} came with you, for between us and Al-Medina there is more than two years travel. When we see the one^{asws} seeing Al-Medina and see Rasool-Allah^{saww}, we shall be Blessed with it and we shall visit him^{asws}, and we often see the one^{asws} who came with you, and we shall say you have come in one of the nights from Al-Medina'.

فَدَخَلَ عُمَرُ إِلَى الْمَدِينَةِ فَرَأَى النَّاسَ كُلَّهُمْ يَلْعَنُونَ ظَالِمِي أَهْلِ بَيْتِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ يَسْمُوهُمْ [يُسْمُونَهُمْ] بِأَسْمَائِهِمْ وَاحِدًا وَاحِدًا، وَ كُلُّ صَاحِبِ صِنَاعَةٍ يَقُولُ كَذَلِكَ وَ هُوَ عَلَى صِنَاعَتِهِ، فَلَمَّا سَمِعَ عُمَرُ ذَلِكَ ضَافَتْ عَلَيْهِ الْأَرْضُ بِمَا رَحُبَتْ وَ طَالَتْ عَلَيْهِ الْأَيَّامُ حَتَّى جَاءَ لَيْلَةُ الْجُمُعَةِ،

Umar entered the city and saw the people, all of them were cursing the oppressors of People^{asws} of the Household of Muhammad^{saww} and naming them one by one, and every worker was saying like that while he was upon his work. When Umar heard that, the ground was straitened upon him with what it had welcomed, and the days were prolonged upon him, until the (next) night of Friday came.

فَمَضَى إِلَى ذَلِكَ الْمَكَانِ فَوَصَلَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِلَيْهِ عَادَتُهُ، فَكَانَ عُمَرُ يَتَرَقَّبُهُ حَتَّى مَضَى مُعْظَمَ اللَّيْلِ وَ فَرَعَ مِنْ صَلَاتِهِ وَ هَمَّ بِالرُّجُوعِ فَتَبِعَهُ عُمَرُ حَتَّى وَصَلَ الْقَصْرَ الْمَدِينَةَ،

He went to that place and Amir Al-Momineen^{asws} arrived as per his^{asws} routine. Umar was awaiting him^{asws} unto most of the night had passed, and he^{asws} was free from his^{asws} Salat and thought of the returning. Umar followed him^{asws} until they both went to pray Al-Fajr Salat at Al-Medina.

فَدَخَلَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ الْمَسْجِدَ وَ صَلَّى خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ صَلَّى عُمَرُ أَيْضًا، ثُمَّ انْتَفَتِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِلَى عُمَرَ، فَقَالَ: يَا عُمَرُ! أَيْنَ كُنْتَ أَسْبُوعًا لَا تَرَكَ عِنْدَنَا؟! فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ (ص)! كَانَ مِنْ شَأْنِي .. كَذَا وَ كَذَا، وَ قَصَّ عَلَيْهِ مَا جَرَى لَهُ،

Amir Al-Momineen^{asws} entered the Masjid and prayed Salat behind Rasool-Allah^{saww} and Umar prayed Salat as well. Then the Prophet^{saww} turned towards Umar and said: 'O Umar! Where were you for a week, we did not see you with us?!' Umar said, 'O Rasool-Allah^{saww}! There was such and such from my affair', and he narrated the story to him^{saww} what had flowed for him.

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: لَا تَنْسَ مَا شَاهَدْتَ بِنَطْرِكَ، فَلَمَّا سَأَلَهُ مَنْ سَأَلَهُ عَنْ ذَلِكَ، فَقَالَ: نَعَدْتَنِي سِحْرَ بَنِي هَاشِمٍ.

The Prophet^{saww} said: ‘Do not forget what you witnessed with your eyes’. When a questioner asked him about that, he said, ‘The sorcery of the Clan of Hashim^{as} passed through me’¹⁹⁶.

أقول: هذا حديث غريب لم أره إلا في الكتاب المذكور.

(I Majlisi am saying, ‘This is a strange Hadeeth. I did not see it except in the afore-mentioned book’)

158- كَشَفُ الْحَقِّ لِلْعَلَامَةِ الْحِلِّيِّ رَحِمَهُ اللَّهُ: رَوَى الْحَافِظُ مُحَمَّدُ بْنُ مُوسَى الشَّيْرَازِيُّ فِي كِتَابِهِ الَّذِي اسْتَخْرَجَهُ مِنَ التَّفَاسِيرِ الْإِثْنَيْ عَشَرَ: تَفْسِيرِ أَبِي يُوسُفَ يَعْقُوبَ بْنِ سُفْيَانَ، وَ تَفْسِيرِ ابْنِ جَرِيحٍ، وَ تَفْسِيرِ مُقَاتِلِ بْنِ سُلَيْمَانَ، وَ تَفْسِيرِ وَكِيعِ بْنِ جَرَّاحٍ، وَ تَفْسِيرِ يُوسُفَ بْنِ مُوسَى الْقَطَّانِ، وَ تَفْسِيرِ قَتَادَةَ، وَ تَفْسِيرِ أَبِي عُبَيْدَةَ الْقَاسِمِ بْنِ سَلَامٍ، وَ تَفْسِيرِ عَلِيِّ بْنِ حَزْبِ الطَّائِبِيِّ، وَ تَفْسِيرِ السُّدِّيِّ، وَ تَفْسِيرِ مُجَاهِدٍ، وَ تَفْسِيرِ مُقَاتِلِ بْنِ حَيَّانَ، وَ تَفْسِيرِ أَبِي صَالِحٍ، وَ كُلُّهُمْ مِنَ الْجُمَاهِرَةِ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ:

(The book) ‘Kashf Al Haq’ of the Allama Hilli – It is reported by the memoriser Muhammad Bin Musa Al Shirazi in his book which he extracted from the twelve Tafseers – Tafseer Abu Yusuf Yaqoub Bin Sufya, and Tafseer Ibn Jareeh, and Tafseer Muqatil Bin Suleyman, and Rafseer Wakie Bin Jarrah, and Tafseer Yusuf Bin Musa Al Qattan, and Tafseer Qatada, and Tafseer Abu Ubeyda Al Qasim Bin Sallam, and Tafseer Ali Bin Harb Al Taie, and Tafseer Al Sudy, and Tafseer Mujahid, and Tafseer Muqatil Bin Hayyan, and Tafseer Abu Salih, and all of them from Al Jamahira, from Anas Bin Malik (well-known fabricator) who said,

كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ فَتَذَاكَرْنَا رَجُلًا يُصَلِّي وَ يَصُومُ وَ يَتَصَدَّقُ وَ يُزَكِّي، فَقَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ: لَا أَعْرِفُهُ .. فَعُلْنَا: يَا رَسُولَ اللَّهِ! إِنَّهُ عَبْدُ اللَّهِ وَ يُسَبِّحُهُ وَ يُعَدِّسُهُ وَ يُوحِّدُهُ.

‘We were seated in the presence of Rasool-Allah^{saww} and we discussed a man who was praying Salat, and Fast, and give charity, and give Zakat. Rasool-Allah^{saww} said to us: ‘I^{asws} do not recognise him’. We said, ‘O Rasool-Allah^{saww}! It is a worshipper of Allah^{azwj}’, and Glorifies Him^{azwj}, and extols His^{azwj} Holiness and His^{azwj} Oneness’.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ: لَا أَعْرِفُهُ، فَبَيْنَمَا نَحْنُ فِي ذِكْرِ الرَّجُلِ إِذْ قَدْ طَلَعَ عَلَيْنَا، فَعُلْنَا: هُوَ ذَا، فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ، فَقَالَ لِأَبِي بَكْرٍ: خُذْ سَيْفِي هَذَا وَ امضِ إِلَى هَذَا الرَّجُلِ فَاضْرِبْ عُنُقَهُ، فَإِنَّهُ أَوَّلُ مَنْ يَأْتِيهِ مِنْ حِزْبِ الشَّيْطَانِ ..

Rasool-Allah^{saww} said: ‘I^{saww} do not recognise him’. While we were in the discussion of the man when he emerged towards us. We said, ‘He is that one!’ Rasool-Allah^{saww} looked at him. He^{saww} said to Abu Bakr, ‘Take this sword of mine and go to this man and strike off his neck, for he is the first one to come from a party of Satan^{la}’.

فَدَخَلَ أَبُو بَكْرٍ الْمَسْجِدَ فَرَأَهُ رَاكِعًا، فَقَالَ: وَ اللَّهُ لَا أَقْتُلُهُ، فَإِنَّ رَسُولَ اللَّهِ (ص) نَهَانَا عَنْ قَتْلِ الْمُصَلِّينَ، فَرَجَعَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي رَأَيْتُهُ يُصَلِّي.

Abu Bakr entered the Masjid and saw him performing Ruku. He said, ‘By Allah^{azwj}! I will not kill him, for Rasool-Allah^{saww} has prohibited us from killing the praying one’. He returned to Rasool-Allah^{saww} and said, ‘O Rasool-Allah^{saww}! I saw him praying Salat’.

¹⁹⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 157

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: اجْلِسْ، فَلَسْتَ بِصَاحِبِهِ، فَمَّا يَا عُمَرُ! وَ خُذْ سَيْفِي مِنْ يَدِ أَبِي بَكْرٍ وَ ادْخُلِ الْمَسْجِدَ فَاصْرِبْ عُنُقَهُ،

Rasool-Allah^{sawww} said: 'Sit down, for you aren't its performer. Stand, O Umar, and take my^{sawww} sword from the hand of Abu Bakr and enter the Masjid and strike off his neck'.

قَالَ عُمَرُ: فَأَخَذْتُ السَّيْفَ مِنْ أَبِي بَكْرٍ وَ دَخَلْتُ الْمَسْجِدَ فَرَأَيْتُ الرَّجُلَ سَاجِدًا، فَعُلْتُ: وَ اللَّهُ لَا أَقْتُلُهُ فَقَدِ اسْتَأْمَنَهُ مَنْ هُوَ خَيْرٌ مِنِّي، فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَعُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي رَأَيْتُ الرَّجُلَ سَاجِدًا.

Umar said, 'I grabbed the sword from Abu Bakr and entered the Masjid and I saw the man performing Sajdah. I said, 'By Allah^{azwj}! I will not kill him, for he was safe from the one who is better than me'. So, I returned to Rasool-Allah^{sawww} and said, 'O Rasool-Allah^{azwj}! I saw the man in Sajdah'.

فَقَالَ: يَا عُمَرُ! اجْلِسْ فَلَسْتَ بِصَاحِبِهِ، فَمَّا يَا عَلِيُّ فَإِنَّكَ أَنْتَ قَاتِلُهُ، إِنْ وَجَدْتَهُ فَاقْتُلْهُ، فَإِنَّكَ إِنْ قَتَلْتَهُ لَمْ يَفْعَ بَيْنَ أُمَّتِي اخْتِلَافٌ أَبَدًا.

He^{sawww} said: 'O Umar! Sit down, for you aren't its performer. Stand, O Ali^{asws}, for you^{asws} are his killer. If you^{asws} find him, kill him, for if you^{asws} do kill him, the differing would not occur between my^{sawww} community, ever'.

قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: فَأَخَذْتُ السَّيْفَ وَ دَخَلْتُ الْمَسْجِدَ فَلَمْ أَرَهُ، فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَعُلْتُ: يَا رَسُولَ اللَّهِ (ص)! مَا رَأَيْتُهُ.

Ali^{asws} said: 'I^{asws} grabbed the sword and entered the Masjid, but did not see him, so I^{asws} returned to Rasool-Allah^{sawww} and said: 'O Rasool-Allah^{sawww}! I^{asws} did not see him'.

فَقَالَ: يَا أَبَا الْحَسَنِ! إِنَّ أُمَّةَ مُوسَى افْتَرَقَتْ إِحْدَى وَ سَبْعِينَ فِرْقَةً، فِرْقَةٌ نَاجِيَةٌ وَ الْبَاقُونَ فِي النَّارِ، وَ إِنَّ أُمَّةَ عِيسَى (ع) افْتَرَقَتْ اثْنَتَيْنِ وَ سَبْعِينَ فِرْقَةً، فِرْقَةٌ نَاجِيَةٌ وَ الْبَاقُونَ فِي النَّارِ، وَ إِنَّ أُمَّتِي سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً، فِرْقَةٌ نَاجِيَةٌ وَ الْبَاقُونَ فِي النَّارِ.

He^{sawww} said: 'O Abu Al-Hassan^{asws}! The community of Musa^{as} separated into seventy-one sects, one sect will attain salvation and the remainder would be in the Fire; and the community of Isa^{as} separated into seventy-two sects, one sect will attain salvation and the remainder would be in the Fire; and my^{sawww} community will separate into seventy-three sects, one sec will attain salvation and the remainder would be in the Fire'.

فَعُلْتُ: يَا رَسُولَ اللَّهِ (ص)! وَ مَا النَّاجِيَةُ؟. فَقَالَ: الْمُتَمَسِّكُ بِمَا أَنْتَ عَلَيْهِ وَ أَصْحَابُكَ، فَأَنْزَلَ اللَّهُ تَعَالَى فِي ذَلِكَ الرَّجُلِ: نَابِي عَطْفِهِ. يَقُولُ: هَذَا أَوَّلُ مَنْ يَظْهَرُ مِنْ أَصْحَابِ الْبِدْعِ وَ الضَّلَالَاتِ.

I^{asws} said: 'O Rasool-Allah^{sawww}! And who are the ones attain salvation?' He^{sawww} said: 'The adherent with what you^{asws} and your^{asws} companions are upon. Allah^{azwj} the Exalted Revealed regarding that man: **Twisting his neck haughtily [22:9]**'. He^{sawww} said: 'This is the first one to appear from the companions of the innovations and the straying'.

قَالَ ابْنُ عَبَّاسٍ: وَ اللَّهُ مَا قَتَلَ ذَلِكَ الرَّجُلَ إِلَّا أَمِيرُ الْمُؤْمِنِينَ (ع) يَوْمَ صِفِّينَ، ثُمَّ قَالَ: لَهُ فِي الدُّنْيَا حِزْبِي قَالَ الْقَتْلُ: وَ نُذِيئُهُ يَوْمَ الْقِيَامَةِ عَذَابُ الْحَرِيقِ بِقَتَالِهِ عَلَيَّ بِنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ يَوْمَ صِفِّينَ.

Ibn Abbas said, 'By Allah^{azwj}! No one killed that man except Amir Al Momineen^{asws} on the day (battle of) Siffeen. **For him would is disgrace in the world**, - he said, 'The killing' - **and on the Day of Judgment We will Make him taste the Punishment of burning [22:9]**, due to his being killed by Ali Bin Abu Talib^{asws} on the day (battle of) Siffeen".¹⁹⁷ (Non-Shia source)

159- وَقَالَ رَجْمَهُ اللَّهُ فِي الْكِتَابِ الْمَذْكُورِ: وَقَدْ رَوَى عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، وَ جَابِرٌ، وَ سَهْلُ بْنُ حَنْبَلٍ، وَ أَبُو وَائِلٍ، وَ الْفَاضِي عَبْدُ الْجُبَّارِ، وَ أَبُو عَلِيٍّ الْجُبَّائِيُّ، وَ أَبُو مُسْلِمٍ الْأَصْفَهَائِيُّ، وَ يُوسُفُ الثَّعْلَبِيُّ، وَ الطَّرِيقِيُّ، وَ الْوَاقِدِيُّ، وَ الرَّهْرِيُّ، وَ الْبُخَارِيُّ، وَ الْحُمَيْدِيُّ فِي الْجَمْعِ بَيْنَ الصَّحِيحَيْنِ فِي مُسْنَدِ الْمُسَوَّرِ بْنِ مَخْرَمَةَ فِي حَدِيثِ الصُّلْحِ بَيْنَ سَهْلِ بْنِ عَمْرٍو وَ بَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِالْحَدِيثِيَّةِ، يَقُولُ فِيهِ: فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]، فَقُلْتُ لَهُ: أَلَسْتَ نَبِيَّ اللَّهِ حَقًّا؟! قَالَ: بَلَى.

And he said in the aforementioned book, 'And it has been reported by Abdullah Bin Abbs, and Jabir, and Sahl Bin Huneyf, and Abu Wail, and the judge Abdul Jabbar, and Abu Al Jabbaie, and Abu Muslim Al Isfahani, and Yusuf Al Sa'albi, and al Tabari, and Al Waqidi, and al Zuhry, and Al Humeydi in (the book) 'Al Jam'a Bayn Al Sahiheyn', in (the book) 'Musnad' of Al Miswar Bin Makhrama,

'In a Hadeeth of the reconciliation between Suheyl Bin Amro and the Prophet^{saww} at Al-Hudaybiyya, saying in it, Umar Bin Al-Khattab said, 'I came to the Prophet^{saww} and said to him^{saww}, 'Aren't you a Prophet^{saww} of Allah^{azwj}?' He^{saww} said: 'Yes'.

قُلْتُ: أَلَسْنَا عَلَى الْحَقِّ وَ عَدُوْنَا عَلَى الْبَاطِلِ؟ قَالَ: بَلَى. قُلْتُ: فَلِمَ نُعْطِي الدِّيْنَةَ فِي دِينِنَا إِذَا.

I said, 'Aren't we upon the truth and our enemies upon the falsehood?' He^{saww} said: 'Yes'. I said, 'Why are we giving them the disgrace in our Religion, then?'

قَالَ: إِنَّي رَسُولُ اللَّهِ وَ لَسْتُ أَغْصِيهِ وَ هُوَ نَاصِرِي .. قُلْتُ: أَوَ لَيْسَ كُنْتُ مُخَدَّنًا أَنَا سَنَائِي النَّبِيَّتِ فَتَطُوفُ بِهِ.

He^{saww} said: 'I^{saww} Rasool^{saww} of Allah^{azwj}, and I^{saww} will not disobey Him^{azwj} and He^{azwj} is my^{saww} Helper'. I said, 'Or haven't you narrated to us that we will be going to the House (Kabah) and perform Tawaaf with it?'

قَالَ عُمَرُ: فَأَتَيْتُ أَبَا بَكْرٍ، فَقُلْتُ: يَا أَبَا بَكْرٍ! أَلَيْسَ هَذَا نَبِيَّ اللَّهِ حَقًّا؟ قَالَ: بَلَى. قُلْتُ: أَلَسْنَا عَلَى الْحَقِّ وَ عَدُوْنَا عَلَى الْبَاطِلِ؟! قَالَ: بَلَى. قُلْتُ: فَلِمَ نُعْطِي هَذِهِ الدِّيْنَةَ فِي دِينِنَا إِذَا.

Umar said, 'I came to Abu Bakr and said, 'O Abu Bakr! Isn't this one^{saww} a true Prophet^{saww} of Allah^{azwj}?' He said, 'Yes'. I said, 'Aren't we upon the truth and our enemies are upon the falsehood?!' He said, 'Yes'. I said, 'Why are we giving them this disgrace in our religion then?'

قَالَ: أَئِيهَا الرَّجُلُ! إِنَّهُ رَسُولُ اللَّهِ، وَ لَا يَعْصِي لِزَبِّهِ وَ هُوَ نَاصِرُهُ، فَاسْتَمْسِكْ بِغَدْرِهِ فَوَ اللَّهُ إِنَّهُ عَلَى الْحَقِّ.

He said, 'O you man! He^{saww} is a Rasool^{saww} of Allah^{azwj}, and he^{saww} will not disobey his^{saww} Lord^{azwj} and He^{azwj} is his^{saww} Helper, so adhere with his^{saww} excuse, for by Allah^{azwj}, he^{saww} is upon the truth'.

¹⁹⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 158

فُلْتُ: أَلَيْسَ كَانَ يُجَدُّنَا أَنَّهُ سَيَأْتِي الْبَيْتَ وَ يَطُوفُ بِهِ؟! قَالَ: فَأَخْبَرَكَ أَنَّهُ يَأْتِيهِ الْعَامَ؟ فُلْتُ: لَا. قَالَ: فَإِنَّكَ آتِيهِ وَ تَطُوفُ بِهِ.

I said, 'Hasn't he^{saww} narrated to us that he^{saww} will be going to the House (Kabah) and perform Tawaaf with it?!' He said, 'Did he^{saww} inform you that he^{saww} will be going to it this year?' I said, 'No'. He said, 'So, you will be going to it, and performing Tawaaf of it'.

وَ زَادَ التَّعْلِيلُ فِي تَفْسِيرِهِ عِنْدَ ذِكْرِ سُورَةِ الْفَتْحِ وَ غَيْرِهِ مِنَ الرُّوَاةِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: مَا شَكَّكْتُ مِنْهُ أَسَلَّمْتُ إِلَّا يَوْمَئِذٍ.

And Al Sa'alby has increased in his Tafseer at the mention of Surah Al Fat'h, and others from the reporters, 'Umar Bin Al Khattab said, 'I did not doubt since I became a Muslim except on that day'.¹⁹⁸ (Non-Shia source)

160- ثُمَّ قَالَ قُدْسٍ سِرُّهُ: فِي الْجُمُعِ بَيْنَ الصَّحِيحَيْنِ فِي مُسْنَدِ عَائِشَةَ مِنَ الْمُتَمَقِّي عَلَى صِحَّتِهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَعْتَمَ بِالْعِشَاءِ حَتَّى نَادَاهُ عُمَرُ: الصَّلَاةُ! نَامَ النِّسَاءُ وَ الصَّبِيَّانُ، فَخَرَجَ! وَ قَالَ: مَا كَانَ لَكُمْ أَنْ تُبْرَزُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَى الصَّلَاةِ، وَ ذَلِكَ حِينَ صَاحَ عُمَرُ بْنُ الْخَطَّابِ.

Then he said in (the book) 'Jam'a Bayn Al Sahihey'n', in an attribution to Ayesha (well-known fabricatress) from the accepted upon its correctness,

'Rasool-Allah^{saww} delayed Al-Isha Salat until Umar called out to him^{saww}, 'The Salat! The women and children are sleeping! He^{saww} came out and said: 'It is not for you to bring Rasool-Allah^{saww} out to the Salat', and that was when Umar Bin Al-Khattab shouted''.

وَ قَدْ قَالَ اللَّهُ تَعَالَى: لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَ لَا يَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَ أَنْتُمْ لَا تَشْعُرُونَ فَجَعَلَ ذَلِكَ مُحِطًا لِلْعَمَلِ، وَ قَالَ: إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ وَ لَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ.

And Allah^{azwj} the Exalted has Said: **Do not raise your voices above the voice of the Prophet, and do not be loud to him with the talk like the loudness of some of you to the others, lest your deeds become Nullified while you are not aware [49:2].** So He^{azwj} Made that as nullification of the deeds, and Said: **Surely, those who are calling out to you from behind the chambers, most of them are not using their intellects [49:4] And had they been patient until you came out to them, it would have been better for them, and Allah is Forgiving, Merciful [49:5]**.¹⁹⁹ (Non-Shia source)

161- وَ قَالَ رَحْمَةُ اللَّهِ: وَ فِي الْجُمُعِ بَيْنَ الصَّحِيحَيْنِ لِلْحُمَيْدِيِّ فِي مُسْنَدِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ: أَنَّهُ لَمَّا تُوِّفِيَ عَبْدُ اللَّهِ بْنُ أَبِي سَلُولٍ حَاءَ ابْنَتِهِ عَبْدِ اللَّهِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لِيُصَلِّيَ عَلَيْهِ، فَقَامَ عُمَرُ فَأَخَذَ بِتَوْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَقَالَ: يَا رَسُولَ اللَّهِ (ص)! أَ تُصَلِّيَ عَلَيْهِ وَ قَدْ نَهَاكَ رَبُّكَ أَنْ تُصَلِّيَ عَلَيْهِ!.

And he said, 'And in (the book) 'Al Jam'a Bay Al Sahihey'n' of Al Humeydi, in attribution of Abdullah Bin Umar Bin Al Khattab,

'When Abdullah Bin Abu Saloul (leader of the hypocrites) died, his son Abdullah came to Rasool-Allah^{saww}. Rasool-Allah^{saww} stood up to pray Salat upon him. Umar stood up and

¹⁹⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 159

¹⁹⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 160

grabbed the cloth of Rasool-Allah^{saww} and said, 'O Rasool-Allah^{saww}! Are you^{saww} praying Salat upon him and your^{saww} Lord^{azwj} has Forbidden you^{saww} from praying Salat upon him?!'

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّمَا خَيْرِي اللَّهُ تَعَالَى قَالَ: اسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً.. وَ سَأَزِيدُ عَلَى السَّبْعِينَ.
قَالَ: إِنَّهُ مُنَافِقٌ ..

Rasool-Allah^{saww} said: 'But rather Allah^{azwj} the Exalted Gave me^{saww} a choice. He^{azwj} Said: **'Whether you seek Forgiveness for them or do not seek Forgiveness for them; even if you seek Forgiveness for them seventy times, [9:80], and I^{saww} shall exceed upon the seventy'**. He said, 'He is a hypocrite'.

فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. وَ هَذَا رَدٌّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

Rasool-Allah^{saww} prayed Salat upon him. And this is a refutation upon the Prophet^{saww} (by Umar)".²⁰⁰ (Non-Shia source)

162- وَ قَالَ رَجْمَةُ اللَّهِ: وَ فِي الْجَمْعِ فِي الصَّحِيحَيْنِ مِنْ مُسْنَدِ عَائِشَةَ، قَالَتْ: كَانَتْ أَزْوَاجُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ تَخْرُجْنَ [يُخْرِجْنَ] لَيْلًا إِلَى لَيْلٍ قِبَلَ الْمَصَانِعِ، فَخَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ فَرَأَاهَا عُمَرُ وَ هُوَ فِي الْمَجْلِسِ، فَقَالَ: عَرَفْتُكَ يَا سَوْدَةُ! فَتَرَلَّ آيَةُ الْحِجَابِ عَقِيبَ ذَلِكَ.

And he said in (the book) 'Jam'a Bayn Al Sahiheyyn, from attribution of Ayesha (well-known fabricatress) who said,

'The wives of Rasool-Allah^{saww} used to go out at night to a night before the works. Sowdah Bint Zam'a went out, and Umar saw her, and he was in the gathering. He said, 'I recognise you, O Sowdah!' So, the Verse of the veiling was Revealed as a consequence of that"²⁰¹ (Non-Shia source)

163- بِل: الْبَرَاءُ بْنُ عَارِبٍ، قَالَ: بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ جَالِسًا فِي أَصْحَابِهِ إِذْ أَتَاهُ وَقَدْ مِنْ بَنِي تَمِيمٍ، مِنْهُمْ مَالِكُ بْنُ نُؤَيْرَةَ، فَقَالَ: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ! عَلَّمَنِي الْإِيمَانَ؟.

(The book) 'Al-Fazaail' – Al-Bara'a Bin Aazib who said, 'While Rasool-Allah^{saww} was seated among his^{as} companions when a delegation from the clan of Tameem came, from them was malik Bin Nuweyra. He said, 'O Rasool-Allah^{saww}! Can you^{saww} teach me the Eman?'

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنِّي رَسُولُ اللَّهِ، وَ تُصَلِّيَ الْحُمْسَ، وَ تَصُومُ شَهْرَ رَمَضَانَ، وَ تُؤَدِّي الرِّكَاءَ، وَ تُحُجُّ النَّبِيَّتَ، وَ تُؤَالِي وَصِيِّي هَذَا مِنْ بَعْدِي- وَ أَشَارَ إِلَى عَلِيٍّ (ع) بِيَدِهِ-

Rasool-Allah^{saww} said: 'You testify that there is no god except Allah^{azwj} Alone, there being no associate for Him^{azwj}, and I^{saww} am Rasool^{saww} of Allah^{azwj}, and you pray the five (daily) Salats, and Fast the Month of Ramazan, and give the Zakat, and perform Hajj of the House, and have the Wilayah of this successor^{asws} of mine^{saww} from after me^{asws}, – and gestured towards Ali^{asws} with his^{saww} hand.

²⁰⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 161

²⁰¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 162

وَلَا تَسْفِكُ دَمًا، وَلَا تَسْرِقُ، وَلَا تَخُونُ، وَلَا تَأْكُلُ مَالَ الْيَتِيمِ، وَلَا تَشْرَبُ الْخَمْرَ، وَتُؤْتِي بِشْرَائِعِي، وَتَحْلُلُ حَلَائِلِي وَتُحَرِّمُ حَرَامِي، وَتُعْطِي الْحَقَّ مِنْ نَفْسِكَ لِلضَّعِيفِ وَالْقَوِيِّ وَالْكَبِيرِ وَالصَّغِيرِ .. حَتَّىٰ عَدَّ عَلَيْهِ شَرَائِعَ الْإِسْلَامِ.

And you will not spill blood, nor steal, nor betray, nor consume wealth of the orphan, nor drink the wine, and be loyal to my^{sawww} laws, and permit my^{sawww} permissible and prohibit my^{sawww} prohibition, and give the right from yourself to the weak and the strong and the old and the young – to the extent that he^{sawww} counted to him the Laws of Al-Islam.

فَقَالَ: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ! أَعِدْ عَلَيَّ فَإِنِّي رَجُلٌ نَسَاءٌ، فَأَعَادَهَا عَلَيْهِ فَعَقَدَهَا بِيَدِهِ، وَقَامَ وَهُوَ يَجُرُّ إِزَارَتَهُ وَهُوَ يَقُولُ: تَعَلَّمْتُ الْإِيمَانَ وَرَبَّ الْكَعْبَةِ،

He said, ‘O Rasool-Allah^{sawww}! Repeat unto me for I am a forgetful man’. He^{sawww} repeated it to him. He confirmed it by his hand, and stood up and he was dragging his trouser and he was saying, ‘I have learnt the Eman, by Lord^{azwj} of the Kabah!’

فَلَمَّا بَعُدَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا الرَّجُلِ. فَقَالَ أَبُو بَكْرٍ وَعُمَرُ: إِلَى مَنْ نُثِيرُ يَا رَسُولَ اللَّهِ (ص)؟! فَأَطْرَقَ إِلَى الْأَرْضِ

When it was afterwards from Rasool-Allah^{sawww} said: ‘One who loves to look at a man from the inhabitants of the Paradise, so let him look at this man’. Abu Bakr and Umar said, ‘Who are you indicating to, O Rasool-Allah^{sawww}?!’ He^{sawww} lowered his^{sawww} head to the ground.

فَاتَّخَذَا فِي السَّبْرِ فَلَحِقَاهُ، فَقَالَ لَهُ: الْبِشَارَةُ مِنَ اللَّهِ وَرَسُولِهِ بِالْجَنَّةِ،

They (Abu Bakr and Umar) took to the travel and caught up with him. They said to him, ‘The glad tidings from Allah^{azwj} and His^{azwj} Rasool^{sawww} with the Paradise (for you)’.

فَقَالَ: أَحْسَنَ اللَّهُ تَعَالَىٰ بِشَارَتِكُمَا إِنْ كُنْتُمَا مِمَّنْ يَشْهَدُ بِمَا شَهِدْتُ بِهِ، فَقَدْ عَلِمْتُمَا مَا عَلَّمَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَإِنْ لَمْ تَكُونَا كَذَلِكَ فَلَا أَحْسَنَ اللَّهُ بِشَارَتِكُمَا.

He said, ‘May Allah^{azwj} the Exalted Give you both the best Glad tidings, if you were both from the ones who testify with what I am testifying with, for you have learnt what the Prophet^{sawww} taught me, and if you do not happen to be like that, then may Allah^{azwj} not Give you both the best glad tidings’.

فَقَالَ أَبُو بَكْرٍ: لَا تُقُلْ ذَلِكَ فَأَنَا أَبُو عَائِشَةَ زَوْجَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

Abu Bakr said, ‘Do not say that, for I am father of Ayesha, wife of the Prophet^{sawww}’.

قَالَ: فَلْتُ: ذَلِكَ فَمَا حَاجَتِكُمَا؟. قَالَا: إِنَّكَ مِنْ أَصْحَابِ الْجَنَّةِ فَاسْتَغْفِرْ لَنَا. فَقَالَ: لَا غَفَرَ اللَّهُ لَكُمَا، أَنْتُمَا نَدِيمَانِ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ صَاحِبِ الشَّفَاعَةِ وَتَسْأَلَانِي أَسْتَغْفِرُ لَكُمَا؟!.

He said, ‘I said, ‘That is so, what is your need?’ They said, ‘You are from the companions of the Paradise, so seek Forgiveness for us’. He said, ‘May Allah^{azwj} not Forgive you both. You

are both companions of Rasool-Allah^{saww}, owner of the intercession, and you are asking me to seek Forgiveness for you?!'

فَرَجَعَا وَ الْكَاثِبَةُ لَايَحَةُ فِي وَجْهِهِمَا، فَلَمَّا رَأَاهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ تَبَسَّمَ، وَ قَالَ: فِي الْحَقِّ مَعْصِبَةٌ؟!.

They returned and there was an appearance of depression in both their faces. When Rasool-Allah^{saww} saw them, he^{saww} smile and said: 'The exasperation is regarding the truth?!'

فَلَمَّا تُؤَيِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ رَجَعَ بَنُو تَمِيمٍ إِلَى الْمَدِينَةِ وَ مَعَهُمْ مَالِكُ بْنُ نُوَيْرَةَ، فَخَرَجَ لِيَنْظُرَ مَنْ قَامَ مَقَامَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَدَخَلَ يَوْمَ الْجُمُعَةِ - وَ أَبُو بَكْرٍ عَلَى الْمِنْبَرِ يَخْطُبُ النَّاسَ - فَتَنَظَرَ إِلَيْهِ وَ قَالَوا: أَخُو تَيْمٍ؟. قَالَوا: نَعَمْ.

When Rasool-Allah^{saww} passed away and the clan of Tameem returned to Al-Medina, and with them was malik Bin Nuweyra, he came out to look at the one who was standing in place of Rasool-Allah^{azwj}. He entered on the day of Friday – and Abu Bakr was upon the pulpit addressing the people. He looked at him and they (people) said, 'Brother of Tameem?' They said, 'Yes'.

قَالَ: مَا فَعَلَ وَصِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الَّذِي أَمَرَنِي بِمُؤَالَاتِهِ؟. قَالَوا: يَا أَعْرَابِي! الْأَمْرُ يَجْدُثُ بَعْدَ الْأَمْرِ الْآخِرِ. قَالَ: تَاللَّهِ مَا حَدَثَ شَيْءٌ وَ إِنْكُمْ كُنْتُمْ اللَّهُ وَ رَسُولُهُ،

He said, 'So what happened to the successor^{asws} of Rasool-Allah^{saww}, the one^{asws} he^{saww} had instructed me with his^{asws} Wilayah?' They said, 'O Bedouin! The matter has occurred newly after the other'. He said, 'By Allah^{azwj}! Nothing new has occurred, and you all are betraying Allah^{azwj} and His^{azwj} Rasool^{saww}!'

تُمْ تَقْدَمُ إِلَى أَبِي بَكْرٍ وَ قَالَ لَهُ: مَنْ أَرْفَأَكَ هَذَا الْمِنْبَرَ وَ وَصِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ خَالِسٌ؟! فَقَالَ أَبُو بَكْرٍ: أَخْرَجُوا الْأَعْرَابِيَّ الْبُؤَالَ عَلَى عَقْبِيهِ مِنْ مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ!.

Then he advanced to Abu Bakr and said to him, 'Who gave you this pulpit and the successor^{asws} of Rasool-Allah^{saww} is seated?' Abu Bakr said, 'Expel the frequently urinating Bedouin upon his heels, from the Masjid of Rasool-Allah^{saww}!'

فَقَامَ إِلَيْهِ فَنَفَذَ بَنُو عُمَيْرٍ وَ خَالِدُ بْنُ الْوَلِيدِ فَلَمْ يَزَالَا يَكْذَانِ [يَلْكَزَانِ] عُنُقَهُ حَتَّى أَخْرَجَاهُ، فَرَكِبَ رَاجِلَتَهُ وَ أَنْشَأَ يَقُولُ شِعْرًا:

Qunfuz Bin Umeyr and Khalid Bin Al-Waleed stood up to him, and they did not cease to hitting his neck until they expelled him. He rode his riding animal and prosed saying a poem,

أَمَلْنَا رَسُولَ اللَّهِ مَا كَانَ بَيْنَنَا	فِيَا قَوْمِ مَا شَأْنِي وَ شَأْنُ أَبِي بَكْرٍ
إِذَا عَاتَ بَكْرٍ قَامَ حَمْرِي أَمَامَهُ	فَيْلَكَ وَ بَيْتِ اللَّهِ قَاصِمَةُ الظُّهْرِ
يُنْدَبُ وَ يَنْشَاهُ الْجِسَارُ كَأَنَّهَا	يُجَاهِدُ جَمَّأُو يَتُومُ عَلَى قَرٍ
فَلَوْ طَافَ فِينَا مِنْ فَرِيشٍ حِمَابَةٌ	أَتَمْنَا وَ لَوْ كَانَ الْقِيَامُ عَلَى جَرٍ

قَالَ: فَلَمَّا اسْتَمَّ الْأَمْرُ لِأَبِي بَكْرٍ وَجَّهَ خَالِدُ بْنُ الْوَلِيدِ وَ قَالَ لَهُ: قَدْ عَلِمْتَ مَا قَالَ عَلَى رُءُوسِ الْأَشْهَادِ، لَسْتُ أَمِنُ أَنْ يَفْتُقَ عَلَيْنَا فَتَقًا لَا يَلْتَامُ، فَاقْتُلُهُ،

He said, ‘When the command was completed for Abu Bakr, he sent Khalid Bin Al-Waleed and said to him, ‘You have known what he said upon the heads of the witnesses. I am not safe that he might injure us with an injury which will not heal, so kill him’.

فَجِئَ أَتَاهُ خَالِدٌ رَكِبَ جَوَادَهُ وَكَانَ فَارِسًا يُعَدُّ بِالْفِ قَارِسٍ، فَخَافَ خَالِدٌ مِنْهُ فَاَمَنَهُ وَاعْطَاهُ الْمَوَاقِيقَ ثُمَّ عَدَرَ بِهِ بَعْدَ أَنْ أَلْفَى سِلَاحَهُ فَقَتَلَهُ، وَعَرَسَ بِامْرَأَتِهِ فِي لَيْلِيَّتِهِ وَجَعَلَ رَأْسَهُ فِي قِدْرٍ فِيهَا لَحْمٌ جَزُورٍ لَوْلِيمَةٍ عَزَسَهُ لِامْرَأَتِهِ يَنْزُو عَلَيْهَا نَزْوُ الْحِمَارِ .. وَ الْحَدِيثُ طَوِيلٌ.

When Khalid came to him, he was riding his horse being counted as a thousand horses. Khalid feared from him and granted him amnesty, and gave him covenant, then betrayed him afterwards that he should cast down his weapons, and he killed him, and married his wife during that very night of his, and made his head to be in a pot wherein was meat of a camel for the wedding feast of his wife, and mixed in it meat of the donkey’ – and the Hadeeth is lengthy”²⁰².

164- إِرْشَادُ الْقُلُوبِ: مِنْ مَثَالِهِمْ- لَمَّا- مَا تَضَمَّنَتْ خَيْرَ وَفَاةِ الرَّهْرَاءِ عَلَيْهَا السَّلَامُ فَرَّ عَيْنِ الرَّسُولِ وَ أَحَبَّ النَّاسِ إِلَيْهِ مَرْيَمَ الْكُبْرَى وَ الْحُورَاءِ الَّتِي أُفْرِغَتْ مِنْ مَاءِ الْجَنَّةِ مِنْ صُلْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، الَّتِي قَالَ فِي حَقِّهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنَّ اللَّهَ يَرْضَى لِرِضَاكِ وَ يَعْصِبُ لِعِصْيَاكِ. وَ قَالَ عَلَيْهِ وَ آلِهِ السَّلَامُ: فَاطِمَةُ بَضْعَةٌ مِنِّي مَنْ آذَاهَا فَقَدْ آذَانِي.

(The book) ‘Irshad Al-Quloob’ – From their disadvantages is what is included in the news of the expiry of Al-Zahra^{asws}, delight of the eyes of the Rasool^{saww}, and the most beloved of the people to him^{saww}, Maryam^{as} the elder, and the Hourie who was emptied from the water of the Paradise from the lineage of Rasool-Allah^{saww}, the one^{asws} for whom Rasool-Allah^{saww} said in her^{asws} right: ‘Allah^{azwj} is Pleased to her^{asws} pleasure and is Angry to her^{asws} anger’. And he^{saww} said: ‘Fatima^{asws} is a part of me^{saww}, one who hurts her^{asws}, so he has hurt me^{saww}.

وَ رُوِيَ أَنَّهُ لَمَّا حَضَرَتْهَا الْوَفَاةُ قَالَتْ لِأَسْمَاءَ بِنْتِ عُمَيْسٍ: إِذَا أَنَا مِتُّ فَأَنْظِرِي إِلَى الدَّارِ فَإِذَا رَأَيْتِ سَخْفًا مِنْ سُنْدُسٍ مِنَ الْجَنَّةِ قَدْ ضُرِبَ فَسَطَّاطًا فِي حَايِبِ الدَّارِ فَاحْمِلِيي وَ زِينِي وَ أُمَّ كُلُّوهُم فَاجْعَلُونِي مِنْ وَرَاءِ السَّجْفِ وَ خَلُّوا بَيْنِي وَ بَيْنَ نَفْسِي،

And it is reported that when the expiry presented to her^{asws}, she^{asws} said to Asma Bint Umays: ‘When I^{asws} pass away, then look at the house, and when you see a covering of silk from the Paradise to have struck as a tent in the side of the house, then you and Zainab^{asws} and Umm Kulsoom^{asws} carry me^{asws} and make me^{asws} to be behind the covering, and vacate between me and myself^{asws}.

فَلَمَّا تُوَفِّيَتْ عَلَيْهَا السَّلَامُ وَ ظَهَرَ السَّجْفُ حَمَلْنَاهَا وَ جَعَلْنَاهَا وَرَاءَهُ، فَعَسَلْتُ وَ كُفِّنْتُ وَ حُطِّطَ بِالْحُنُوطِ، وَ كَانَ كَافُورٌ أَنْزَلَهُ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ مِنَ الْجَنَّةِ فِي ثَلَاثِ صُرُوفٍ، فَقَالَ: يَا رَسُولَ اللَّهِ! رَبُّكَ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ: هَذَا حُنُوطُكَ وَ حُنُوطُ ابْنَتِكَ وَ حُنُوطُ أُخِيكَ عَلَيَّ مَقْسُومٌ أَثْلَانًا، وَ إِنَّ كُفَّنَانَهَا وَ مَاءَهَا وَ أَوَانِيَهَا مِنَ الْجَنَّةِ.

When she^{asws} passed away, and the covering appeared, we carried her^{asws} and made her to be behind it. She^{asws} was washed, and enshrouded, and embalmed with the embalming. And the camphor was brought down by Jibraeel^{as} from the Paradise in three containers. He^{as} had said: ‘O Rasool-Allah^{saww}! Your^{saww} Lord^{azwj} Conveys the Greetings and Says to you^{saww}: “This

²⁰² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 163

is your^{saww} embalming and embalming of your^{saww} daughter and embalming of your^{saww} brother^{asws} Ali^{asws} . He^{saww} had divided in into three, and her^{asws} shroud, and her^{asws} water, and her^{asws} assistants were from the Paradise.

وَرَوَى أَنَّهَا تُؤْتِيَتْ عَلَيْهَا السَّلَامُ بَعْدَ غُسْلِهَا وَ تَكْفِينِهَا وَ حُطُوبِهَا، لِأَنَّهَا طَاهِرَةٌ لَا دَنَسَ فِيهَا، وَ أَنَّهَا أُكْرِمَ عَلَى اللَّهِ تَعَالَى أَنْ يَتَوَلَّى ذَلِكَ مِنْهَا غَيْرُهَا، وَ أَنَّهُ لَمْ يَحْضُرْهَا إِلَّا أَمِيرُ الْمُؤْمِنِينَ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ زَيْنَبُ وَ أُمُّ كُلثُومُ وَ فَضَّةُ حَارِثِيَّتُهَا وَ أَسْمَاءُ بِنْتُ عُمَيْسٍ،

And it is reported that she^{asws} passed away after her^{asws} washing, and her^{asws} enshrouding, and her^{asws} embalming because she^{asws} was clean, there being no filth in her^{asws}, and she^{asws} was more prestigious to Allah^{azwj} the Exalted than for someone else to be in charge of her^{asws}, and no one attended her^{asws} except Amir Al-Momineen^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws} and Zainab^{asws}, and Umm Kulsoom^{asws}, and Fizza^{ra}, and Asma Bint Umays.

وَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَخْرَجَهَا وَ مَعَهُ الْحَسَنُ وَ الْحُسَيْنُ فِي اللَّيْلِ وَ صَلَّوْا عَلَيْهَا، وَ لَمْ يَعْلَمْ بِهَا أَحَدٌ، وَ لَا حَضَرُوا وَفَاتَهَا وَ لَا صَلَّى عَلَيْهَا أَحَدٌ مِنْ سَائِرِ النَّاسِ غَيْرِهِمْ، لِأَنَّهَا عَلَيْهَا السَّلَامُ أَوْصَتْ بِذَلِكَ،

And Amir Al-Momineen^{asws} brought her^{asws} out and with him^{asws} were Al-Hassan^{asws} and Al-Husayn^{asws}, during the night, and they^{asws} prayed Salat upon her^{asws} and did not let anyone know of it, and there did not attend her^{asws} expiry nor did anyone pray Salat upon her^{asws} from the rest of the people, apart from them^{asws}, because she^{asws} had bequeathed with that.

وَ قَالَ [قَالَتْ]: لَا تَصَلِّ عَلَيَّ أُمَّةٌ نَقَضَتْ عَهْدَ اللَّهِ وَ عَهْدَ أَبِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ عَلَيْهِ السَّلَامُ، وَ ظَلَمُونِي حَقِّي، وَ أَخَذُوا إِيَّانِي، وَ خَرَفُوا صَحِيفَتِي الَّتِي كَتَبْتُهَا لِي أَبِي بِمَلِكِ فَدَكِ، وَ كَذَّبُوا شُهُودِي وَ هُمْ - وَاللَّهِ - جَبْرَائِيلُ وَ ميكائيلُ وَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ أُمُّ أَيْمَنَ، وَ طُقْتُ عَلَيْهِمْ فِي بُيُوتِهِمْ

And she^{asws} had said: 'They will not pray Salat upon me^{asws}, a community which has broken the Pact of Allah^{azwj} and pact of my^{asws} father^{saww} Rasool-Allah^{saww} regarding Amir Al-Momineen Ali^{asws}, and oppressed me^{asws} of my^{asws} right, and seized my^{asws} inheritance, and tore up my^{asws} parchment which my^{saww} father^{saww} had written for me^{asws} with ownership of Fadak, and they belied my^{asws} witnessed, and by Allah^{azwj} they were Jibraeel^{as}, and Mikaeel^{as}, and Amir Al-Momineen^{asws}, and Umm Ayman, and (the Angels) floated upon them in their houses.

وَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَحْمِلُنِي وَ مَعِيَ الْحَسَنُ وَ الْحُسَيْنُ لَيْلًا وَ نَهَارًا إِلَى مَنَازِلِهِمْ أَذْكَرُهُمْ بِاللَّهِ وَ يَرْسُولِهِ أَلَّا تَظْلَمُونَا وَ لَا تَعْصِبُونَا حَقَّنَا الَّذِي جَعَلَهُ اللَّهُ لَنَا، فَيُجِيبُونَا لَيْلًا وَ يَتَعَدُّونَ عَنْ نُصْرَتِنَا نَهَارًا،

And Amir Al-Momineen^{asws} carried me^{asws} (on a mule), and with me^{asws} were Al-Hassan^{asws} and Al-Husayn^{asws}, at night and day to their houses reminding them of Allah^{azwj} and His^{azwj} Rasool^{saww}. Indeed! They oppressed us^{asws}, and usurped us^{asws} of our^{asws} rights which Allah^{azwj} had Made it to be for us^{asws}. They answered us at night and sat back from helping us^{asws} at daytime.

ثُمَّ يُتَفَدُّونَ إِلَى دَارِنَا فَنُفَدُّا وَ مَعَهُ عُمَرُ بْنُ الْخَطَّابِ وَ خَالِدُ بْنُ الْوَلِيدِ لِيُخْرِجُوا ابْنَ عَمِّي عَلِيًّا إِلَى سَقِيفَةِ بَنِي سَاعِدَةَ لِيُبْعَثَهُمُ الْخَاسِرَةَ،

Then they sent Qunfuz to our^{asws} house and with him was Umar Bin Al-Khattab and Khalid Bin Al-Waleed in order to expel the son^{asws} of my^{asws} uncle^{asws} to Saqeefa (tent) of the clan of Saeeda for him^{asws} to pledge the loss-making allegiance to them.

فَلَا يَخْرُجُ إِلَيْهِمْ مُتَشَاغِلًا بِمَا أَوْصَاهُ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَبِأَزْوَاجِهِ وَبِتَأْلِيفِ الْقُرْآنِ وَ قَضَاءِ ثَمَانِينَ أَلْفَ دِرْهَمٍ وَصَاهُ بِبَعْضَائِهَا عَنْهُ عِدَاتٍ وَ دِينًا،

He^{asws} did not go out to them being too pre-occupied with what Rasool-Allah^{saww} had bequeathed him^{asws} with, and with (matters of) his^{saww} wives, and with compiling of the Quran, and paying back eighty thousand Dirhams he^{saww} had bequeathed with paying back on his^{saww} behalf being promises and debts.

فَجَمَعُوا الْحَطَبَ الْجُزْلَ عَلَى بَابِنَا وَ أَتَوْا بِالنَّارِ لِخَرْقُوهُ وَ يُحْرِقُونَا، فَوَقَفْتُ بِعَصَاةِ الْبَابِ وَ نَاشَدْتُهُمْ بِاللَّهِ وَ بِأَبِي أَنْ يَكْفُمُوا عَنَّا وَ يَنْصُرُونَا، فَأَخَذَ عَمْرُ السَّوْطُ مِنْ يَدِ فُنْفُذٍ- مَوْلَى أَبِي بَكْرٍ- فَضْرَبَ بِهِ عَضُدِي فَالْتَوَى السَّوْطُ عَلَى عَضُدِي حَتَّى صَارَ كَالدَّمْلُجِ، وَ رَكَلَ الْبَابَ بِرِجْلِهِ

They gathered the strong firewood at the door and came with the fire in order to burn it and burn us^{asws}. I^{asws} stood at the frame of the door and adjured them with Allah^{azwj} and with my^{asws} father^{saww} that they refrain from us^{asws} and help us (instead). But Umar grabbed the whip from the hand of Qunfuz, a slave of Abu Bakr, and struck my^{asws} forearm with it. The whip twisted upon my^{asws} arm until it became like the swelling, and he kicked the door with his leg.

فَرَدَّهُ عَلَيَّ وَ أَنَا حَامِلٌ فَسَقَطْتُ لِوَجْهِهِ وَ النَّارُ تُسْعَرُ وَ تَسْفَعُ وَجْهِي، فَضْرَبَنِي بِيَدِهِ حَتَّى انْتَثَرَ قُرْطِي مِنْ أُذُنِي، وَ جَاءَنِي الْمَخَاضُ فَاسْقَطْتُ مُحْسِنًا قَتِيلًا بِعَيْرِ جُرْمٍ، فَهَذِهِ أُمَّةٌ تُصَلِّي عَلَيَّ؟! وَ قَدْ تَبَرَّأَ اللَّهُ وَ رَسُولُهُ مِنْهُمْ، وَ تَبَرَّأْتُ مِنْهُمْ.

Ali^{asws} repelled him, and I^{asws} was expecting, and I^{asws} fell down on my^{asws} face and the fire was inflamed and he slapped my^{asws} face and hit me^{asws} by his hand until my^{asws} ear-rings scattered (on the ground) from my^{asws} ears, and the pangs came to me^{asws} and Mohsin^{asws} was martyred, murdered without a crime. So, is this the community to be praying Salat upon me^{asws}?! Allah^{azwj} and His^{azwj} Rasool^{saww} are disavowed from them, and I^{asws} disavow from them’.

فَعَمِلَ أَمِيرُ الْمُؤْمِنِينَ (ع) بِوَصِيَّتِهَا وَ لَمْ يُعْلَمَ أَحَدًا بِهَا فَأَصْبَحَ فِي الْبَيْتِ لَيْلَةً دُفِنَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ أَرْبَعُونَ قَبْرًا جُدْدًا. ثُمَّ إِنَّ الْمُسْلِمِينَ لَمَّا عَلِمُوا بِوَفَاةِ فَاطِمَةَ وَ دَفْنِهَا جَاءُوا إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يُعْزُونَهُ بِهَا، فَقَالُوا: يَا أَحَا رَسُولَ اللَّهِ (ص)! لَوْ أَمَرْتَ بِتَجْهِيزِهَا وَ حَفْرِ ثُرْبِهَا.

Amir Al-Momineen^{asws} worked by her^{asws} bequest and did not let anyone know with it, and on the night he^{asws} buried (Syeda) Fatima^{asws}, he^{asws} dug forty new graves. Then the Muslims came to know of the expiry of (Syeda) Fatima^{asws} and her^{asws} burial. They came to Amir Al-Momineen^{asws} to hurt him^{asws} with it. They said, ‘O brother^{asws} of Rasool-Allah^{saww}! If you^{asws} could instruct with her^{asws} funeral and digging of her^{asws} grave’.

فَقَالَ عَلَيْهِ السَّلَامُ: قَدْ وَرِثَتْ وَ لَحِقَتْ بِأَبِيهَا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ. فَقَالُوا: إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ، تَمُوتُ ابْنَةُ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ لَمْ يَحْلَفْ فِيْنَا وَلَدًا غَيْرَهَا، وَ لَا نُصَلِّي عَلَيْهَا! إِنَّ هَذَا لَشَيْءٌ عَظِيمٌ.

He^{asws} said: 'She^{asws} has been covered and joined up with her^{asws} father^{saww}'. They said, 'We are from Allah^{azwj} and are returning to Him^{azwj}. A daughter^{asws} of our Prophet^{saww}, and he^{saww} has not left behind among us a child apart from her^{asws}, and we cannot pray Salat upon her^{asws}! This is a grievous thing'.

فَقَالَ عَلَيْهِ السَّلَامُ: مَا حَسِبْتُكُمْ عَلَى اللَّهِ وَعَلَى رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَعَلَى أَهْلِ بَيْتِهِ وَ لَمْ أَكُنْ - وَاللَّهِ - لِأَعْصِيهَا فِي وَصِيَّتِهَا الَّتِي أَوْصَتْ بِهَا بِي أَنْ لَا يُصَلِّيَ عَلَيْهَا أَحَدٌ مِنْكُمْ، وَلَا بَعْدَ الْعَهْدِ فَأَعْدَرَ،

He^{asws} said: 'It is sufficient for you what crime you have committed against Allah^{azwj} and against His^{azwj} Rasool^{saww} and against People^{asws} of his^{saww} Household, and by Allah^{azwj}, I^{asws} will not disobey her^{asws} in her^{asws} bequest which she^{asws} had bequeathed with regarding that no one from you should pray Salat upon her^{asws}, nor after the pact, so excuse me^{asws}'.

فَنَقَضَ الْقَوْمُ أَتْوَابَهُمْ، وَ قَالُوا: لَا بُدَّ لَنَا مِنَ الصَّلَاةِ عَلَى ابْنَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَ مَضَوْا مِنْ قُورِهِمْ إِلَى الْبَقِيعِ فَوَجَدُوا فِيهِ أَرْبَعِينَ قَبْرًا جُدْدًا، فَاشْتَبَهَ عَلَيْهِمْ قَبْرُهَا عَلَيْهَا السَّلَامُ بَيْنَ تِلْكَ الْقُبُورِ فَصَح [فَصَحَّ] النَّاسُ وَ لَمْ يَعْضُضْهُمْ بَعْضًا، وَ قَالُوا: لَمْ نَحْضُرُوا وَفَاةً بِنْتِ نَبِيِّكُمْ وَ لَا الصَّلَاةَ عَلَيْهَا وَ لَا تَعْرِفُونَ قَبْرَهَا فَتُرَوُّونَهُ؟.

The people shook their garments and said, 'There is no escape for us from praying the Salat upon the daughter^{asws} of Rasool-Allah^{saww}, and they went immediately to Al-Baqie (cemetery), and they found forty new graves in it. It became confusing upon them (the location) of her^{asws} grave between those graves. The people shouted and blamed each other, and they said, 'You did not attend the expiry the daughter of your Prophet^{saww}, nor the Salat upon her^{asws}, and you don't even know (location of) her^{asws} grave so you can be visiting it?'

فَقَالَ أَبُو بَكْرٍ: هَاتُوا مِنْ ثِقَاتِ الْمُسْلِمِينَ مَنْ يَنْبِشُ هَذِهِ الْقُبُورَ حَتَّى نَجِدُوا قَبْرَهَا فَنُصَلِّيَ عَلَيْهَا وَ نُرْوِزَهَا، فَبَلَغَ ذَلِكَ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، فَخَرَجَ مِنْ دَارِهِ مُغْضَبًا وَ قَدِ احْمَرَّتْ وَجْهَهُ وَ قَامَتْ عَيْنَاهُ وَ دَرَّتْ أَوْدَاجُهُ، وَ عَلَى يَدَيْهِ قَبَاةُ الْأَصْفَرِ الَّذِي لَمْ يَكُنْ يَلْبَسُهُ إِلَّا فِي يَوْمِ كَرِيهَةٍ - يَتَوَكَّلُ عَلَى سَيْفِهِ ذِي الْقَعَارِ حَتَّى وَرَدَ الْبَقِيعَ،

Abu Bakr said, 'Bring someone trustworthy from the Muslims who can exhume the graves until you find her^{asws} grave, so we can pray Salat upon her and visit her^{asws}'. That reached Amir Al-Momineen^{asws}. He^{asws} came out from his^{asws} house angrily and his^{asws} face had reddened, and his^{asws} had turned up and glaring, and upon his^{asws} hand was his^{asws} small cloak which he^{asws} did not use to wear it except during a day of calamity, leaning upon his^{asws} sword Zulfiqar until he^{asws} arrived at Al-Baqie.

فَسَبَقَ النَّاسَ النَّذِيرُ، فَقَالَ لَهُمْ: هَذَا عَلَيَّ قَدْ أَقْبَلَ كَمَا تَرَوْنَ يُنْسِمُ بِاللَّهِ لَيْنٌ بَحْتٌ مِنْ هَذِهِ الْقُبُورِ حَجْرٌ وَاحِدٌ لِأَضَعَّ السَّيْفَ عَلَى غَايِرِ هَذِهِ الْأُمَّةِ، فَوَلَّى الْقَوْمَ هَارِبِينَ قَطْعًا قَطْعًا.

The warner preceded him^{asws} to the people. He said to them, 'This here is Ali^{asws} coming over as you can see, having vowed with Allah^{azwj}, if you were to exhume these graves by even

one stone, he^{asws} will place the sword upon the necks of this community!' The people turned around fleeing, separating''²⁰³.

Notes: -

وَقَدْ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ.

And he^{saww} had said: 'One who belies Ali^{asws} deliberately, let him assume his seat from the Fire'.²⁰⁴

وَقَدْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَآيُّ رَسُولَ اللَّهِ (ص)، فَإِذَا قَالُوا حَقْنُوا دِمَاءَهُمْ وَأَمْوَالَهُمْ!؟.

And Rasool-Allah^{saww} had been heard saying: 'I^{saww} am Commanded to fight the people until they testify that there is no god except Allah^{azwj}, and I^{saww} am Rasool^{saww} of Allah^{azwj}. So, when they have said it, they would have saved their blood and their wealth'.²⁰⁵

أَنْتُمْ زَوْوًا جَمِيعًا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: أُمُّ أَيْمَنَ امْرَأَةٌ مِنْ أَهْلِ الْجَنَّةِ.

They have all reported that Rasool-Allah^{saww} said: 'Um Ayman is a woman from the inhabitants of the Paradise'.²⁰⁶

وَقَدْ زَوْوًا جَمِيعًا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: عَلِيٌّ مَعَ الْحَقِّ وَالْحَقُّ مَعَ عَلِيٍّ يَدُورُ مَعَهُ حَيْثُمَا دَارَ.

And they have all reported that Rasool-Allah^{saww} said: 'Ali is with the truth and the truth is with Ali^{asws}, circulating with him^{asws} wherever he^{asws} circulates'.²⁰⁷

وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ اللَّهَ يَعْضَبُ لِعَضْبِكَ وَيَرْضَى لِرِضَاكَ.

And Rasool-Allah^{saww} had said: 'Allah^{azwj} gets Angered to the anger of Fatima^{asws} and Pleased to her^{asws} pleasure'.²⁰⁸

وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: فَاطِمَةُ بَضْعَةٌ مِنِّي مَنْ آذَاهَا فَقَدْ آذَانِي وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ.

And he^{saww} said: 'Fatima^{asws} is a part of me^{saww}. One who hurts her^{asws} so he has hurt me^{saww}, and one who hurts me^{saww}, so he has hurt Allah^{azwj}'.

وَقَدْ قَالَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: كُلِّ مَحْدُثَةٍ بَدْعَةٍ وَكُلِّ بَدْعَةٍ ضَلَالَةٌ وَكُلِّ ضَلَالَةٍ فِي النَّارِ.

²⁰³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164

²⁰⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164 Note 1

²⁰⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164 Note 2

²⁰⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164 Note 3

²⁰⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164 Note 4

²⁰⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164 Note 5

And Rasool-Allah^{saww} has said: 'Every new thing is an innovation, and every innovation is a straying, and every straying is in the Fire'.²⁰⁹

وَقَدْ أَجْمَعَ أَهْلُ الثَّقَلَيْنِ عَنِ الْأَيْمَةِ عَلَيْهِمُ السَّلَامُ مِنْ أَهْلِ الْبَيْتِ أَنَّهُمْ قَالُوا: مَنْ قَالَ: آمِينَ فِي صَلَاتِهِ فَقَدْ أَفْسَدَ صَلَاتَهُ وَعَلَيْهِ الْإِعَادَةُ.

And the people of transmission (of Ahadeeth) are united about the Imams^{asws} from People^{asws} of the Household, they said, 'One who says, 'Ameen' in his Salat, so he has spoilt his Salat, and upon him is to repeat it'.²¹⁰

وَمِمَّا نُورِي عَنْهُ بِالْخِلَافِ أَنَّهُ قَالَ لِلرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَوْمًا: إِنَّا نَسْمَعُ مِنَ الْيَهُودِ أَشْيَاءَ نَسْتَحْسِنُهَا مِنْهُمْ، فَكَتَبْتُ ذَلِكَ مِنْهُمْ؟. فَعَضِبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَقَالَ: أَمْتَهُوْكَوْنَ أَنْتُمْ يَا ابْنَ الْخَطَّابِ! لَوْ كَانَ مُوسَى حَيًّا لَمْ يَسْعَهُ إِلَّا اتِّبَاعِي.

And from what is reported from him with the opposition, he (Umar) said, to the Rasool^{saww} one day, 'We hear things from the Jews we find it good from them, so can we write that from them?' The Prophet^{saww} was angered and said: 'Do you want to be confused, O Ibn Al-Khattab! Even if Musa^{as} had been alive, there would be no leeway for him^{as} except to follow me^{saww}, 211

وَلَقَدْ رَوَوْا جَمِيعًا أَنَّ الرَّسُولَ قَالَ: لَا تَبَرَّكُوا فِي الصَّلَاةِ كَبْرَكَ الْبَعِيرِ، وَ لَا تَنْفَرُوا كَنْفَرِ الدَّيْبِ، وَ لَا تُفْعُوا كِإِعْجَاءِ الْكَلْبِ، وَ لَا تُلْتَفِتُوا كَالْتِفَاتِ الْقُرُودِ..

~~And they have all reported that the Rasool^{saww} said: 'Do not kneel down (for Sajdah) in your Salat like the kneeling of the camel, nor peck (short Sajdah) like the pecking of the rooster, nor fall down (for the Sajdah) like the falling of the dog, nor turn (your head) like the turning of the apes (i.e. be attentive)-~~

~~وَلَقَدْ أَمَرَ اللَّهُ مُحَمَّدًا نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِسَدِّ أَبْوَابِ النَّاسِ مِنْ مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ شَرِيحًا [تَشْرِيحًا] لَهُ وَ مَسْجِدًا لَهُ عَنِ النَّجَاسَةِ بِسُورِ بَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ بَابِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، وَ أَمَرَهُ أَنْ يُنَادِيَ فِي النَّاسِ بِذَلِكَ، فَمَنْ أَطَاعَهُ فَارَ وَ حَقِيمَ وَ مَنْ عَصَاهُ فَهَلَكَ وَ تَبِيمَ.~~

~~And when Allah^{azwj} the Glorious Commanded His^{azwj} Prophet^{saww} with closing the doors of the people from Masjid of Rasool Allah^{saww} as an ennobling for him^{asws} and a safeguarding for him^{saww} from the filth, except the door of Prophet^{saww} and door of Ali^{asws} Bin Abu Talib^{asws}, and Commanded him^{saww} that he^{saww} calls among the people with that, so the one who obeys him^{saww} would succeed and gain, and one who disobeys him^{saww} would be destroyed and regret.~~

~~فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْمُنَادِيَ فَنَادَى فِي النَّاسِ: الصَّلَاةُ حَامِيَةٌ، فَأَقْبَلَ النَّاسُ يُهْرَعُونَ، فَلَمَّا تَكَامَلُوا صَدَعَ النَّبِيُّ الْمُعْزِرَ فَحَجَّجَ اللَّهُ وَ أَنْبَى عَلَيْهِ، ثُمَّ قَالَ: أَيُّهَا النَّاسُ! إِنَّ اللَّهَ مُبِحَانُهُ وَ تَعَالَى قَدْ أَمَرَنِي بِسَدِّ أَبْوَابِكُمُ الْمُتَشَوِّحَةِ إِلَى الْمَسْجِدِ بَعْدَ يَوْمِي، وَ أَنْ لَا يَدْخُلَهُ حُجُبٌ وَ لَا نَجَسٌ، بِذَلِكَ أَمَرَنِي رَبِّي حَلَّ حَلَالُهُ.~~

~~The Prophet^{saww} ordered the caller to call out among the people: 'The congregational Salat! The people came rushing. When they were complete, the Prophet^{saww} ascended the pulpit.~~

²⁰⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164 Note 6

²¹⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164 Note 7

²¹¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164 Note 8

He ^{sawww} -praised Allah ^{azwj} -and extolled upon Him ^{azwj}, then said: 'O you people! Allah ^{azwj} Glorious and Exalted has Commanded me ^{sawww} -with the closure of your doors opening to the Masjid after this day, and that no one will enter it with sexual impurity, nor filthy, with that my ^{sawww} -Lord ^{azwj}, Majestic is His ^{azwj} -Majesty has Commanded me ^{sawww} -.

فَلَا يَكُونُ فِي نَفْسٍ أُحَدِّثُ مِنْكُمْ أُنْتُمْ، وَلَا تَقُولُوا: لِمَ؟ وَكَيْفَ؟ وَأَيُّ ذَلِكَ؟ فَتَصْجِبُوا أَعْمَالَكُمْ وَتَكُونُوا مِنَ الْخَاسِرِينَ، وَإِيَّاكُمْ وَالْمُخَالَفَةَ وَالشَّقَاقَ فَإِنَّ اللَّهَ تَعَالَى أَوْحَى إِلَيَّ أَنْ أُحَادِدَ مَنْ عَصَانِي، وَأَنَّهُ لَا دِيْمَةَ لَهُ فِي الْإِسْلَامِ.

So, there should not happen to be any bitterness in the soul of anyone from you, nor should you be saying, 'And why?' And, 'From where is that?', for your deeds would be nullified and you will become from the losers. And, beware of the opposition and the discord, for Allah ^{azwj} the Exalted Revealed to me ^{sawww} -and I ^{sawww} -should fight the one who disobeys me ^{sawww} -, and there would be no responsibility for him in al-Islam.

وَقَدْ جَعَلْتُ مَسْجِدِي طَاهِرًا مِنْ كُلِّ دَنَسٍ، مُحْرَمًا عَلَى كُلِّ مَنْ يَدْخُلُ إِلَيْهِ مَعَ هَذِهِ الصِّفَةِ الَّتِي ذَكَرْتُهَا خَيْرِي وَ أَسْبِي عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ ابْنَيْ فَاطِمَةَ وَ وَلَدَيْ الْحَسَنِ وَ الْحُسَيْنِ كَمَا كَانَ مَسْجِدُ هَارُونَ وَ مُوسَى.

And my ^{sawww} -Masjid has been Made to be clean from every filth, forbidden upon everyone who enters into it along with these characteristics which I ^{sawww} -mentioned, apart from me ^{sawww} and my ^{sawww} -brother Ali ^{asws} -Bin Abu Talib ^{asws} -, and my ^{sawww} -daughter ^{asws} -Fatima ^{asws} -and my ^{sawww} two (grand) sons ^{asws} -Al-Hassan ^{asws} -and Al-Husayn ^{asws} -, just as the Masjid of Haroun ^{as} -and Musa ^{as} -.

فَإِنَّ اللَّهَ أَوْحَى إِلَيْهِمَا أَنْ اجْعَلَا بُيُوتَكُمَا قِبْلَةً لِقَوْمِكُمَا، وَإِنِّي قَدْ أَبْلَغْتُكُمْ مَا أَمَرَنِي بِهِ رَبِّي وَ أَمَرْتُكُمْ بِذَلِكَ، أَلَا فَاحْذَرُوا الْحَسَدَ وَ الْفِتْاقَ وَ أَطِيعُوا اللَّهَ يُرَافِقُ بَيْنَكُمْ سِرُّكُمْ عَلَانِيَتِكُمْ، فَ اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَ لَا تَمُوتُوا إِلَّا وَ أَنْتُمْ مُسْلِمُونَ.

Allah ^{azwj} had Revealed to them ^{as}: "Make both your ^{as} -houses as a Qiblah (direction) for your ^{as} -people!" And I ^{sawww} -have delivered to you all what my ^{sawww} -Lord ^{azwj} has Commanded me ^{sawww} and have ordered you all with that. Indeed! Be cautious of the envy and the hypocrisy, and obey Allah ^{azwj} -, He ^{azwj} -Harmonis between your secrets and your announcements. **Fear Allah as is His right to be feared and do not be dying except and you are submitters [3:102]'**

فَسَأَلَ النَّاسُ بِأَجْمَعِهِمْ: سَمِعْنَا اللَّهَ وَ رَسُولَهُ وَ لَا نُخَالِفُ مَا أَمَرَنَا بِهِ، ثُمَّ حَرَّمُوا أَبْوَابَهُمْ جَمِيعًا خَيْرَ بَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ عَلِيٍّ عَلَيْهِ السَّلَامُ، فَظَهَرَ النَّاسُ الْحَسَدَ وَ الْكَلَامَ.

The people in their entirety said, 'We hear and obey Allah ^{azwj} -and His ^{azwj} -Rasool ^{sawww} -and we will not oppose whatever He ^{azwj} -Commands us with!' Then they threw out their doors apart from the door of the Prophet ^{sawww} -and Ali ^{asws} -. Then, the people manifested envy and the talk-

فَسَأَلَ حُمْرٌ: مَا بَأَلْ رَسُولَ اللَّهِ (س) يُؤْتِرُ ابْنَ عَمِّهِ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ يَقُولُ عَلَى اللَّهِ الْكَذِبَ، وَ يُؤْذِرُ مَنْ اللَّهَ بِمَا لَمْ يَقُلْ فِي عَلِيٍّ؟! وَ إِنَّمَا سَأَلَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لِعَلِّيَّ بْنَ أَبِي طَالِبٍ وَ أَسْبَابِهِ إِلَى مَا يُرِيدُ، فَلَوْ سَأَلَ اللَّهُ ذَلِكَ لَنَا لَأَجَابَهُ.

Umar said, 'What is the matter Rasool Allah ^{azwj} -preferred son ^{asws} -of his ^{sawww} -uncle Ali ^{asws} -Bin Abu Talib ^{asws} -and is saying the lie upon Allah ^{azwj} -and he ^{sawww} -is informing from Ali ^{asws} -be what He ^{azwj} -did not Say regarding Ali ^{asws} -?! And rather Muhammad ^{sawww} -asked (Allah ^{azwj} -) for Ali ^{asws} -

Bin Abu Talib^{asws}, of he^{saww} had asked Allah^{azwj} for that for us^{asws}, He^{azwj} would have Answered him^{saww}.

وَأَرَادَ عُمَرُ أَنْ يَكُونَ لَهُ بَابٌ مُفْتُوْحٌ إِلَى الْمَسْجِدِ، وَ لَمَّا بَلَغَ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ قَوْلَ عُمَرَ وَ حَوَظُ النَّاسِ وَ الْقَوْمِ فِي الْكَلَامِ، أَمَرَ الْمُنَادِي بِالنِّدَاءِ إِلَى: الصَّلَاةِ جَامِعَةً، فَلَمَّا اجْتَمَعُوا

And Umar that there should happen to be for him an open door to the Masjid, and when the words of Umar reached Rasool-Allah^{saww}, and the discourse of the people and the group regarding the talk, he^{saww} ordered the caller with calling out to, 'The congregational Salat!'

قَالَ لَهُمُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ: مَعَاشِرَ النَّاسِ! قَدْ بَلَغَنِي مَا خُضْتُمْ فِيهِ وَ مَا قَالَ قَائِلُكُمْ، وَ إِنِّي أَقْسِمُ بِاللَّهِ الْعَظِيمِ أَنِّي لَمْ أَقُلْ عَلَى اللهِ الْكُذْبَ وَ لَا كَذَبْتُ فِيْمَا قُلْتُ، وَ لَا أَنَا سَدَدْتُ أَبْوَابَكُمْ، وَ لَا أَنَا فَتَحْتُ بَابَ عَلِيِّ بْنِ أَبِي طَالِبٍ (ع)، وَ لَا أَمَرَنِي فِي ذَلِكَ إِلَّا اللهُ عَزَّ وَ جَلَّ الَّذِي خَلَقَنِي وَ خَلَقَكُمْ أَجْمَعِينَ،

The Prophet^{saww} said to them: 'Community of people! It has reached me^{saww} what you are discussing and what your speaker has said, and I swear by Allah^{azwj} the magnificent, I^{saww} did not say the lie upon Allah^{azwj}, nor have I^{saww} been life to, nor did I^{saww} close doors from your doors, nor did I^{saww} keep the door of Ali^{asws} Bin Abu Talib^{asws} open, nor did any one command me^{saww} with that except Allah^{azwj} Mighty and Majestic Who Created me^{saww} and you altogether.

فَلَا تَحْسَدُوا فَتَهْلِكُوا، وَ لَا تَحْسَدُوا النَّاسَ عَلَى مَا آتَاهُمُ اللهُ مِنْ فَضْلِهِ، فَإِنَّهُ يَقُولُ فِي مُحْكَمِ كِتَابِهِ: تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ فَاتَّقُوا اللهَ وَ كُونُوا مِنَ الصَّابِرِينَ،

So, do not be envious for you will be destroyed, and do not be **envying the people upon what Allah has Given them from His Grace? [4:54]**. He^{azwj} is Saying in the Decisive of His^{azwj} Book: **Those Rasools, We Merited some of them over the others [2:253]**. Fear Allah^{azwj} and be from the patient ones!'

ثُمَّ صَدَّقَ اللهُ رَسُوْلَهُ بِنُزُولِ الْكَوْكَبِ مِنَ السَّمَاءِ عَلَى دَارِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، وَ أَنْزَلَ اللهُ سُُبْحَانَهُ قُرْآنًا، وَ أَقْسَمَ بِالنَّجْمِ تَصْدِيقًا لِرَسُوْلِهِ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ، فَقَالَ: وَ النَّجْمِ إِذَا هَوَى مَا ضَلَّ صَاحِبُكُمْ وَ مَا عَوَى وَ مَا يَنْطِقُ عَنِ الْهَوَى إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى.. الْآيَاتِ كُلِّهَا،

Then Allah^{azwj} Ratified His^{azwj} Rasool^{saww} by the descent of the star from the sky upon the door of Ali^{asws} Bin Abu Talib^{asws}, and Allah^{azwj} the Glorious Revealed Quran and Swore by the star in ratification of His^{azwj} Rasool^{saww}. He^{azwj} Said: '**(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2] And he does not speak out of (personal) desire [53:3] Surely, it is only a Revelation He Revealed [53:4]** – the Verses, all of them.

وَ تَلَاهَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ فَلَمْ يَزِدْأَوْ إِلَّا غَضَبًا وَ حَسَدًا وَ نِفَاقًا وَ عُتُوًّا وَ اسْتِكْبَارًا، ثُمَّ تَفَرَّقُوا وَ فِي قُلُوْبِهِمْ مِنَ الْحَسَدِ وَ النِّفَاقِ مَا لَا يَعْلَمُهُ إِلَّا اللهُ سُبْحَانَهُ.

And the Prophet^{saww} recited these, but they did not increase except in anger, and envy, and hypocrisy, and revolt, and arrogance, then they dispersed and there was in their hearts was such from the envy and the hypocrisy what no one knows except Allah^{azwj} the Glorious.

فَلَمَّا كَانَ بَعْدَ أَيَّامٍ دَخَلَ عَلَيْهِ عَمُّهُ الْعَبَّاسُ وَ قَالَ: يَا رَسُولَ اللَّهِ! قَدْ عَلِمْتَ مَا بَيْنِي وَ بَيْنَكَ مِنَ الْقَرَابَةِ وَ الرَّجْمِ الْمَأْسَمَةِ، وَ أَنَا يَمُنُّ يَدِيْنِ اللَّهُ بِطَاعَتِكَ، فَاسْأَلُ اللَّهَ تَعَالَى أَنْ يُجْعَلَ لِي بَابًا إِلَى الْمَسْجِدِ أَتَشْرَفُ بِهَا عَلَيَّ مِنْ سِوَايَ؟

When it was after some days, his^{sawww} uncle Al-Abbas entered to see him^{sawww} and said, 'O Rasool-Allah^{sawww}! You^{sawww} have known what relationship there is between me and you^{sawww} and the diamond (valuable) womb relationship, and I am from the ones who make it a religion with obeying you^{sawww}, so can you^{sawww} ask Allah^{azwj} to Make a door to be for me to the Masjid to be ennobled by it over the ones besides me?'

فَقَالَ لَهُ عَلَيْهِ وَ آلِهِ السَّلَامُ: يَا عَمُّ! لَيْسَ إِلَى ذَلِكَ سَبِيلٌ. فَقَالَ: فَمِيزَابًا يَكُونُ مِنْ دَارِي إِلَى الْمَسْجِدِ أَتَشْرَفُ بِهِ عَلَيَّ الْقَرِيبِ وَ الْبَعِيدِ. فَسَكَتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ- وَ كَانَ كَثِيرَ الْحَيَاءِ- لَا يَدْرِي مَا يُعِيدُ مِنَ الْجَوَابِ خَوْفًا مِنَ اللَّهِ تَعَالَى وَ حَيَاءً مِنْ عَمِّهِ الْعَبَّاسِ،

He^{sawww} said: 'O uncle! There is no way to (do) that'. He said, 'So let there be a spout from my house to the Masjid I can be ennobled by it over the near ones and the distant ones'. The Prophet^{sawww} was silent – and he^{sawww} was of a lot of bashfulness – not know what he^{sawww} should respond from the answer out of fear from Allah^{azwj} the Exalted and bashfulness from his^{sawww} uncle Al-Abbas.

فَهَبَطَ جَبْرَائِيلُ عَلَيْهِ السَّلَامُ فِي الْحَالِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ- وَ قَدْ عَلِمَ اللَّهُ سُخَّانَهُ مَا فِي نَفْسِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِنْ ذَلِكَ-، فَقَالَ: يَا مُحَمَّدُ (ص)! إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُجِيبَ سُؤَالَ عَمِّكَ، وَ أَمْرَكَ أَنْ تُنْصِبَ لَهُ مِيزَابًا إِلَى الْمَسْجِدِ كَمَا أَرَادَ، فَقَدْ عَلِمْتُ مَا فِي نَفْسِكَ وَ قَدْ أَحْبَبْتُكَ إِلَى ذَلِكَ كِرَامَةً لَكَ وَ نِعْمَةً مِنِّي عَلَيْكَ وَ عَلَيَّ عَمَّكَ الْعَبَّاسِ،

~~Jibraeel^{as} descended unto the Prophet^{sawww} during that state, and Allah^{azwj} the Glorious had Known what was in himself^{sawww}, from that. He^{as} said: 'O Muhammad^{sawww}! Allah^{azwj} Commands you^{sawww}: "Answer the request of your^{sawww} uncle, and Commands you^{sawww} to establish the spout for him to the Masjid as he wants, for I^{azwj} have Known what is in yourself^{sawww} and have Answered you to that as a prestige for you^{sawww} and a Favour from Me^{azwj} and upon your^{sawww} uncle Al-Abbas!"~~

فَكَرَّرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ قَالَ: أَبِي اللَّهُ إِلَّا إِحْرَامُكُمْ يَا بَنِي هَاشِمٍ وَ تَفْضِيلُكُمْ عَلَيَّ الْمُتَّقِينَ، ثُمَّ قَامَ وَ مَعَهُ جَمَاعَةٌ مِنَ الصَّحَابَةِ وَ الْعَبَّاسِ بَيْنَ يَدَيْهِ حَتَّى صَارَ عَلَى سَطْحِ الْعَبَّاسِ، فَنْصَبَ لَهُ مِيزَابًا إِلَى الْمَسْجِدِ وَ قَالَ: مَعَاشِرَ الْمُسْلِمِينَ! إِنَّ اللَّهَ قَدْ شَرَّفَ عَمِّي الْعَبَّاسَ بِهَذَا الْمِيزَابِ فَلَا تُؤْذُونِي فِي عَمِّي، فَإِنَّهُ بَيْتُهُ الْأَبَاءِ وَ الْأُحْدَادِ، فَلَعَنَ اللَّهُ مَنْ آذَانِي فِي عَمِّي وَ بَحَسَهُ حَقَّهُ أَوْ أَحَادَنَ عَلَيْهِ.

The Prophet^{sawww} exclaimed Takbeer and said: 'Allah^{azwj} has Refused except to Honour you O Clan of Hashim^{as}, and Prefer you over the entirety of the people'. Then he^{sawww} stood up and with him^{sawww} was a group of his^{sawww} companions and Al-Abbas was in front of him^{sawww} until he^{sawww} came to the roof of (house of) Al-Abbas. He^{sawww} installed for him a spout to the Masjid and said: 'Community of Muslims! Allah^{azwj} has Ennobled my^{sawww} uncle Al-Abbas with this spout, so do not hurt me^{sawww} regarding my^{sawww} uncle, for he is a remaining one of the fathers and the grandfathers. May Allah^{azwj} Curse the one who hurts me^{sawww} regarding my^{sawww} uncle, or reduces his right or supports against him'.

وَ لَمْ يَزَلِ الْمِيزَابُ عَلَى خَالِهِ مُدَّةَ أَيَّامٍ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ خَلِيفَةُ أَبِي بَكْرٍ وَ ثَلَاثَ سِنِينَ مِنْ خِلَافَةِ عُمَرَ بْنِ الْخَطَّابِ، فَلَمَّا كَانَ فِي بَعْضِ الْأَيَّامِ وَجَلَ الْعَبَّاسُ وَ مَرَضَ مَرَضًا شَدِيدًا وَ صَدَقَتِ الْبُخَارِيُّ تَدْمِيلَ قَيْصِئِهِ فَحَرَسَ الْمَاءَ مِنَ الْمِيزَابِ إِلَى صَنْحِ الْمَسْجِدِ،

And the spout did not cease to be upon its state for the duration of the days of the Prophet^{as} and caliphate of Abu Bakr and three years from the caliphate of Umar Bin Al Khattab. When it was during one of the days, Al Abbas had fever and fell ill with severe illness, and the maid ascended to wash his shirt, and the water flowed from the spout to the courtyard of the Masjid.

فَقَالَ بَعْضُ الْمَاءِ ثَوْبَ الرَّبِيعِ، فَخَضِبَتْ حَضْبًا شَدِيدًا وَ قَالَ لِغُلَامِهِ: اصْعَدْ وَ اقْلَعْ الْبَيْرَاتِ، فَصَدَّ الْعُلَامُ قَلْعَهُ وَ رَمَى بِهِ إِلَى سَطْحِ الْعَبَّاسِ، وَ قَالَ: وَ اللَّهُ لَئِنْ رَدُّهُ أَحَدٌ إِلَى مَكَانِهِ لَأُضْرِبَنَّ حُنْفُةً.

Some of the water affected the clothes of a man and he was angered with severe anger and said to his slave, 'Climb and uproot the spout!' The slave climbed up, uprooted it and threw it in the roof of Al Abbas, and said, 'By Allah^{azwj}! If anyone were to return it to its place, I will strike off his neck'.

فَصَبَّ ذَلِكَ عَلَى الْعَبَّاسِ وَ دَعَا بَوْلَدَيْهِ عَبْدِ اللَّهِ وَ حُسَيْنَ اللَّهِ وَ نَهَضَ يَمْشِي مُتَوَكِّفًا عَلَيْهِمَا وَ هُوَ يَرْتَعِدُ مِنْ شِدَّةِ الْمَرَضِ وَ سَارَ حَتَّى دَخَلَ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، فَلَمَّا نَظَرَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ انْزَعَجَ لِذَلِكَ، وَ قَالَ: يَا عَمُّ! مَا جَاءَ بِكَ وَ أَنْتَ عَلَى هَذِهِ الْحَالَةِ!.

That was grievous upon Al Abbas and he called his sons Abdullah and Ubeydullah, and he got up walking leaning upon them, and he was shaking due to the severity of the illness, and he went until he entered to see Amir Al Momineen^{asws}. When Amir Al Momineen^{asws} looked at him, he^{asws} was disturbed to that and said: 'O uncle! What have you come for and you are upon this state?!'

فَصَبَّ عَلَيْهِ الْعَصَّةُ وَ مَا فَعَلَ مَعَهُ حُمْرٌ مِنْ قَلْعِ الْبَيْرَاتِ وَ تَهَادُّوهُ مِنْ يُعِيدُهُ إِلَى مَكَانِهِ، وَ قَالَ لَهُ: يَا ابْنَ أُخِي! إِنَّهُ كَانَ لِي عَيْنَانِ أَنْظُرُ بِحِمَا، فَمَضَتْ إِحْدَاهُمَا وَ هِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ بَيَّعَتِ الْأُخْرَى وَ هِيَ أَنْتَ يَا عَلِيُّ، وَ مَا أَظُنُّ أَنْ أُظْلَمَ وَ يُزُولَ مَا خَرَّفَنِي بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ أَنْتَ لِي، فَانظُرْ فِي أَمْرِي.

He related the story to him^{asws} and what Umar had done with him by uprooting the spout and his threatening the one who returns it to its place. And he said to him^{asws}, 'O son^{asws} of my brother^{as}! There used to be two supporters for me I could look to them (for help. One of the two has passed away and he^{swaww} is Rasool Allah^{swaww}, and there remains the other, and it is you^{asws}, O Ali^{asws}, and I do not think that I would be oppressed and it would be removed what Rasool Allah^{swaww} had ennobled me with while you^{asws} are for me, therefore look into my affair'.

فَقَالَ لَهُ: يَا عَمُّ! ارْجِعْ إِلَى بَيْتِكَ، فَسَتَرَى مِنِّي مَا يَرْضُكَ إِنْ شَاءَ اللَّهُ تَعَالَى.

He^{asws} said to him: 'O uncle! Return to your house, for you shall be seeing from me^{asws} what will cheer you, if Allah^{azwj} so Desires'.

ثُمَّ نَادَى: يَا قَتِيرُ! عَلَيَّ بِذِي الْقُنَّارِ، فَتَقَلَّدَهُ ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ وَ النَّاسُ حَوْلَهُ وَ قَالَ: يَا قَتِيرُ! اصْعَدْ فَرُدَّ الْبَيْرَاتِ إِلَى مَكَانِهِ، فَصَدَّ قَتِيرٌ فَرْدَهُ إِلَى مَوْضِعِهِ، وَ قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: وَ حَقٌّ صَاحِبِ هَذَا الْقَبْرِ وَ الْبَيْتِ لَئِنْ قَلَعَهُ قَالِحٌ لَأُضْرِبَنَّ حُنْفُةً وَ حَقٌّ الْأَمْرِ لَهُ بِذَلِكَ، وَ لَأُضْرِبَنَّ فِي الشَّمْسِ حَتَّى يَتَّعَدَّهَا.

Then he^{asws} called out: 'O Qanbar! To me^{asws}, with Zulfiqar (the sword)!' He^{asws} collared it, then went out to the Masjid, and the people were around him^{asws}, and he^{asws} said: 'O Qanbar! Climb and return the spout to its place!' Qanbar ascended and returned it to its place, and Ali^{asws} said: 'By the right of the occupant of this grave and the pulpit! If an uprooted were to uproot it, I^{asws} will strike off his neck, as well as the neck of the one who had instructed him with that and crucify them both in the (hot) sun until they are set on fire!'

فَبَلَغَ ذَلِكَ حُمَرَ بْنَ الْخَطَّابِ، فَتَهَيَّنَ وَ دَخَلَ الْمَسْجِدَ وَ نَظَرَ إِلَى الْمِيزَابِ، فَقَالَ: لَا يُفْضِبُ أَحَدًا [أَحَدًا] أَبَا الْحَسَنِ فِيمَا فَعَلَهُ، وَ تُكْفِّرُ عَنِ الْيَمِينِ.

That reached Umar Bin Al Khattab. He got up and entered the Masjid and looked at the spout. He said, 'No one should anger Abu Al Hassan^{asws} regarding what he^{asws} has done, and we shall expiate from the vow'.

فَلَمَّا كَانَ مِنَ الْعَدَاةِ مَضَى أَمِيرُ الْمُؤْمِنِينَ إِلَى حَمِّهِ الْعَبَّاسِ، فَقَالَ لَهُ: كَيْفَ أَصْبَحْتَ يَا حَمَّ؟ قَالَ: بِأَفْضَلِ النِّعَمِ مَا دُمْتُ لِي يَا ابْنَ أُبَيٍّ.

When it was the next morning, Amir Al Momineen^{asws} went to his^{asws} uncle Al Abbas and said to him: 'How is your morning, O uncle?' He said, 'With the best of blessing what could be lasting for me, O son^{asws} of my brother^{as}'.

فَقَالَ لَهُ: يَا حَمَّ! طَلِبْ نَفْسًا وَ قَرَّ عَيْنًا، فَوَ اللَّهُ لَوْ عَامَتْنِي أَهْلُ الْأَرْضِ فِي الْمِيزَابِ لَتَصَدَّقْتُهُمْ، ثُمَّ لَقَتَهُمْ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ، وَ لَا يَنَالُكَ حَتِيمٌ يَا حَمَّ.

He^{asws} said to him: 'O uncle! Make yourself to feel good and delight your eyes, for by Allah^{azwj}, even if (all) the people of the earth were to dispute me^{asws} regarding the spout, I^{asws} would contend them, then kill them by the Might of Allah^{azwj} and His^{azwj} Strength, and no injustice will come to you, O uncle!'

فَعَامَ الْعَبَّاسُ فَعَبَّلَ مَا بَيْنَ عَيْنَيْهِ، وَ قَالَ: يَا ابْنَ أُبَيٍّ! مَا سَخَابَ مَنْ أُنْتُ نَاصِرُهُ.

Al Abbas stood up and kissed what is between his^{asws} eyes and said: 'O son^{asws} of my brother^{as}! He will not be disappointed, one whose helper you^{asws} are'.

وَ قَدْ قَالَ فِي غَيْرِ حَوَاطِي وَ صِيَّةٍ بَيْنَهُ فِي حَمِّهِ الْعَبَّاسِ: إِنَّ حَمِّي الْعَبَّاسَ بَيْتِي الْأَبَاءِ وَ الْأَخْدَانِ فَاسْتَنْظِرْنِي فِيهِ، كُلُّ فِي كَنَفِي، وَ أَنَا فِي كَنَفِ حَمِّي الْعَبَّاسِ، فَصَ إِذَا فَعَلْتُ إِذَا بِي، وَ مَنْ عَادَهُ فَعَدَّ عَادَتِي، سَأَلُهُ سَأَلِي، وَ سَرَّيْتُهُ سَرِّي.

And he^{saww} had said in another place, as a bequest from him^{saww} regarding his^{saww} uncle Al Abbas: 'My^{saww} uncle Al Abbas is a remainder of the fathers and the grandfathers, so preserve me^{saww} regarding him, everything regarding my^{saww} protection, and I^{saww} am in the protection of my^{saww} uncle Al Abbas. The one hurts him so he has hurt me^{asws}, and one who is inimical to him so he has been inimical to me^{saww}. His peace is my^{saww} peace and his war is my^{saww} war'.

وَ مِنْهَا: أَنْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَبِلَ الْمِحْرَةَ حَرَجَ يَوْمًا إِلَى خَارِجِ مَكَّةَ وَ رَجَعَ طَالِيًا مَنزِلَهُ فَاجْتَمَعَ بِمِيزَابِ بَيْتِي تَمِيمٍ وَ كَانَ لَهُمْ سِدَّةٌ يُصَعَّى حَيْدَ اللَّهِ بَيْنَ جُدْعَانِ، وَ كَانَ يُعَدُّ مِنْ سَادَاتِ قُرَيْشٍ وَ أَشْيَابِهِمْ، وَ كَانَ لَهُ مُنَادِيَةٌ يُنَادُونَ فِي شَبَابِ مَكَّةَ وَ أُورْدِيَّتِهَا: مَنْ أَرَادَ الصِّيَالَةَ وَ الْقَرْبَى فَنِيَابُتِ نَائِدَةَ حَيْدِ اللَّهِ بَيْنَ جُدْعَانِ.

And from it is that the Prophet ^{saww}, before the emigration, had gone out one day to outside Makkah and returned demanding his ^{saww} house. He ^{saww} passed by a caller from the clan of Tameem calling out, and there was a chief for them called Abdullah Bin Juz'an, and he used to be counted from the chiefs of Quraysh and their elders, and there was a caller for him calling out in the caves of Makkah and its valleys, 'One who wants the hospitality and the accommodation, so let him come to the meal of Abdullah Bin Juz'an!'

وَكَانَ مُنَادِيهِ: أَبُو قُحَافَةَ، وَ أُخْرُهُ أَنْعَمُ دَوَائِقُ، وَ لَهُ مُنَادٍ آخَرُ ذُو قَوْسٍ سَطَّحَ دَارَهُ، فَأَخْبَرَ عَبْدَ اللَّهِ بْنَ جُدْعَانَ بِجَوَارِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَلَى بَابِهِ، فَصَرَخَ يَسْتَعِي حَتَّى طَوَّقَ بِهِ وَ قَالَ: يَا مُحَمَّدُ! بِالنَّبِيِّ الْحَرَامِ إِلَّا مَا شَرَفْتَنِي بِدُخُولِكَ إِلَيَّ مُتْرَبِي وَ تُحْرِمُكَ بِرَادِي، وَ أَنْسَمَ عَلَيْهِ رَبُّ النَّبِيِّ وَ الْبَطْلِحَاءُ وَ بِقَيْبَةَ بْنِ عَبْدِ الْمُطَّلِبِ.

And his caller was abu Qohafa, and his wages was four coins, and for him was another caller above the roof of his house. Abdullah Bin Juz'an was informed of the passing of the Prophet ^{saww} by his door, so he came out sprinting until he caught up with him ^{saww} and said, 'O Muhammad ^{saww}! By the Sacred House, if only you ^{saww} would ennoble me by your ^{saww} entry into my house and you ^{saww} partake from my provision, and I swear upon it by Lord ^{azwj} of the House (Kabah) and Al Bat'ha, and by Shayba son of Abdul Muttalib ^{asws}.'

فَأَجَابَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِلَى ذَلِكَ وَ دَخَلَ مَدْرَلَهُ وَ تَحَرَّمَ بِرَادِهِ، فَلَمَّا صَرَخَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ صَرَخَ مَعَهُ ابْنُ جُدْعَانَ مُسْتَجِيباً لَهُ، فَخَافَ أَرَادَ الرَّحْمَنُ عَنْهُ قَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنِّي أُحِبُّ أَنْ تُكُونَ خَدَاً فِي سِيَابَتِي أَنْتَ وَ تَتِيمٌ وَ أُتْبِئُهَا وَ حُلَاةُهَا عِنْدَ طَلُوعِ الشَّرْقِ.

The Prophet ^{saww} answered him to that and entered his house and partook from his provision. When the Prophet ^{saww} went out, Ibn Juz'an went out with him ^{saww} walking to him ^{saww}. When he intended the returning from him ^{saww}, the Prophet ^{saww} said to him: 'I ^{saww} would love it if you were to be in my ^{saww} hospitality tomorrow, you and clan of Taym and their followers at the emergence of the morning'.

ثُمَّ انْتَرَقَا وَ مَضَى النَّبِيُّ إِلَى دَارِ عَمِّهِ أَبِي طَالِبٍ وَ جَلَسَ مُتَفَكِّراً فِيمَا وَعَدَهُ لِعَبْدِ اللَّهِ بْنِ جُدْعَانَ، إِذْ دَخَلَتْ عَلَيْهِ فَاطِمَةُ بِبُثِّ أُسَيْدٍ صَلَوَاتُ اللَّهِ عَلَيْهَا زَوْجَةَ عَمِّهِ أَبِي طَالِبٍ وَ كَانَتْ هِيَ مُرْتَبِعَهُ، وَ كَانَ يُسَمِّيهَا الْأُمَّ

Then they both separated and the Prophet ^{saww} went to the house of his ^{saww} uncle Abu Talib ^{asws}, thoughtful regarding what he ^{saww} had promised to Abdullah Bin Juz'an, when Fatima Bint Asad ^{as}, wife ^{as} of his ^{saww} uncle ^{as} Abu Talib ^{as} entered, and she was his ^{saww} caretaker, and he ^{saww} had named her ^{as} as 'The mother'.

فَلَمَّا رَأَتْهُ سَهْمُومًا قَالَتْ: ذِيَالِكِ أَبِي وَ أُمِّي، مَا لِي أَرَاكَ سَهْمُومًا؟ أَعَارَسْتَكَ أَحَدٌ مِنْ أَهْلِ مَكَّةَ؟. فَنُتَال: لَا. قَالَتْ: فَبِحَسْبِي عَلَيْكَ إِلَّا مَا أَخْبَرْتَنِي بِحَالِكَ.. فَخَصَّ عَلَيْهَا قِسْمَهُ مَعَ ابْنِ جُدْعَانَ وَ مَا قَالَهُ وَ مَا وَعَدَهُ مِنَ الضِّيَابَةِ.

When she ^{as} saw him ^{saww}, she ^{as} said, 'May my ^{as} father and my ^{as} mother be (sacrificed) for you ^{saww}! What is the matter! ^{as} see you ^{saww} worried? Did anyone from the people of Makkah objected to you ^{saww}? He ^{saww} said: 'No'. She ^{as} said, 'By my ^{as} right upon you ^{saww}, only inform me ^{as} with your ^{saww} situation'. He ^{saww} narrated to her ^{as} the story with Ibn Juz'an and he ^{saww} had said to him and what he ^{saww} had promised to him, of the hospitality'.

فَقَالَتْ: يَا وَلَدِي! لَا تُضَيِّقْ صَدْرَكَ، سَجِي مُشَارَ حَمَلٍ يُغَوِّمُ لَكَ بِكُلِّ مَا تُرِيدُ، فَبَيَّنَا هُمَا فِي الْحَدِيثِ إِذْ دَخَلَ أَبُو طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ لِرُؤَيْبِهِ: نَيْمًا أَنْعَمًا؟ فَأَعْلَمْتُهُ بِذَلِكَ كُلِّهِ، وَبِمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِأَبِي جُدْعَانَ،

She^{as} said, 'O my^{as} son^{sawww}! Do not straiten your^{sawww} chest. There are (sufficient) provisions with me^{as} to stand for you with all what you^{sawww} want'. While they were in the discussion when Abu Talib^{as} entered. He^{as} said to his^{as} wife^{as}: 'Regarding what are you^{as} two discussing?' She^{as} let him^{as} know of that, all of it, and with what the Prophet^{sawww} had said to Ibn Juz'an.

فَصَعَتْهُ إِلَى صَدْرِهِ وَ قَبَّلَ مَا بَيْنَ عَيْنَيْهِ، وَ قَالَ: يَا وَلَدِي! بِاللَّهِ عَلَيْكَ لَا تُضَيِّقْ صَدْرَكَ مِنْ ذَلِكَ، وَ فِي نَهَارٍ غَدٍ أَتُومُ لَكَ بِمَجِيعِ مَا تَحْتَاجُ إِلَيْهِ إِنْ شَاءَ اللَّهُ تَعَالَى، وَ أَسْتَعِ وَيْلَعَةً فَتَحَدِّثُ بِهَا الرُّجَبَانُ فِي سَائِرِ الْبُلْدَانِ،

He^{as} hugged him^{sawww} to his^{as} chest and kissed what is between his^{sawww} eyes and said, 'O my^{as} son^{sawww}! By Allah^{azwj}, upon is not to straighten your^{sawww} chest from that, and during the day tomorrow, I^{as} shall stand for you^{sawww} with the entirety of what you^{sawww} are needy to, if Allah^{azwj} the Exalted so Desires, and I^{as} shall prepare such a feast the riders will discuss it in rest of the cities'.

وَ عَزَمَ عَلَى وَيْلَعَةٍ تَعْمُ سَائِرَ الْعَبَائِلِ، وَ قَصَدَ نَحْوَ أُخْيَيْهِ الْعَبَّاسِ لِيُعْطِرَ مِنْ مَالِهِ شَيْئًا يَضُمُّهُ إِلَى مَالِهِ، فَوَجَدَ بَنِي عَبْدِ الْمُطَّلِبِ فِي الطَّرِيقِ فَأَقْرَضُوهُ مِنَ الْجَمَالِ وَ الذَّهَبِ مَا يَكْفِيهِ، فَزَوَّجَ عَنِ الْقَصْدِ إِلَى أُخْيَيْهِ الْعَبَّاسِ، وَ أَثَرَ الشَّقِيفَةِ عِنْدَهُ،

And he^{as} determined upon the feast to prevail upon the rest of the tribes, and aimed to his^{as} brother al Abbas in order to borrow something from his wealth to add on to his^{as} own wealth. He^{as} found the clan of Abdul Muttalib^{asws} in the road, and they lent him^{sawww} with the camels and the gold what would suffice him^{sawww}. So, he^{as} returned from aiming to his^{as} brother Al Abbas (as there was no need anymore), and preferred the lightening from him.

فَبَلَغَ أَخَاهُ الْعَبَّاسَ ذَلِكَ فَظَلَمَ عَلَيْهِ رُغْرُهُ، فَأَقْبَلَ إِلَى أُخْيَيْهِ أَبِي طَالِبٍ وَ هُوَ مَعْتَمُومٌ كَثِيبٌ حَزِينٌ فَسَأَلَ عَنْهُ، فَقَالَ لَهُ أَبُو طَالِبٍ: مَا لِي أَرَاكَ حَزِينًا كَثِيبًا؟ قَالَ: يَا بَلْعِي أَنْكَ قَصَدْتَنِي فِي حَاجَةٍ ثُمَّ بَدَأَ لَكَ عَنْهَا فَرَجَعْتَ مِنَ الطَّرِيقِ، فَمَا هَذِهِ الْحَالُ؟

The news of that reached his^{as} brother Al Abbas, and his^{as} return was grievous upon him, so he went to his brother^{as} Abu Talib^{as} and he was gloomy, bleak, grieving. Abu Talib^{as} said to him: 'What is the matter I^{as} see you grieving, bleak?' He said, 'It reached me that you^{as} had aimed to me regarding a need, then there was a change of mind for you^{as} from it, but you^{as} returned from the road, so what is this situation?'

فَقَصَّ عَلَيْهِ الرِّصَّةَ .. إِلَى آخِرِهَا، فَقَالَ لَهُ الْعَبَّاسُ: الْأَمْرُ إِلَيْكَ، وَ إِنَّكَ لَمْ تَرَلْ أَعْدَاكَ لِكُلِّ مَكْرَمَةٍ وَ مَوْفِئًا لِكُلِّ نَائِبَةٍ، ثُمَّ جَلَسَ مِنْدُهُ سَاعَةً وَ قَدْ أَعَدَّ أَبُو طَالِبٍ نَيْمًا يَحْتَاجُ إِلَيْهِ مِنْ آلَةِ الْمَبْنَعِ وَ هَمِيرٍ ذَلِكَ، فَقَالَ لَهُ الْعَبَّاسُ: يَا أُخْيَ! لِي إِلَيْكَ حَاجَةٌ؟ فَقَالَ لَهُ أَبُو طَالِبٍ: هِيَ مَقْشَرِيَّةٌ، فَادْكُرْهَا،

He^{as} narrated the story to him, up to its end. Al Abbas said to him^{as}, 'The matter is up to you^{as}, and you^{as} have not ceased to be rightful of every honour and in charge of every delegation'. Then he sat in his^{as} presence for a while, and Abu Talib^{as} had taken regarding whatever he needed from the tools of cooking and other than that. Al Abbas said to him^{as}, 'O my brother^{as}! There is a need for me to you^{as}?'. Abu Talib^{as} said, 'It shall be fulfilled, so mention it'.

فَقَالَ الْعَبَّاسُ: أَتَسَمَعُ عَلَيْكَ بِحَقِّ الْبَيْتِ وَ شَيْبَةَ الْحَمْدِ إِلَّا مَا فَضَيْتُهَا، فَقَالَ: لَكَ ذَلِكَ وَ لَوْ سَأَلْتُ فِي النَّفْسِ وَ الْوَالِدِ، فَقَالَ: تَهَبُ لِي هَذِهِ الْعُكْرَمَةَ تُشْرَفُنِي بِهَا.

Al Abbas said, 'I swear upon you^{as} by the right of the house (Kabah), and Shayba Al Hamd (Abdul Muttalib^{asws}), only do not fulfil it'. He^{as} said: 'That is for you, and even if you were to ask regarding the self and the parent'. He said, 'Gift to me this honour to ennoble me with it'.

فَقَالَ: قَدْ أَجَبْتُكَ إِلَى ذَلِكَ مَعَ مَا أَسْتَعِدُّهُ أَنَا .. فَتَحَرَ الْعَبَّاسُ الْبُرُزَ وَ نَصَبَ الْكُفُورَ، وَ عَدَّدَ الْحُلَاوَاتِ، وَ شَوَى الْمَشْوِيَّ، وَ أَكْفَرَ مِنَ الرِّزْدِ فَوْقَ مَا يُرَادُ، وَ نَادَى سَائِرَ النَّاسِ، فَاجْتَمَعَ أَهْلُ مَكَّةَ وَ مَبْلُوثُ قُرَيْشٍ وَ سَائِرَ الْعَرَبِ عَلَى اشْتِغَالِهِمْ بِمُهْرَمُونَ مِنْ كُلِّ مَكَانٍ حَتَّى كَانَتْهُ عِيدُ اللَّهِ الْأَكْبَرِ.

He^{as} said: 'I^{as} have answered you to that along with what I^{as} have prepared'. Al Abbas slaughtered the camels and installed the pots, and made the sweets, and grilled the grills, and added on to the provisions above what was required, and called out to rest of the people. The people of Makkah gathered, and bellies of Quraysh and rest of the Arabs upon interchange of its layers rushing from every place until it was as if it was the great Eid of Allah^{azwj}.

وَ نَصَبَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَنْصَبًا عَالِيًا، وَ زَيَّنَهُ بِالذُّرِّ وَ الْيَاثُورِ وَ النَّيَابِ الْفَاخِرَةِ، وَ بَقِيَ النَّاسُ مِنْ حُسْنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ وَقَارِهِ وَ عَظَمَتِهِ وَ كَمَالِهِ مُتَعَجِّبِينَ، وَ ضَوْؤُهُ يَدُلُّ نُورَ الشَّمْسِ، وَ تَفَرَّقَ النَّاسُ مَسْرُورِينَ وَ قَدْ أَشْعَرُوا فِي الْكُطْبِ وَ الْأَشْعَارِ وَ مَلَحَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ عَشِيرَتِهِ عَلَى حُسْنِ ضِيَائِهِمْ.

A high place was installed for the Prophet^{sawww}, and he^{sawww} was adorned with the jewels, and the pride-worthy clothes, and the people remained bewildered from the beauty of the Prophet^{sawww}, and his^{sawww} dignity, and his^{as} perfection, and his^{sawww} illumination was above the light of the sun, and the people separated delighted, and they had taken in the sermons and the poems and praise of the Prophet^{sawww} and his^{sawww} clan upon the excellence of his^{sawww} hospitality.

فَلَمَّا بَلَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَشُدَّهُ وَ تَزَوَّجَ خَدِيجَةَ وَ أَوْحَى اللَّهُ إِلَيْهِ وَ نَبَأَهُ وَ أَرْسَلَهُ إِلَى سَائِرِ الْعَرَبِ وَ الْعَجَمِ، وَ أَظْهَرَهُ عَلَى الْمُشْرِكِينَ، وَ فَتَحَ مَكَّةَ وَ دَخَلَهَا مُرَبِّدًا مُنْصَوِّرًا، وَ قِيلَ مِنْ قِبَلِهِ، وَ بَقِيَ مَنْ بَقِيَ، أَوْحَى اللَّهُ إِلَيْهِ:

When the Prophet^{sawww} reached his^{sawww} strength (adulthood) and married Khadeeja^{asws}, and Allah^{azwj} Revealed to him^{sawww} and Gave him^{sawww} news and Sent him^{sawww} to rest of the Arabs and non-Arabs, and Made him^{sawww} prevail over the Polytheists, and he^{sawww} conquered Makkah and entered it supported, victorious, and the ones killed were killed, and the one who rebelled had rebelled, Allah^{azwj} Revealed to him^{sawww}:

يَا مُحَمَّدُ! إِنَّ حَمَلَكَ النَّبَاسُ لَمْ يَكُنْ بِأَبِيكَ سَابِقَةً وَ جَيْلٌ مُتَعَدِّمٌ، وَ هُوَ مَا أَتَقَى عَلَيْكَ فِي وَ لِيَمَّةَ حَبِيدِ اللَّهِ بْنِ خُدَّعَانَ، وَ هُوَ سِتُونَ أَلْفَ دِينَارٍ مَعَ مَا لَهُ عَلَيْكَ فِي سَائِرِ الْأَرْزَانِ، وَ فِي نَفْسِهِ شَهْوَةٌ مِنْ سُوقِ حُكَاظِ، فَانْتَهَتْ إِيَّاهُ فِي مُدَّةِ سَبْعِينَ وَ لَوْلِيَدِهِ بَعْدَ وَفَاتِهِ.

"O Muhammad^{sawww}! Your^{sawww} uncle Al Abbas has a preceding hand (favour) upon you^{sawww} and a beautiful preceded, and it is what he had spent upon you^{sawww} during the feast of Abdullah Bin Juz'an, and these were sixty thousand Dinars, along with what is for him upon

you^{sawww}—during the rest of the times, and in his self is a desire from Okaz market, so give him to him during the term of his life, and to his sons after his death!”

فَأَعْرَضَهُ ذَلِكَ، ثُمَّ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: أَلَا لَعْنَةُ اللَّهِ عَلَى مَنْ عَارَضَ عَمِّي فِي سُوقِ حُكَاظِ وَ تَارَعَهُ فِيهِ، وَ مَنْ أَخَذَهُ مِنْهُ فَأَنَا بَرِيٌّ مِنْهُ وَ عَلَيْهِ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ،

He^{sawww}—gave him that, then he^{sawww}—said: ‘Indeed! The Curse of Allah^{azwj}—is upon the one disagrees to my^{sawww}—uncle in the market of Okaz and contends in it, and the one who takes it from him, so I^{sawww}—am disavowed from him and upon him is the Curse of Allah^{azwj}—and the Angels and the people altogether’.

فَلَمْ يَكْتَرِثْ هُمُورٌ بِذَلِكَ وَ حَسَدَ الْعَبَّاسِ عَلَى دَمْعِ سُوقِ حُكَاظِ، وَ حَسَبَهُ مِنْهُ، وَ لَمْ يَزَلِ الْعَبَّاسُ مُنْظَلَمًا إِلَى حِينِ وَفَاتِهِ.

Umar did not care with that and envied Al Abbas upon entering the market of Okaz, and usurped it from him, and Al Abbas did not cease to be oppressed up to when he died”.

وَ مِنْهَا: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ كَانَ جَالِسًا فِي مَسْجِدِهِ يَوْمًا وَ حَوْلَهُ جَمَاعَةٌ مِنَ الصَّحَابَةِ إِذْ دَخَلَ عَلَيْهِ عُمَةُ الْعَبَّاسُ وَ كَانَ رَجُلًا صَبِيحًا حَسَنًا خَلُوَ الشَّمَائِلَ نَلَقًا رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَامَ إِلَيْهِ وَ اسْتَعْبَلَهُ وَ قَبَّلَ مَا بَيْنَ عَيْنَيْهِ وَ رَسَبَ بِهِ وَ أَجْلَسَهُ إِلَى جَانِبِهِ.

And from it—The Prophet^{sawww}—was seated in his^{sawww}—Masjid one day—and around him^{sawww}—was a group of the companions—when Al Abbas entered, and he was a man on excellent accompaniment, of a sweet nature. When the Prophet^{sawww}—saw him, stood to him and welcomed him and kissed what is between in his eyes, and was compassionate with him in and seated him his^{sawww}—side.

فَأَقْبَضَ الْعَبَّاسُ أُتَيْتَانِي فِي مَدِينَةِ (ص)، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: حَزَاكَ اللَّهُ يَا عَمَّ خَيْرًا وَ مَكَانَاتِكَ عَلَى اللَّهِ تَعَالَى.

Al Abbas prosed some couplets in his^{sawww}—praise. The Prophet^{sawww}—said: ‘May Allah^{azwj}—Recompense you^{sawww}—goodly, and your Reward is upon Allah^{azwj}—the Exalted’.

ثُمَّ قَالَ: مَعَاشِرَ النَّاسِ! احْفَظُونِي فِي عَمِّي الْعَبَّاسِ وَ انصُرُوهُ وَ لَا تُخَدُّوهُ.

Then he^{sawww}—said: ‘Community of people! Preserve me^{sawww}—regarding my^{sawww}—uncle Al Abbas and help him and do not abandon him’.

ثُمَّ قَالَ: يَا عَمَّ! اطْلُبْ مِنِّي شَيْئًا أُعْطِكَ بِهِ عَلَى سَبِيلِ الْمُدِيَّةِ. فَقَالَ: يَا ابْنَ أُنَيْ! أُرِيدُ مِنَ الشَّامِ الْمَلْعَبَ، وَ مِنَ الْعِرَاقِ الْحِيرَةَ، وَ مِنَ هَجَرَ الطُّغَاءَ، وَ كَانَتْ هَذِهِ الْمَوَاضِعُ كَثِيرَةَ الْعِمَارَةِ.

Then he^{sawww}—said: ‘O uncle! Request something from me^{sawww}—, I^{sawww}—shall present it to you upon the way of the gift’. He said, ‘O son^{sawww}—of my brother^{as}! I want Al Mal’ab from Syria, and Al Hira from Al Iraq, and Al Khatt from Hajar’, and these places were with a lot of buildings.

فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: سُبَّأٌ وَكِرَامَةٌ، ثُمَّ دَعَا عَلِيًّا عَلَيْهِ السَّلَامُ، فَقَالَ: اكْتُبْ لِعَمَّكَ النَّبَّاسِ هَذِهِ الْمَوَاضِعَ، فَاكْتُبْ لَهُ أَمِيرَ الْمُؤْمِنِينَ كِتَابًا بِدَلِيلِكَ، وَ أَمَلَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ أَشْهَدَ الْجَمَاعَةُ الْمُنَافِرِينَ، وَ سَمِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِخَاتَمِهِ وَ قَالَ: يَا عَمُّ! إِنَّ يَفْتَحَ اللَّهُ تَعَالَى هَذِهِ الْمَوَاضِعَ فَهِيَ لَكَ هِبَةٌ مِنَ اللَّهِ تَعَالَى وَ رَسُولِهِ، وَ إِنْ فُتِحَتْ بَعْدَ مَوْتِي فَيَأْتِي أَوْسَى الَّذِي يُنْظَرُ بَعْدِي فِي الْأُمَّةِ بِسَلِيمٍ هَذِهِ الْمَوَاضِعَ إِلَيْكَ.

The Prophet^{sawww} said to him: 'Love and prestige'. Then he^{sawww} called Ali^{asws} and said: 'Write these places to be for your^{asws} uncle'. Amir Al Momineen^{asws} wrote a deed for him with that, and Rasool Allah^{sawww} dictated, and a group of the ones present witnessed it, and the Prophet^{sawww} sealed it with his^{sawww} ring (seal) and said: 'O uncle! If Allah^{azwj} the Exalted Conquests these places, then these are for you as a gift from Allah^{azwj} the Exalted and His^{azwj} Rasool^{sawww}, and if these are conquered after my^{sawww} passing away, then I^{sawww} bequeath it to the one who will shall be incharge after me^{sawww} regarding the community, to submit these places to you'.

ثُمَّ قَالَ: مَعَاهِرَ الْمُسْلِمِينَ! إِنَّ هَذِهِ الْمَوَاضِعَ الْمَذْكُورَةَ لِعَمِّي النَّبَّاسِ، فَعَلَى مَنْ يَغَيِّرُ عَلَيْهِ أَوْ يُبَدِّلُهُ أَوْ يَمْنَعُهُ أَوْ يَطْلُبُهُ لَعْنَةُ اللَّهِ وَ لَعْنَةُ الْمَلَائِكَةِ.

Then he^{sawww} said: 'Community of Muslims! These mentioned places are for my^{sawww} uncle Al Abbas, so the one who changes upon it, or replaces it, or prevents it, of oppresses him of it, upon him is the Curse of Allah^{azwj} and curse of the cursing ones'.

ثُمَّ تَأَوَّلَهُ الْكِتَابَ، فَلَمَّا وُجِّي عُمرُ وَ فُتِحَ هَذِهِ الْمَوَاضِعَ الْمَذْكُورَةَ أَقْبَلَ عَلَيْهِ النَّبَّاسُ بِالْكِتَابِ، فَلَمَّا نَظَرَ فِيهِ دَعَا رَجُلًا مِنْ أَهْلِ الشَّامِ وَ سَأَلَهُ عَنِ الْمَلْعَبِ، فَقَالَ: يَرِيدُ ارْتِفَاعًا عَلَى عِشْرِينَ أَلْفَ دِرْهَمٍ، ثُمَّ سَأَلَ عَنِ الْأُخْرَى، فَذَكَرَ لَهُ أَنَّ ارْتِفَاعَهُمَا ثَمَرُومٌ بِمِثْلِ كَثِيرٍ.

The he^{sawww} gave him the letter (of deed). When Umar became ruler and these mentioned places were conquered, Al Abbas came to him with the letter. When he looked into it, he called a man from the people of Syria and asked him about Al Mal'ab. He said, 'Its value is upon twenty thousand Dirhams'. Then he asked about the other, and it was mentioned to him that their values would be established by a lot of wealth.

فَقَالَ: يَا أَبَا الْفَضْلِ! إِنَّ هَذَا الْمَالُ كَثِيرٌ لَا يَجُوزُ لَكَ أَخْذُهُ مِنْ دُونِ الْمُسْلِمِينَ. فَقَالَ النَّبَّاسُ: هَذَا كِتَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَشْهَدُ لِي بِدَلِيلِكَ قَلِيلًا كَثِيرًا أَوْ كَثِيرًا، فَقَالَ عُمرُ: وَ اللَّهُ إِنْ كُنْتُ شِمَارِي الْمُسْلِمِينَ فِي ذَلِكَ وَ إِلَّا فَارَمَحَ مِنْ حَيْثُ أَتَيْتُ.

He said, 'O Abu Al Fazl! This is a lot of wealth. It is not allowed for you to take if from besides the (rest of the) Muslims'. Al Abbas said, 'This is a letter (of deed) of Rasool Allah^{sawww} that was witnessed for me by the few and the lot'. Umar said, 'By Allah^{azwj}! Either you equate it with the Muslims in that or else return from where you have come'.

فَصَرَخَ بَيْنَهُمَا كَلَامٌ كَثِيرٌ غَلِيظٌ، فَغَضِبَ عُمرُ وَ كَانَ صَرِيحَ الْغَضَبِ فَأَخَذَ الْكِتَابَ مِنَ النَّبَّاسِ وَ مَرَّتَهُ وَ تَفَلَّ فِيهِ وَ رَمَى بِهِ فِي وَجْهِ النَّبَّاسِ، وَ قَالَ: وَ اللَّهُ! لَوْ طَلَبْتُ مِنْهُ حَبَّةً وَاحِدَةً مَا أُعْرِيَتْكَ.

A lot of harsh talk flowed between the two, and Umar was angered — and he used to be quick to anger, he grabbed the letter from Al Abbas and tore it and spat in it, and threw it in the face of Al Abbas and said, 'By Allah^{azwj}! Even if you were to demand one seed from it, I will not give it to you!'

فَأَخَذَ الْعَبَّاسُ بَيِّنَةَ الْكِتَابِ وَ حَادَ إِلَى مَنْزِلِهِ حَزِيناً بَاكِئاً شَاكِئاً إِلَى اللَّهِ تَعَالَى وَ إِلَى رَسُولِهِ، فَصَاحَ الْعَبَّاسُ بِالْمُهَاجِرِينَ وَ الْأَنْصَارِ، فَعَضِبُوا لِذَلِكَ وَ قَالُوا: يَا هُمُرُ! تَخْرُقُ كِتَابَ رَسُولِ اللَّهِ وَ تُثَلِّي بِهِ فِي الْأَرْضِ، هَذَا شَيْءٌ لَا نَصْبُ عَلَيْهِ.

Al Abbas took and remainder of the letter and returned to his house grieving, crying, complaining to Allah^{azwj} the Exalted and to His^{azwj} Rasool^{sawww}. Al Abbas shouted at the Emigrants and the Helpers and they were angered to that and said, 'O Umar! You tore a letter of Rasool Allah^{sawww} and threw in in the ground? This is something we cannot be patient upon'.

صَافَ هُمُرٌ أَنْ يَنْصَحَ عَلَيْهِ الْأُمْرَ، فَقَالَ: قُومُوا بِنَا إِلَى الْعَبَّاسِ نَشْفِئْهُ وَ نُنْفَعُ عَنْهُ مَا يُسَلِّمُهُ، فَتَهَيَّأُوا بِأَجْمَعِهِمْ إِلَى دَارِ الْعَبَّاسِ فَوَجَدُوهُ سَوْعِيكاً لِيَسِدَّةٍ مَا لَفَهُ مِنَ الْعَيْنِ وَ الْأَلَمِ وَ الظَّلْمِ.

Umar feared the command would be ruptured with him, so he said, 'Arise with us to go to Al Abbas to please him and deal with him with what would reconcile him'. They got up in their entirety to the house of Al Abbas and they found him with fever due to the severity of what he had faced from the strife, and the pain, and the injustice.

فَقَالَ: مَنْ فِي الْعِدَاةِ عَائِدُهُ إِنْ شَاءَ اللَّهُ تَعَالَى وَ مُعْتَادُونَ إِلَيْهِ مِنْ نَعْلَانَا، فَصَعْنِي عَدُوً وَ بَعْدَ عَدُوٍّ وَ لَمْ يَعُدْ إِلَيْهِ وَ لَا اعْتَدَرَ مِنْهُ، ثُمَّ تَرَكَ الْأَمْوَالَ عَلَى الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ بَقِيَ كَذَلِكَ إِلَى أَنْ مَاتَ.

He said, 'We shall return to him in the morning, if Allah^{azwj} the Exalted so Desires, and offer excuses to him from our deed'. The next day passed, and the day after, and he did not return to him, nor offered any excuses from it. The wealth was distributed upon the Emigrants and the Helpers, and it remained like that until he died'.

وَ مِنْهَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ نَعَى الْحَكَمَ بْنَ الْعَاصِ حَمَّ حُثَمَانَ عَنِ الْمَدِينَةِ، وَ طَرَدَهُ عَنْ حِوَارِهِ فَكَلَّمَ يَزْلُ طَرِيداً مِنَ الْمَدِينَةِ وَ مَعَهُ ابْنُهُ مَرْوَانَ أَيْتَامَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ أَيَّامَ أَبِي بَكْرٍ وَ أَيَّامَ هُمُرٍ يُسَمَّى: طَرِيدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، حَتَّى اسْتَوَى حُثَمَانُ قَرْدُهُ إِلَى الْمَدِينَةِ وَ آوَاهُ، وَ سَجَّلَ ابْنَهُ مَرْوَانَ كَاتِبَهُ وَ صَاحِبَ تَدْيِيرِهِ فِي دَارِهِ.

And from it is that Rasool Allah^{sawww} exiled Al Hakam Bin Al Aas, uncle of Usman, from Al Medina, and exiled him from its vicinity. He did not cease to be in exile from Al Medina, and with him was Marwan, for the days of Rasool Allah^{sawww}, and days of Abu Bakr, and days of Umar. He was named as 'Exiled one of Rasool Allah^{sawww}, until Usman ruled, and he returned him to Al Medina and sheltered him, and made his son Marwan to be his scribe, and in charge of the management in his house'.²⁴²

وَ قَدْ رَوَاهُ جَمِيعاً أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: الْحَقُّ مَعَ عَمَّارٍ يَدُورُ مَعَهُ حَيْثُمَا دَارَ.

And they have all reported that the Prophet^{sawww} said: 'The truth is with Ammar, circulating with him wherever he circulates'.²⁴³

وَ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِذَا اذْتَمَقَ النَّاسُ جَمِيعاً وَ شَعَلَا فَانظُرُوا الْبُرْقَةَ الَّتِي فِيهَا عَمَّارٌ فَاتَّبِعُوهُ، فَإِنَّهُ يَدُورُ الْحَقُّ مَعَهُ حَيْثُمَا دَارَ.

²⁴² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164 Note 9

²⁴³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164 Note 10

And he^{saww} said: 'When the people separate right and left, then look at the sect in which is Ammar, and follow it, for the truth circulates with him wherever he may circulate'.²¹⁴

وَمِنْهَا: مَا فَعَلَ بِأَبِي ذَرٍّ حِينَ نَفَاهُ عَنِ الْمَدِينَةِ إِلَى الرَّبَذَةِ، مَعَ إِجْمَاعِ الْأُمَّةِ فِي الرَّوَايَةِ

And from it is what he (Usman) had done with Abu Zarr^{ra} when he exiled him^{ra} from Al-Medina to Al-Rabza, along with the consensure of the community regarding the report.

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: مَا أَقَلَّتِ الْعَبْرَاءُ وَ لَا أَطَلَّتِ الْحَضْرَاءُ عَلَى ذِي لَهَجَةٍ أُصْدَقَ مِنْ أَبِي ذَرٍّ.

Rasool-Allah^{saww} said: 'Neither has the dust (ground) carried, nor has the greenery (of the sky) shaded upon one with a tone more truthful than Abu Zarr^{ra}'.

وَرَوَوْا أَنَّهُ قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَيَّ أَنَّهُ يُحِبُّ أَنْزِعَةً مِنْ أَصْحَابِي وَ أَمْرِي بِحُجَّتِهِمْ، فَقِيلَ: مَنْ هُمْ يَا رَسُولَ اللَّهِ (ص)؟. قَالَ: عَلِيٌّ سَيِّدُهُمْ، وَ سَلْمَانَ، وَ الْمِقْدَادَ، وَ أَبُو ذَرٍّ.

And it is reported that he^{saww} said: 'Allah^{azwj} Mighty and Majestic Revealed to me^{saww} to love four of my^{saww} companions and Commanded me^{saww} with loving them'. It was said, 'Who are they, O Rasool-Allah^{saww}?'. He^{saww} said: 'Ali^{asws} is their chief, and Salman^{ra}, and Al-Miqdad, and Abu Zarr^{ra}'.²¹⁵

وَمِنْهَا: أَنَّ عُبَيْدَ اللَّهِ بْنَ عُمَرَ بْنِ الْخَطَّابِ لَمَّا ضَرَبَ أَبُو لَوْلُؤَةَ عُمَرَ الضَّرْبَةَ الَّتِي مَاتَ فِيهَا سَمِعَ ابْنُ عُمَرَ قَوْمًا يَقُولُونَ: قَتَلَ الْعِلْجُ أَمِيرَ الْمُؤْمِنِينَ، فَقَدَّرَ أَنَّهُمْ يَعْثُونَ الْهُرْمُزَانَ - رَيْسَ فَارِسَ - وَ كَانَ قَدْ أَسْلَمَ عَلَى يَدِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ ثُمَّ أَعْتَقَهُ مِنْ قِسْمَتِهِ مِنَ الْقَيْءِ،

And from it is that when Ubeydullah Bin Umar Bin Al-Khattab, when Abu Lulu struck Umar with the strike in which he died, Ibn Umar heard a group saying, 'The atheist has killed commander of the faithful'. They were meaning Al-Hurmuzan, head of Persia, and he had become a Muslim upon the hand of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, then freed him from his^{asws} portion from the war booty.

فَبَادَرَ إِلَيْهِ عُبَيْدُ اللَّهِ بْنُ عُمَرَ فَقَتَلَهُ قَبْلَ أَنْ يَمُوتَ أَبُوهُ، فَقِيلَ لِعُمَرَ: إِنَّ عُبَيْدَ اللَّهِ بْنَ عُمَرَ قَدْ قَتَلَ الْهُرْمُزَانَ، فَقَالَ: أَخْطَأُ، فَإِنَّ الَّذِي ضَرَبَنِي أَبُو لَوْلُؤَةَ، وَ مَا كَانَ لِلْهُرْمُزَانَ فِي أَمْرِي صُنْعٌ، وَ إِنِّي عَشِثُ احْتَجْتُ أَنْ أُفِيدَهُ بِهِ، فَإِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ لَا يَقْبَلُ مِنَّا الدِّيَةَ، وَ هُوَ مَوْلَاهُ،

Ubeydullah Bin Umar rushed to him and killed him before his father died. It was said to Umar, 'Ubeydullah Bin Umar has killed Al-Hurmuzan!' He said, 'A mistake! The one who struck me was Abu Lulu, and there was no making for Hurmuzan regarding my matter, and if I were to live, I shall argue to tie him with it, but Ali^{asws} Bin Abu Talib^{asws} will not accept any wergild from us, and he^{asws} is his guardian'.

فَمَاتَ عُمَرُ وَ اسْتَوْلَى عُنْمَانُ عَلَى النَّاسِ بَعْدَهُ، فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ لِعُنْمَانَ: إِنَّ عُبَيْدَ اللَّهِ بْنَ عُمَرَ قَتَلَ مَوْلَايَ الْهُرْمُزَانَ بَعِيرِ حَقٍّ، وَ أَنَا وَلِيُّهُ وَ الطَّلِبُ بِدَمِهِ، سَلَّمَهُ إِلَيَّ لِأُفِيدَهُ بِهِ؟.

²¹⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164 Note 11

²¹⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164 Note 12

Umar died and Usman ruled over the people after him. Ali^{asws} said to Usman, 'Ubeydullah Bin Umar has killed my^{asws} friend Al-Hurmuzan without right, and I^{asws} am his guardian and the demander of his blood. Will you submit it to me or shall I^{asws} bind him with it?'

فَقَالَ عُثْمَانُ: بِالْأَمْسِ قُتِلَ عُمَرُ وَ أَنَا أَقْتُلُ ابْنَهُ أُورِدُ عَلَى آلِ عُمَرَ مَا لَا قِيَامَ لَهُمْ بِهِ، فَأَمْتَنَعَ مِنْ تَسْلِيمِهِ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ شَفَقَةً مِنْهُ - بِرُغْمِهِ - عَلَى آلِ عُمَرَ،

Usman said, 'Yesterday Umar was killed, and I should kill his son (today)? It shall come upon the family of Umar what there will not be any straightening with it'. He refused to submit it to Ali^{asws}, out of compassion from him, his^{asws} claim upon the family of Umar.

فَلَمَّا رَجَعَ الْأَمْرُ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ هَرَبَ مِنْهُ عُثَيْدُ اللَّهِ بِنُ عُمَرَ إِلَى الشَّامِ فَصَارَ مَعَ مُعَاوِيَةَ، وَ حَضَرَ يَوْمَ صِفِّينَ مَعَ مُعَاوِيَةَ مُحَارِباً لِأَمِيرِ الْمُؤْمِنِينَ فَقُتِلَ فِي مَعْرَكَةِ الْحَرْبِ وَ وُجِدَ مُتَقَلِّدًا السِّيفَيْنِ يَوْمَئِذٍ.

When the command returned to Ali^{asws}, Ubeydullah Bin Umar fled from him^{asws} to Syria, and came to be with Muawiya, and he was present on the day of Siffeen with Muawiya, at war to Amir Al-Momineen^{asws}. He was killed in a battle of the war, and was found collared with the two swords on that day".²¹⁶

165- و قال أبو الصلاح رحمه الله في تقريب المعارف: ثم ذكر ما مرّ من تظلماته و شكاياته صلوات الله عليه. ثُمَّ قَالَ: وَ مِنْهُ مَا رُوِيَ عَنِ الْأَصْنَعِ بْنِ نُبَاتَةَ وَ رُشَيْدِ الْمُحَرَّرِيِّ وَ أَبِي كُدَيْبَةَ الْأَسَدِيِّ [كَذَا] وَ غَيْرِهِمْ مِنْ أَصْحَابِ عَلِيٍّ عَلَيْهِ السَّلَامُ بِأَسَانِيدٍ مُخْتَلِفَةٍ - قَالُوا: كُنَّا جُلُوسًا فِي الْمَسْجِدِ إِذْ خَرَجَ عَلَيْنَا أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مِنَ الْبَابِ الصَّغِيرِ يَهْوِي بِيَدِهِ عَنْ يَمِينِهِ يَقُولُ: أَمَا تَرَوْنَ مَا أَرَى؟! فُلْنَا: يَا أَمِيرَ الْمُؤْمِنِينَ! وَ مَا الَّذِي تَرَى؟. قَالَ: أَرَى [أَبَا زُرَيْقٍ] فِي سَدَفِ النَّارِ يُبْشِرُ إِلَيَّ بِيَدِهِ يَقُولُ: اسْتَعْفِرْ لِي، لَا عَمَرَ اللَّهُ لَهُ،

And Abu Al Salah said in (the book) 'Taqreeb Al Ma'arifi' - Then he mentioned what passed from his^{asws} being oppressed, and his^{asws} complaints. Then he said, 'And from it was is reported from Al Sabagh Bin Nubara and Rysheyd Al Hajari, and Abu Kudeyba Al Asady, and others,

'From the companions of Ali^{asws} by various chains, they said, 'We were seated in the Masjid, then Amir Al-Momineen^{asws} came out from the small door gesturing by his^{asws} on his^{asws} right saying: 'Can you not see what I^{asws} am seeing?!' We said, 'O Amir Al-Momineen^{asws}! And what is that which you^{asws} see?' He^{asws} said: 'I^{asws} see Abu Zureyq (Umar) in the darkness of the Fire gesturing to me^{asws} by his hand saying, 'Seek Forgiveness for me, may Allah^{azwj} Forgive you^{asws}!'

وَ زَادَ أَبُو كُدَيْبَةَ [كَذَا]: إِنَّ اللَّهَ لَا يَرْضَى عَنْهُمَا حَتَّى يُرْضِيََايَا، وَ ائْتَمَّ اللَّهُ لَا يُرْضِيََايَا أَبَدًا.

And Abu Kudeyba has increase: 'Allah^{azwj} is not Pleased from them both until they please me^{asws}, and I^{asws} swear by Allah^{azwj}, they will never (be able to) please me^{asws}''.

وَ سُئِلَ عَنِ السَّدَفِ؟ فَقَالَ: الْوَهْدَةُ الْعَظِيمَةُ.

²¹⁶ Bihar Al Anwaar - V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 164 Note 13

And he^{asws} was asked about the 'darkness', so he^{asws} said: 'The great abyss'.²¹⁷

قَالَ: وَ رَوَّوَا عَنِ الْحَارِثِ الْأَعْوَرِ، قَالَ: دَخَلْتُ عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ- فِي بَعْضِ اللَّيْلِ-، فَقَالَ لِي: مَا جَاءَ بِكَ فِي هَذِهِ السَّاعَةِ؟. قُلْتُ: حُبُّكَ يَا أَمِيرَ الْمُؤْمِنِينَ. قَالَ: اللَّهُ...؟. قُلْتُ: اللَّهُ.

He said, 'And it is reported from Al Haris Al Awr who said,

'I entered to see Ali^{asws} in one of the nights. He^{asws} said to me: 'What have you come at this time for?' I said, 'Your^{asws} love, O Amir Al-Momineen^{asws}'. He^{asws} said: 'Allah^{azwj}?'. I said, 'Allah^{azwj}'.

قَالَ: أ لَا أُحَدِّثُكَ بِأَشَدِّ النَّاسِ عِدَاوَةً لَنَا وَ أَشَدَّهُمْ عِدَاوَةً لِمَنْ أَحَبَّنَا؟. قُلْتُ: بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ، أَمَا وَ اللَّهُ لَقَدْ ظَنَنْتُ ظَنًّا. قَالَ: هَاتِ ظَنَّنَكَ. قُلْتُ: [فُلَانٌ وَ فُلَانٌ].

He^{asws} said: 'Shall I^{asws} narrate to you with the severest of the people in enmity towards us^{asws}, and the severest of them in enmity to ones who love us^{asws}?'. I said, 'Yes, O Amir Al-Momineen^{asws}, but by Allah^{azwj}, I have been thinking a thought'. He^{asws} said: 'Give me^{asws} your thought'. I said, 'So and so (Abu Bakr), and so and so (Umar)'.²¹⁸

قَالَ: اذْنُ مِيٍّ يَا أَعْوَرُ، فَدَنَوْتُ مِنْهُ، فَقَالَ: ابْرَأْ مِنْهُمَا .. بَرِيءٌ اللَّهُ مِنْهُمَا.

He^{asws} said: 'Come nearer, O Awr!' I went near him^{asws}. He^{asws} said: 'Disavow from them both, Allah^{azwj} is Disavowed from them''.

وَ فِي رِوَايَةٍ أُخْرَى: إِنِّي لَأَتُوهَمُ تَوْهَمًا فَأُكْرَهُ أَنْ أُرْمَى بِهِ بَرِينًا، [فُلَانٌ وَ فُلَانٌ].

And in another report: 'I^{asws} have imagined an imagination, and I^{asws} dislike it to be accused by it disavowing from so and so (Abu Bakr), and so and so (Umar)'.²¹⁸

قَالَ: إِي وَ الَّذِي فَتَقَّ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِنَّهُمَا هُمَا ظَلَمَانِي حَقِّي وَ نَعَصَانِي رِيقِي وَ حَسَدَانِي وَ آذْيَانِي، وَ إِنَّهُ لَيُؤَدِّي أَهْلَ النَّارِ صَجِيحُهُمَا وَ رَفْعُ أَصْوَاتِهِمَا وَ تَغْيِيرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِثَامَهُمَا.

He^{asws} said: 'Yes, by the One^{azwj} Who Split the seed and Formed the person! They have both oppressed me^{asws} of my^{asws} rights, and reduced my^{asws} position, and envied me^{asws} and hurt me^{asws}, and their companionship would be harming the inhabitants of the Fire, and their voices would be raised, and Rasool-Allah^{saww} had faulted both of them'.²¹⁸

قَالَ: وَ رَوَّوَا عَنْ عُمَارَةَ، قَالَ: كُنْتُ جَالِسًا عِنْدَ أَمِيرِ الْمُؤْمِنِينَ (ع) وَ هُوَ فِي مِئْمَنَةِ مَسْجِدِ الْكُوفَةِ وَ عِنْدَهُ النَّاسُ، إِذْ أَقْبَلَ رَجُلًا فَسَلَّمَ عَلَيْهِ ثُمَّ قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! وَ اللَّهُ لِي لَأُحِبُّكَ.

He said, 'And it is reported from Umarah, 'I was seated in the presence of Amir Al-Momineen^{asws}, and he^{asws} was in the right of Masjid Al-Kufa and the people were with

²¹⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165

²¹⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 1

him^{asws}, when a man came and greeted unto him^{asws}, then said, 'O Amir Al Momineen^{asws}! By Allah^{azwj}, I love you^{asws}.'

فَقَالَ: لَكِنِّي وَاللَّهِ مَا أَحْبَبْتُكَ، كَيْفَ حُبُّكَ لِأَبِي بَكْرٍ وَعُمَرَ؟. فَقَالَ: وَاللَّهِ إِنِّي لِأَحِبُّهُمَا حُبًّا شَدِيدًا. قَالَ: كَيْفَ حُبُّكَ لِعُثْمَانَ؟. قَالَ: قَدْ رَسَخَ حُبُّهُ فِي السُّوَيْدَاءِ مِنْ قَلْبِي. فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: أَنَا أَبُو الْحَسَنِ ... الْحَدِيثُ.

He^{asws} said: 'But, by Allah^{azwj}, I^{asws} do not love you. How is your love for Abu Bakr and Umar?' He said, 'By Allah^{azwj}! I love them both with intense love'. He^{asws} said: 'How is your love for Usman?' He said, 'His love is firmly rooted in the darkness of my heart'. Ali^{asws} said: 'I^{asws} am Abu Al Hassan^{asws}, . . . the Hadeeth'.²¹⁹

قَالَ: وَرَوَّاهُ عَنْ سُفْيَانَ، عَنْ فَضَيْلِ بْنِ الرَّبِيعِ، عَنْ نَقِيْعٍ، عَنْ أَبِي كُدَيْبَةَ الْأَزْدِيِّ، قَالَ: قَامَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَسَأَلَهُ عَنْ قَوْلِ اللَّهِ تَعَالَى: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ فِيمَنْ نَزَلَتْ؟.

He said, 'And it is reported from Sufyan, from Fuzeyl Bin Al Zubeyr, from Naqie, from Abu Kudeyba Al Azady who said,

'A man stood up to Amir Al-Momineen^{asws} and asked him^{asws} about Words of the Exalted: **O you those who believe! Do not precede in front of Allah and His Rasool, and fear Allah, [49:1]**, 'Regarding who was it Revealed?'

فَقَالَ: مَا تُرِيدُ؟ أَمْ تُرِيدُ أَنْ تُعْرِي بَيْنَ النَّاسِ؟. قَالَ: لَا يَا أَمِيرَ الْمُؤْمِنِينَ، وَ لَكِنْ أُحِبُّ أَنْ أَعْلَمَ. قَالَ: اجْلِسْ، فَجَلَسَ، فَقَالَ: أَكْتُبُ عَامِرًا أَكْتُبُ مَعْمَرًا أَكْتُبُ عُمَرَ أَكْتُبُ عَمَّارًا أَكْتُبُ مُعْتَمِرًا .. فِي أَحَدِ الْخَمْسَةِ نَزَلَتْ.

He^{asws} said: 'What do you want? Do you want the people to be tempted by me^{asws}?' He said, 'No, Amir Al-Momineen^{asws}! But I would love to know'. He^{asws} said, 'Be seated'. I sat down. He^{asws} said: 'Write, 'Aamir', write, 'Ma'mar', write 'Umar', write 'Ammar', write 'Mo'tamir' – it was Revealed regarding one of the five'.

قَالَ سُفْيَانُ: قُلْتُ لِفَضَيْلٍ: أَمْ تَرَاهُ عُمَرَ؟. قَالَ: فَمَنْ هُوَ عَزِيرُهُ.

Sufyan said, 'I said to Fuzeyl, 'Do you think it is Umar?' He said, 'So who is it apart from him?'²²⁰

قَالَ: وَرَوَّاهُ عَنِ الْمُنْذِرِ الثَّوْرِيِّ، قَالَ: سَمِعْتُ الْحُسَيْنَ بْنَ عَلِيٍّ عَلَيْهِمَا السَّلَامُ يَقُولُ: إِنَّ أَبَا بَكْرٍ وَعُمَرَ عَمَدًا إِلَى الْأَمْرِ - وَهُوَ لَنَا كُلُّهُ - فَجَعَلَا لَنَا فِيهِ سَهْمًا كَسَهْمِ الْجَدَّةِ، أَمَا وَاللَّهِ لَيَهْمُ بِمَا أَنْفُسُهُمَا يَوْمَ يَطْلُبُ النَّاسُ فِيهِ شَفَاعَتَنَا.

He said, 'And it is reported from Al Munzir Al Sowry who said,

'I heard Al-Husayn^{asws} Bin Ali^{asws} saying: 'Abu Bakr and Umar both deliberated to the command, and it is for us^{asws}, all of it, and they made a share to be in it for us^{asws} like the share of the grandfather (sixth). But by Allah^{azwj}, they would be concerned about their own selves on the day the people would be seeking our^{asws} intercession during it'.

²¹⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 2

²²⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 3

قَالَ: وَ زَوُوا عَنْهُ عَلَيْهِ السَّلَامُ- وَ سَأَلَهُ رَجُلٌ عَنْ أَبِي بَكْرٍ وَ عُمَرَ-، فَقَالَ: وَ اللَّهُ لَقَدْ ضَيَعَانَا، وَ ذَهَبَا بِحَقِّنَا، وَ جَلَسَا بِجِلْسَانَا أَحَقَّ بِهِ مِنْهُمَا، وَ وَطَقَا عَلَيَّ أَغْنَاقِنَا، وَ حَمَلَا النَّاسَ عَلَيَّ رِقَابِنَا.

He said, 'And it is reported from him^{asws}, and a man had asked him^{asws} about Abu Bakr and Umar. He^{asws} said: 'By Allah^{azwj}! They forfeited and went away with our^{asws} rights and sat in our^{asws} seat we^{asws} were more rightful with it than them, and they trod upon our^{asws} necks and loaded the people upon our^{asws} necks'.²²¹

قَالَ: وَ زَوُوا عَنْ أَبِي الْجَارُودِ زِيَادِ بْنِ الْمُزْدِرِ، قَالَ: سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ عَنْ أَبِي بَكْرٍ وَ عُمَرَ؟. فَقَالَ: أَضَعْنَا بِأَبَائِنَا، وَ اضْطَجَعْنَا بِسَبِيلِنَا، وَ حَمَلَا النَّاسَ عَلَيَّ رِقَابِنَا.

He said, 'And it is reported from Abu Al Jaroud Ziyad Bin Al Munzir who said,

'Ali^{asws} Bin Al-Husayn^{asws} was asked about Abu Bakr and Umar?' He^{asws} said: 'They derogated our^{asws} forefathers, and lied down in our^{asws} ways, and loaded the people upon our^{asws} necks'.²²²

وَ عَنْ أَبِي إِسْحَاقَ، أَنَّهُ قَالَ: صَجَّحْتُ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ بَيْنَ مَكَّةَ وَ الْمَدِينَةِ، فَسَأَلْتُهُ عَنْ أَبِي بَكْرٍ وَ عُمَرَ مَا تَقُولُ فِيهِمَا؟. قَالَ: مَا عَسَى أَنْ أَقُولَ فِيهِمَا.

And from Abu Is'haq having said 'I accompanied Ali^{asws} Bin Al-Husayn^{asws} between Makkah and Al-Medina. I asked him^{asws} about Abu Bakr and Umar, 'What are you^{asws} saying regarding them?' He^{asws} said: 'What else can I^{asws} say regarding them?'²²³

وَ عَنْ الْقَاسِمِ بْنِ مُسْلِمٍ، قَالَ: كُنْتُ مَعَ عَلِيٍّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ يَبْتَاعُ يَدِي فِي يَدِهِ، فَعُلْتُ: مَا تَقُولُ فِي هَذَيْنِ الرَّجُلَيْنِ؟ أ تَبْرَأُ مِنْ عَدُوِّهِمَا؟.

And from Al Qasim Bin Muslim who said,

'I was with Ali^{asws} Bin Al-Husayn^{asws} at Yanbu, my hand in his^{asws} hand. I said, 'What are you^{asws} saying regarding these two men (Abu Bakr and Umar)? Should I disavow from their enemies?'

فَعَضِبَ وَ رَمَى يَدِي مِنْ يَدِي، ثُمَّ قَالَ عَلَيْهِ السَّلَامُ: وَبِحُكِّ! يَا قَاسِمُ! هُمَا أَوْلَى مَنْ أَضَعْنَا بِأَبَائِنَا، وَ اضْطَجَعَا بِسَبِيلِنَا، وَ حَمَلَا النَّاسَ عَلَيَّ رِقَابِنَا، وَ جَلَسَا بِجِلْسَانَا أَحَقَّ بِهِ مِنْهُمَا.

He^{asws} got angry and threw my hand from his^{asws} hand, then he^{asws} said: 'O Qasim! They are the first ones to derogate our^{asws} forefathers, and lied down in our^{asws} way, and loaded the people upon our^{asws} neck, and sat in our^{asws} seat we^{asws} were more rightful with it than they were'.²²⁴

²²¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 4

²²² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 5

²²³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 6

²²⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 7

وَعَنْ أَبِي عَلِيٍّ الْخُرَاسَانِيِّ، عَنْ مَوْلَى لِعَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ، قَالَ: كُنْتُ مَعَهُ عَلَيْهِ السَّلَامُ فِي بَعْضِ خَلَوَاتِهِ، فَقُلْتُ: إِنَّ لِي عَلَيْكَ حَقًّا، أَلَا تُخْبِرُنِي عَنْ هَذَيْنِ الرَّجُلَيْنِ، فَقَالَ: كَافِرَانِ، كَافِرٌ مَنْ أَحَبَّهُمَا.

From Ali Bin Khurasani, from a slave of Ali^{asws} Bin Al-Husayn^{asws} having said, 'I was with him^{asws} in one of his^{asws} seclusion. I said, 'There is a right for me upon you^{asws}. Will you^{asws} inform me about these two men (Abu Bakr and Umar)?' He^{asws} said: 'Both Kafirs. Kafir is the one who loves them''.

وَعَنْ أَبِي حَمْزَةَ السُّمَالِيِّ، قَالَ: قُلْتُ لِعَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ- وَ قَدْ خَلَا-: أَخْبِرْنِي عَنْ هَذَيْنِ الرَّجُلَيْنِ؟. قَالَ: هُمَا أَوَّلُ مَنْ ظَلَمَنَا حَقًّا وَ أَخَذَا مِيرَاثَنَا، وَ جَلَسَا بِجُلُوسِنَا حَقًّا بِه مِنْهُمَا، لَا عَقْرَ اللَّهُ لُهُمَا وَ لَا رَجْحُهُمَا، كَافِرَانِ، كَافِرٌ مَنْ تَوَلَّاهُمَا.

And from Abu Hamza Al-Sumali who said, 'I said to Ali^{asws} Bin Al-Husayn^{asws}, and he^{asws} was alone, 'Inform me about these two men (Abu Bakr and Umar)?' He^{asws} said: 'They were both the first ones to oppress us^{asws} of our^{asws} rights, and take our^{asws} inheritance, and sat in our^{asws} seat we^{asws} were more rightful with it. May Allah^{azwj} not Forgive them nor have Mercy on them. Both were Kafirs. Kafir is the one who befriends them''.²²⁵

وَعَنْ حَكِيمِ بْنِ جُبَيْرٍ، قَالَ: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ: أَنْتُمْ تُقْتَلُونَ فِي عُثْمَانَ مِنْذُ سِتِّينَ سَنَةً، فَكَيْفَ لَوْ تَبَرَّأْتُمْ مِنْ صَنْعِي فَرِيْشِي؟!.

And from Hakeem Bin Jubeyr who said,

'Ali^{asws} Bin Al-Husayn^{asws} said: 'You are being killed regarding Usman for sixty years, so how would it be if you were to disavow from the two idols of Quraysh (Abu Bakr and Umar)?''²²⁶

قَالَ: وَ رَوَوْا عَنْ سُورَةَ بْنِ كَلْبٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ [عَنْهُمَا]. قَالَ: هُمَا أَوَّلُ مَنْ ظَلَمَنَا حَقًّا وَ حَمَلَ النَّاسَ عَلَى رِقَابِنَا، فَأَعَدْتُ عَلَيْهِ، فَأَعَادَ عَلَيَّ ثَلَاثًا، فَأَعَدْتُ عَلَيْهِ الرَّابِعَةَ، فَقَالَ:

وَمَا عَلَّمَ الْإِنْسَانَ إِلَّا لِيَعْلَمَا

لِذِي الْجَلْمِ قَبْلَ الْيَوْمِ مَا تَفْرَعُ الْعَصَا

He said, 'And it is reported from Sowrat Bin Kuleyb who said, 'I asked Abu Ja'far^{asws} about them both (Abu Bakr and Umar). He^{asws} said: 'They were the first ones to oppress us^{asws} of our^{asws} rights and load the people upon our^{asws} necks'. I repeated to him^{asws}, and he^{asws} repeated unto me thrice. I repeated to him^{asws} for the fourth time, he^{asws} said (a couplet): 'For the dreamer today, the stick did not knock, and what does the human know except what he learns?''²²⁷

وَعَنْ كَثِيرِ النَّوَّاءِ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: سَأَلْتُهُ [عَنْهُمَا] فَقَالَ: هُمَا أَوَّلُ مَنْ انْتَزَى عَلَيَّ حَقًّا وَ حَمَلَ النَّاسَ عَلَى أَعْنَاقِنَا وَ أَكْنَافِنَا، وَ أَدْخَلَا الدُّلَّ بُيُوتَنَا.

And from Kaseer Al-Nawa, from Abu Ja'far^{asws}, he (the narrator) said, 'I asked him^{asws} about them both (Abu Bakr and Umar). He^{asws} said: 'They are the first ones to pounce upon our^{asws}

²²⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 8

²²⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 9

²²⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 10

rights, and load the people upon our^{asws} necks and our^{asws} safeguards, and entered the humiliation into our^{asws} houses”²²⁸.

وَعَنْهُ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: وَاللَّهِ لَوْ وَجَدَ عَلَيْهِمَا أَعْوَانًا لَجَاهَدَهُمَا.

And from him, from Abu Ja’far^{asws} having said: ‘(Ali^{asws} said): ‘By Allah^{azwj}! If I^{asws} were to find supporters against them both (Abu Bakr and Umar), I^{asws} would fight them”²²⁹.

وَعَنْ بَشِيرٍ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ [عَنْهُمَا] فَلَمْ يُجِبْنِي، ثُمَّ سَأَلْتُهُ فَلَمْ يُجِبْنِي، فَلَمَّا كَانَ فِي الثَّالِثَةِ قُلْتُ: جُعِلْتُ فِدَاكَ، أَحْبِرْنِي عَنْهُمَا؟.

And from Bashir who said, ‘I asked Abu Ja’far^{asws} about them both (Abu Bakr and Umar), but he^{asws} did not answer me. Then I asked him^{asws}, but he^{asws} did not answer me. When it was during the third (time), I said, ‘May I be sacrificed for you^{asws}! Can you^{asws} inform me about them?’

فَقَالَ: مَا قَطَرْتُ قَطْرَةً مِنْ دِمَائِنَا وَ لَا مِنْ دِمَاءِ أَحَدٍ مِنَ الْمُسْلِمِينَ إِلَّا وَ هِيَ فِي أَعْنَاقِهِمَا إِلَى يَوْمِ الْقِيَامَةِ.

He^{asws} said: ‘No drop of our^{asws} blood drops, nor from the blood of anyone from the Muslims except and it is in their necks up to the Day of Qiyamah”²³⁰.

وَ رَوَوْا أَنَّ ابْنَ بَشِيرٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: إِنَّ النَّاسَ يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: اللَّهُمَّ اعِزَّ الْإِسْلَامَ بِأَبِي جَهْلٍ أَوْ [إِبْرَاهِيمَ].

And it is reported that Ibn Bashir said, ‘I said to Abu Ja’far^{asws}, ‘The people are claiming that Rasool-Allah^{saww} said: ‘O Allah^{azwj}! Strengthen Al-Islam by Abu Jahl^{la} or by Umar’.

فَقَالَ أَبُو جَعْفَرٍ: وَ اللَّهُ مَا قَالَ هَذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَطُّ، إِنَّمَا اعِزَّ اللَّهُ الدِّينَ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، مَا كَانَ اللَّهُ لِيُعِزَّ الدِّينَ بِشِرَارِ خَلْقِهِ.

Abu Ja’far^{asws} said: ‘By Allah^{azwj}! Rasool-Allah^{saww} did not say this at all! But rather, Allah^{azwj} Strengthened the Religion by Muhammad^{asws}. It was not Allah^{azwj} to strengthen the Religion by the evilest of His^{azwj} creatures”²³¹.

وَ رَوَوْا عَنْ قُدَامَةَ بْنِ سَعْدِ التَّقْفِيِّ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ [عَنْهُمَا] فَقَالَ: أَدْرَكْتُ أَهْلَ بَيْتِي وَ هُمْ يَعْيبُونَهُمَا.

And it is reported from Qudamah Bin Sa’ad Al Saqafi who said, ‘I asked Abu Ja’far^{asws}. He^{asws} said: ‘My^{asws} family members (reach understanding) and they are cursing them (Abu Bakr and Umar) both”²³².

²²⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 11

²²⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 12

²³⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 13

²³¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 14

²³² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 15

وَعَنْ أَبِي الْجَارُودِ، قَالَ: كُنْتُ أَنَا وَكَثِيرُ النَّوَاءِ عِنْدَ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، فَقَالَ كَثِيرٌ: يَا أَبَا جَعْفَرٍ! رَحِمَكَ اللَّهُ، هَذَا أَبُو الْجَارُودِ يَبْرَأُ مِنْ [فُلَانٍ وَ فُلَانٍ]، فَقُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ: كَذَبَ وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا سَمِعَ ذَلِكَ مِنِّي قَطُّ،

And from Abu Al-Jaroud who said, 'I and Kaseer Al-Nawa were in the presence of Abu Ja'far^{asws}. Kaseer said, 'O Abu Ja'far^{asws}! May Allah^{azwj} have Mercy on you^{asws}! This Abu Al-Jaroud disavowing from so and so, and so and so (Abu Bakr and Umar)'. I said, to Abu Ja'far^{asws}, 'He is lying, by Allah^{azwj} Who, there is no god except He^{azwj}! That has not been heard from me at all!'

وَعِنْدَهُ عَبْدُ اللَّهِ بْنُ عَلِيٍّ أَخُو أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، فَقَالَ: هَلُمَّ إِلَيَّ، أَقْبِلْ إِلَيَّ يَا كَثِيرٌ، كَانَا وَاللَّهِ أَوَّلَ مَنْ ظَلَمْنَا حَقَّنَا وَ أَضَعْنَا بِأَبَائِنَا، وَ حَمَلَا النَّاسَ عَلَى رِقَابِنَا، فَلَا عَفْرَ اللَّهُ لهُمَا، وَ لَا عَفْرَ لَكَ مَعَهُمَا يَا كَثِيرٌ.

And in his^{asws} presence was Abdullah, so of Abu Ja'far^{asws}. He said, 'Come towards me, face towards me O Kaseer! By Allah^{azwj}, both were the first ones to oppress us^{asws} of our^{asws} rights, and derogated our^{asws} forefathers^{asws}, and loaded the people upon our^{asws} necks. May Allah^{azwj} not forgive them both, nor may He^{azwj} forgive you along with them both, O Kaseer!'²³³

وَعَنْ أَبِي الْجَارُودِ، قَالَ: سُئِلَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْهُمَا وَ أَنَا جَالِسٌ؟ فَقَالَ: هُمَا أَوَّلَ مَنْ ظَلَمْنَا حَقَّنَا، وَ حَمَلَا النَّاسَ عَلَى رِقَابِنَا، وَ أَخَذَا مِنْ فَاطِمَةَ عَلَيْهَا السَّلَامُ عَطِيَّةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَذَكَ بِتَوَاضِحِهَا.

And from Abu Al-Jaroud who said, 'Abu Ja'far^{asws} was asked about them both (Abu Bakr and Umar), and I was seated. He^{asws} said: 'They were both the first ones to oppress us^{asws} of our^{asws} rights, and load the people upon our^{asws} necks, and seized from (Syeda) Fatima^{asws} an award of Rasool-Allah^{saww}, Fadak, along with its caretakers'.

فَقَامَ مُيَسَّرٌ، فَقَالَ: اللَّهُ وَ رَسُولُهُ مِنْهُمَا بَرِيْقَانِ. فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ:

لِذِي الْحِلْمِ قَبْلَ الْيَوْمِ مَا تَفْرَعُ الْعَصَا وَ مَا عَلَّمَ الْإِنْسَانَ إِلَّا لِيَعْلَمَا

Muyasser stood up and said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} are both disavowed!' Abu Ja'far^{asws} said: 'The forbearing one before today is what the staff knocked, and the human being is not taught except he learns it'²³⁴.

وَ رَوَّاهُ عَنْ بَشِيرِ بْنِ أَرَاكَةَ النَّبَّالِ، قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ [عَنْهُمَا] فَقَالَ - كَهَيْئَةِ الْمُشْتَهْرِ -: مَا تُرِيدُ مِنْ صَنْعِي الْعَرَبِ؟! أَنْتُمْ تُقْتَلُونَ عَلَى دِمِّ عُثْمَانَ بْنِ عَفَّانَ، فَكَيْفَ لَوْ أَظْهَرْتُمْ الْبِرَاءَةَ مِنْهُمَا، إِذَا لَمَّا نَاطَرْتُمْ طَرْفَةَ عَيْنِي!.

And it is reported from Bashir Bin Arakah Al Nabbal who said,

'I asked Abu Ja'far^{asws} about them both (Abu Bakr and Umar). He^{asws} said: 'Like the rampant organism. What do you want from the two idols of the Arabs?! You are killing each other

²³³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 16

²³⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 17

upon the blood of Usman Bin Affan, so how can you be manifesting the disavowment from them both then they will not debate with you even for the blink of an eye”.²³⁵

وَعَنْ حَجْرِ الْبَجَلِيِّ، قَالَ: شَكَّكَتُ فِي أَمْرِ الرَّجُلَيْنِ، فَأَتَيْتُ الْمَدِينَةَ، فَسَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ يَقُولُ: [إِنَّهُمَا] أَوَّلُ مَنْ ظَلَمَنَا وَ دَهَبَ بِحَقِّنَا وَ حَمَلَ النَّاسَ عَلَى رِقَابِنَا.

And from Ja’far Al-Bajali who said, ‘I doubted regarding the matter of the two men (Abu Bakr and Umar), so I came to Al-Medina. I heard Abu Ja’far^{asws} saying: ‘They both were the first one to oppress us^{asws} and go away with our^{asws} right and loaded the people upon our^{asws} necks’.

وَعَنْهُ عَلَيْهِ السَّلَامُ، قَالَ: لَوْ وَجَدَ عَلِيٌّ أَعْوَانًا لَضَرَبَ أَعْنَاقَهُمَا.

And from him^{asws} having said: ‘If Ali^{asws} had found supporters, he^{asws} would have struck off both their (Abu Bakr and Umar’s) necks’.

وَعَنْ سَلَامِ بْنِ سَعِيدٍ الْمَخْزُومِيِّ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: ثَلَاثَةٌ لَا تَصْعَدُ عَمَلُهُمْ إِلَى السَّمَاءِ وَ لَا يُقْبَلُ مِنْهُمْ عَمَلٌ: مَنْ مَاتَ وَ لَنَا أَهْلُ الْبَيْتِ فِي قَلْبِهِ بُغْضٌ، وَ مَنْ تَوَلَّى عَدُوَّنَا، وَ مَنْ تَوَلَّى [فُلَانًا وَ فُلَانًا].

And from Sallam Bin Saeed Al-Makhzumi, from Abu Ja’far^{asws} having said: ‘Three, their deeds will not ascend to the sky, nor will any deed be Accepted from them – one who dies and there is hatred for us^{asws}, People^{asws} of the Household, in his heart; and one who befriends our^{asws} enemies, and one who befriends so and so (Abu Bakr), and so and so (Umar)’.²³⁶

وَعَنْ وَرَدِ بْنِ زَيْدٍ- أَخِي الْكُؤَيْبِ-، قَالَ: سَأَلْنَا مُحَمَّدَ بْنَ عَلِيٍّ عَلَيْهِمَا السَّلَامُ [عَنْهُمَا]؟. فَقَالَ: مَنْ كَانَ يَعْلَمُ أَنَّ اللَّهَ حَكَمَ عَدْلٌ بَرِيءٌ مِنْهُمَا، وَ مَا مِنْ حُجْمَةٍ دَمٍ يُهْرَاقُ إِلَّا وَ هِيَ فِي رِقَابِهِمَا.

And from Warad Bin Zaid, brother of Al-Kumeet who said, ‘We asked Muhammad Bin Ali^{asws} about them both (Abu Bakr and Umar). He^{asws} said: ‘One who knows that Allah^{azwj} is Wise, Just, would disavow from them both, and there is no cup of blood being spilt except and it is in their necks’.²³⁷

وَعَنْهُ عَلَيْهِ السَّلَامُ،- وَ سُئِلَ [عَنْهُمَا] فَقَالَ:- هُمَا أَوَّلُ مَنْ ظَلَمَنَا، وَ قَبِضَ حَقِّنَا، وَ تَوَلَّبَ عَلَى رِقَابِنَا، وَ فَتَحَ عَلَيْنَا بَابًا لَا يَسُدُّهُ شَيْءٌ إِلَى يَوْمِ الْقِيَامَةِ، فَلَا عَفْرَ اللَّهُ لُهُمَا ظَلَمَهُمَا إِيَّانَا.

And from him^{asws}, and he^{asws} had been asked about them both (Abu Bakr and Umar), he^{asws} said: ‘They were both the first ones to oppress us^{asws}, and seize our rights, and pounce upon our^{asws} necks, and open upon us^{asws} a door which nothing can close up to the Day of Qiyamah. May Allah^{azwj} not Forgive them for having oppressed us^{asws}’.²³⁸

²³⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 18

²³⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 19

²³⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 20

²³⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 21

وَعَنْ سَالِمِ بْنِ أَبِي حَفْصَةَ، قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، فَمُلْتُ: أَيْمَنَّا وَ سَادَتْنَا نُوَالِي مَنْ وَالَيْتُمْ، وَ نُعَادِي مَنْ عَادَيْتُمْ، وَ نَبْرَأُ مِنْ عَدُوِّكُمْ.

And from Salim Bin Abu Hafsa who said, 'I entered to see Abu Ja'far^{asws} and O said. 'Our leaders and our chiefs befriend the ones who befriend you^{asws} and are inimical to the ones inimical to you^{asws} and we disavow from your^{asws} enemies'.

فَقَالَ: بَخْ بَخْ يَا شَيْخُ! إِنْ كَانَ لِقَوْلِكَ حَقِيقَةٌ. قُلْتُ: جُعِلْتُ فِدَاكَ، إِنَّ لَهُ حَقِيقَةً. قَالَ: مَا تَقُولُ [فِيهِمَا]؟. قَالَ: إِمَامًا عَدِلَ رَحِمَهُمَا اللَّهُ؟. قَالَ: يَا شَيْخُ! وَاللَّهِ لَقَدْ أَشْرَكْتَ فِي هَذَا الْأَمْرِ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ فِيهِ نَصِيبًا.

He^{asws} said: 'Congratulations! Congratulations, O sheikh! If there was reality to your words'. I said, 'May I be sacrificed for you^{asws}! There is reality to it'. He^{asws} said: 'What are you saying regarding the two of them?' He said, 'Two just leaders, may Allah^{azwj} have Mercy on them both!' He^{asws} said: 'O sheikh! By Allah^{azwj}, you have associated in this command someone for whom Allah^{azwj} has not Made a share to be for him''²³⁹.

وَعَنْ فَضَيْلِ الرَّسَّانِ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ، قَالَ: مَثَلُ [فُلَانٍ] وَ شِيعَتِهِ مَثَلُ فِرْعَوْنَ وَ شِيعَتِهِ، وَ مَثَلُ عَلِيِّ وَ شِيعَتِهِ مَثَلُ مُوسَى وَ شِيعَتِهِ.

And from Fuzeyl Al-Rasaan, from Abu Ja'far^{asws} having said: 'An example of so and so (Umar) and his adherents is an example of Pharaoh^{la} and his^{la} adherents, and example of Ali^{asws} and his^{asws} Shias is an example of Musa^{as} and his^{as} Shias''²⁴⁰.

وَرَوَوْا عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ عَزَّ وَ جَلَّ: وَ إِذْ أَسْرَ النَّبِيُّ إِلَى بَعْضِ أَرْوَاحِهِ حَدِيثًا...، قَالَ: أَسْرَ إِلَيْهِمَا أَمْرَ الْقَبْطِيَّةِ، وَ أَسْرَ إِلَيْهِمَا [أَنْهُمَا] يَلِيَانِ أَمْرَ الْأُمَّةِ مِنْ بَعْدِهِ ظَالِمِينَ فَاجِرِينَ عَادِرِينَ.

And it is reported from Abu Ja'far^{asws} regarding Words of Mighty and Majestic: **And when the Prophet confided a Hadeeth to one of his wives, [66:3].** He^{asws} said: 'He^{saww} confided to (Ayesha and Hafsa) the matter of Al-Qibtaiyya (Mariah), and confided to them that they (Abu Bakr and Umar) would be in-charge of the command of the community from after him^{saww} as unjust ones, immoral, betrayers''²⁴¹.

وَرَوَوْا عَنْ عُبَيْدِ بْنِ سُلَيْمَانَ السَّجَعِيِّ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ، عَنِ ابْنِ أَحْبَبِ الْأَرْقَطِ، قَالَ: قُلْتُ لِعَبْدِ بْنِ مُحَمَّدٍ: يَا عَمَّاهُ! إِنِّي أَتَخَوَّفُ عَلَيَّ وَ عَلَيَّكَ الْفَوْتَ أَوْ الْمَوْتَ، وَ لَمْ يُفَرِّشْ لِي أَمْرَ هَذَيْنِ الرَّجُلَيْنِ؟. فَقَالَ لِي جَعْفَرٌ عَلَيْهِ السَّلَامُ: ابْرَأْ مِنْهُمَا، بَرَأَ اللَّهُ وَ رَسُولُهُ مِنْهُمَا.

And they reported from Ubeyd Bin Suleyman Al Nakhaie, from Muhammad Bin Al Husayn Bin Ali Bin Al Husayn, from a cousin of Al Arqat who said,

'I said to Ja'far^{asws} Bin Muhammad^{asws}, 'O Uncle^{asws}! I am fearful upon me and upon you^{asws}, the loss or the death, and the matter of these two men (Abu Bakr and Umar) has not been relayed to me?' Ja'far^{asws} said to me: 'I^{asws} disavow from them, Allah^{azwj} and His^{azwj} Rasool^{saww} are disavowed from them''²⁴².

²³⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 22

²⁴⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 23

²⁴¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 24

²⁴² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 25

وَعَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ، قَالَ: قَالَ لِي: [فُلَانٌ وَ فُلَانٌ] صَنَمَا قُرَيْشٍ اللَّذَانِ يَعْبُدُونَهُمَا.

And from Abdullah Bin Sinan, from Ja'far^{asws} Bin Muhammad^{asws}, he (the narrator) said, 'He^{asws} said to me: 'So and so (Abu Bakr) and so and so (Umar) are two idols of Quraysh, the ones they are worshipping''.²⁴³

وَعَنْ إِسْمَاعِيلَ بْنِ يَسَّارٍ، عَنْ عَيْرِ وَاحِدٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ، قَالَ: كَانَ إِذَا ذَكَرَ [رُمَعًا] زَنَاهُ، وَإِذَا ذَكَرَ أَبَا جَعْفَرٍ الدَّوَانِيْقِيَّ زَنَاهُ، وَ لَا يُزَيِّي عَيْرُهُمَا.

And from Ismail Bin Yasaar, from someone else,

'From Ja'far^{asws} Bin Muhammad^{asws}, he (the narrator) said, 'Whenever he^{asws} mentioned Rum'a (Umar) referred to him as an adulterer, and whenever he^{asws} mentioned Abu Ja'far Al-Dawaniqi, referred to him as an adulterer, and did not refer as an adulterer to other than these two''.²⁴⁴

قَالَ: وَ تَنَاصَرَ الْحَبْرُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ وَ مُحَمَّدِ بْنِ عَلِيٍّ وَ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ مِنْ طُرُقٍ مُخْتَلِفَةٍ أَنَّهُمْ قَالُوا- وَ كُلٌّ مِنْهُمْ-: ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ لَا يُزَكِّيهِمْ وَ هُمْ عَذَابٌ أَلِيمٌ، مَنْ زَعَمَ أَنَّهُ إِمَامٌ وَ لَيْسَ بِإِمَامٍ، وَ مَنْ جَحَدَ إِمَامَةَ إِمَامٍ مِنَ اللَّهِ، وَ مَنْ زَعَمَ أَنَّ هُمَا فِي الْإِسْلَامِ نَصِيْبًا.

He said, 'And the news is supported from Ali^{asws} Bin Al-Husayn^{asws}, and Muhammad Bin Ali^{asws}, and Ja'far^{asws} Bin Muhammad^{asws} from different ways, they^{asws} said, and each one^{asws} from them^{asws}: 'Three, Allah^{azwj} will not **Look at them on the Day of Judgement, nor will He Purify them, and for them would be a painful Punishment [3:77]**. One who claims that he is an Imam^{asws} and he isn't an Imam^{asws}, and one who rejects Imamate of an Imam^{asws} from Allah^{azwj}, and one who claims that for them both (Abu Bakr and Umar), there is a share for them in Al-Islam''.²⁴⁵

فَرَوَوْا عَنْ مَعْمَرِ بْنِ خَيْثَمٍ، قَالَ: بَعَثَنِي زَيْدُ بْنُ عَلِيٍّ دَاعِيَةً، فَمَلْتُ: جَعَلْتُ فِدَاكَ، مَا أَجَابْتَنَا إِلَيْهِ الشَّيْعَةُ، فَإِنَّهَا لَا تُجِيبُنَا إِلَى وَلَايَةِ [فُلَانٍ وَ فُلَانٍ].

They reported from Ma'mar Bin Khasheem who said, 'Zaid son of Ali^{asws} (Bin Al-Husayn^{asws}) sent me as a caller. I said, 'May I be sacrificed for you! The Shias will not answer to us to it, for they did not answer us to (disavowing) the governance of so and so (Abu Bakr) and so and so (Umar)'.²⁴⁵

قَالَ لِي: وَحَيْكَ! أَحَدٌ أَعْلَمُ بِمَظْلَمَتِهِ مِنَّا، وَ اللَّهُ لَئِنْ قُلْتَ إِنَّهُمَا حَارَا فِي الْحُكْمِ لَتُكَذِّبَنَّ، وَ لَئِنْ قُلْتَ إِنَّهُمَا اسْتَأْتَرَا بِالْفَيْءِ لَتُكَذِّبَنَّ، وَ لَكِنَّهُمَا أَوَّلُ مَنْ ظَلَمَنَا حَقًّا وَ حَمَلَ النَّاسَ عَلَى رِقَابِنَا،

He said to me: 'Woe be unto you! Is there anyone more knowing with its grievance than we are? By Allah^{azwj}! If I were to say they were both tyrannical in the judgments, they would belie, and if I were to say they were both prejudicial with the war booty, they would belie,

²⁴³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 26

²⁴⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 27

²⁴⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 28

but those two were the first ones to oppress us of our rights, and loaded the people upon our necks.

وَاللَّهِ إِنِّي لَأُبْغِضُ أَبْنَاءَهُمَا مِنْ بُغْضِي آبَاءَهُمَا وَ لَكِنْ لَوْ دَعَوْتُ النَّاسَ إِلَى مَا تَقُولُونَ لَرَمَوْنَا بِقَوْسٍ وَاحِدٍ.

By Allah^{azwj}! I more hateful to their sons more than hatred for their fathers, but if I were to call the people to what you are saying, they would shoot at us with one bow".²⁴⁶ (Not a Hadeeth)

وَرَوَّاهُ عَنْ مُحَمَّدِ بْنِ فُرَاتِ الْجَزْمِيِّ، قَالَ: سَمِعْتُ زَيْدَ بْنَ عَلِيٍّ يَقُولُ: إِنَّا لَنَلْتَقِي وَ آلَ عُمَرَ فِي الْحَمَّامِ فَيَعْلَمُونَ أَنَّا لَا نُحِبُّهُمْ وَ لَا يُحِبُّونَا، وَ اللَّهُ إِنَّا لَنُبْغِضُ الْأَبْنَاءَ لِبُغْضِ الْآبَاءِ.

And they reported from Muhammad Bin Furat al Jarmy who said,

'I heard Zaid son of Ali (Bin Al Husayn^{asws}) saying, 'We tend to meet and the family of Umar in the public bathhouse. They know that we do not love them and they don't love us. By Allah^{azwj}! We are more hateful to the sons than our hatred for the fathers".²⁴⁷ (Not a Hadeeth)

وَرَوَّاهُ عَنْ فَضَيْلِ بْنِ الرَّبِيعِ، قَالَ: قُلْتُ لَزَيْدِ بْنِ عَلِيٍّ (ع): مَا تَقُولُ فِي [فُلَانٍ وَ فُلَانٍ]؟. قَالَ: قُلْتُ فِيهِمَا مَا قَالَ عَلِيٌّ: كَفَّ كَمَا كَفَّ لَا يُجَاوِزُ قَوْلَهُ.

And they reported from Fuzeyl Bin Al-Zubeyr who said, 'I said to Zaid son of Ali^{asws} (Bin Al-Husayn^{asws}), 'What are you saying regarding so and so (Abu Bakr) and so and so (Umar)?' He said, 'Say regarding them both what Ali^{asws} said: 'Refrain as the refrainment not exceeding the words".

قُلْتُ: أَخْبِرْنِي عَنْ قَلْبِي أَنَا خَلَقْتُهُ؟. قَالَ: لَا. قُلْتُ: فَإِنِّي أَشْهَدُ عَلَى الْيَدِ خَلَقَهُ أَنَّهُ وَضَعَ فِي قَلْبِي بُغْضَهُمَا، فَكَيْفَ لِي بِإِخْرَاجِ ذَلِكَ مِنْ قَلْبِي؟.

I said, 'Inform me about my heart, did I create it?' He said, 'No'. I said, 'I testify upon the One^{azwj} Who Created it that He^{azwj} Placed their hatred in my heart, so how can it be for me to expel that from my heart?'

فَجَلَسَ جَالِسًا وَ قَالَ: أَنَا وَ اللَّهُ الْيَدِ لَا إِلَهَ إِلَّا هُوَ إِنِّي لَأُبْغِضُ بَيْنَهُمَا مِنْ بُغْضِهِمَا، وَ ذَلِكَ لِأَنَّهُمْ إِذَا سَمِعُوا سَبَّ عَلِيٍّ عَلَيْهِ السَّلَامُ فَرِحُوا.

He sat a sitting and said, 'I, by the One^{azwj} Who, there is no god except He^{azwj}, I hate their sons from that my hatred to them, and that is because when they hear a reviling of Ali^{asws}, they become happy".²⁴⁸

وَرَوَّاهُ عَنِ الْعَبَّاسِ بْنِ الْوَلِيدِ الْأَعْدَارِيِّ، قَالَ: سُئِلَ زَيْدُ بْنُ عَلِيٍّ عَنْ [فُلَانٍ وَ فُلَانٍ]، فَلَمْ يُجِبْ فِيهِمَا، فَلَمَّا أَصَابَتْهُ الرُّمِيَةُ فَتَرَاعَ الرُّمَحَ مِنْ وَجْهِهِ اسْتَقْبَلَ الدَّمَ بِيَدِهِ حَتَّى صَارَ كَأَنَّهُ كَبِدٌ، فَقَالَ: أَيُّنَ السَّائِلِ عَنْ [فُلَانٍ وَ فُلَانٍ]؟ هُمَا وَ اللَّهُ شَرَكَاؤِي فِي هَذَا الدَّمِ، ثُمَّ رَمَى بِهِ وَرَاءَ ظَهْرِهِ.

And they reported from Al Abbas Bin Al Waleed Al Aghdary who said,

²⁴⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 29

²⁴⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 30

²⁴⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 31

‘Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}) was asked about so and so (Abu Bakr) and so and so (Umar), but he did not answer regarding them. When the spear hit him, he removed the spear from his face and the blood flowed in his hand until it became like the liver. He said, ‘Where is the questioner about so and so (Abu Bakr) and so and so (Umar)? By Allah^{azwj}! They are both participants in this blood’. Then he threw it behind his back”.²⁴⁹ (Not a Hadeeth)

وَعَنْ نَافِعِ النَّعْمِيِّ - وَكَانَ قَدْ أَذْرَكَ زَيْدَ بْنِ عَلِيٍّ -، قَالَ: فَسَأَلَهُ رَجُلٌ عَنْ [فُلَانٍ وَ فُلَانٍ]، فَسَكَتَ فَلَمْ يُجِبْهُ، فَلَمَّا رُمِيَ قَالَ: أَيُّنَ السَّائِلِ عَنْ [فُلَانٍ وَ فُلَانٍ]؟ هُمَا أَوْقَفَانِي هَذَا الْمُؤَقَفَ.

And from Nafie Al Saqafi – and he had come across Zaid son of Ali (Bin Al Husayn^{asws}). He said, ‘A man asked him about so and so (Abu Bakr) and so and so (Umar). He was silent and did not answer him. When he was stabbed, he said, ‘Where is the questioner about so and so (Abu Bakr) and so and so (Umar)? Those two placed me in this position”.²⁵⁰ (Not a Hadeeth)

وَرَوَوْا عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ، قَالَ: سُئِلَ يَحْيَى بْنُ زَيْدٍ عَنْهُمَا - وَ نَحْنُ بِخُرَّاسَانَ وَ قَدِ التَّمَّى الصَّفَّانِ -، فَقَالَ: هُمَا أَقَامَانَا هَذَا الْمُقَامَ، وَ اللَّهُ لَقَدْ كَانَا لَيْمًا جَدُّهُمَا، وَ لَقَدْ هُمَا بِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَنْ يَفْتُلَاهُ.

And they reported from Yaqoub Bin Adayy who said,

‘Yahya Bin Zaid was asked about them both (Abu Bakr and Umar) – and we were at Khurasan having had met Al Saffan. He said, ‘They have both paused us in this position. By Allah^{azwj}! Their grandfathers were ignoble, and they had both plotted to kill Amir Al Momineen^{asws}”.²⁵¹ (Not a Hadeeth)

وَرَوَوْا عَنْ قُلَيْبِ بْنِ حَمَّادٍ، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ، قَالَ: كُنْتُ مَعَ أَبِي بِمَكَّةَ، فَلَقَيْتُ رَجُلًا مِنْ أَهْلِ الطَّائِفِ مُؤَلَّى لَلتَّقِيفِ، فَنَالَ [مِنْهُمَا]، فَأَوْصَاهُ أَبِي بِتَقْوَى اللَّهِ، فَقَالَ الرَّجُلُ: يَا أَبَا مُحَمَّدٍ! أَسْأَلُكَ بِرَبِّ هَذِهِ النَّبِيَّةِ وَ رَبِّ هَذَا النَّبِيِّ! هَلْ صَلَبْنَا عَلَى فَاطِمَةَ؟ قَالَ: اللَّهُمَّ لَا.

And they reported from Quleyb Bin Hammad, from Musa Bin Abdullah Bin Al Hassan who said,

‘I was with my father at Makkah and I met a man from the people of Al Taif, a slave of Saqeef. He spoke about them both (Abu Bakr and Umar). My father advised him to fear Allah^{azwj}. The man said, ‘O Abu Muhammad! I ask you by the Lord^{azwj} of this building and Lord^{azwj} of this House! Did they both pray Salat upon Fatima^{asws}?’ He said, ‘O Allah^{azwj}, no!’

قَالَ: فَلَمَّا مَضَى الرَّجُلُ قَالَ مُوسَى: سَبِّتْهُ وَ كَفِّرْهُ. فَقَالَ: أَيُّ بَيْتِي! لَا تَسْبُهُ وَ لَا تُكْفِرْهُ، وَ اللَّهُ لَقَدْ فَعَلَا فِعْلًا عَظِيمًا.

He said, ‘When the man went away, Musa said, ‘(Shall I) revile him and consider him a Kafir?’ He said, ‘Yes, my son! Neither revile him nor consider him a Kafir. By Allah^{azwj}! Those two (Abu Bakr and Umar) had done a grievous deed”.

²⁴⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 32

²⁵⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 33

²⁵¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 34

و فِي رِوَايَةٍ أُخْرَى: .. أَيُّ بُنِيِّ! لَا تُكْفِرْهُ، فَوَ اللَّهُ مَا صَلَّى عَلَيَّ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَ لَقَدْ مَكَتَ ثَلَاثًا مَا دَفَنُوهُ، إِنَّهُ شَعَلَهُمْ مَا كَانَا يُبْرِمَانِ.

And in another report, ‘Yes my son! Do not consider him a Kafir. By Allah^{azwj} they had both prayed Salat upon Rasool-Allah^{saww}, and had remained for three days not having buried him^{saww}. It pre-occupied them what they had both perpetrated’²⁵² (Not a Hadeeth)

و رَوَوْا، أَنَّهُ أُبَيُّ بْنُ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ - وَ هُوَ بِمَكَّةَ -، فَقَالَ: أَنْشُدْكَ اللَّهَ! أَلَمْ تَعْلَمْ أَنَّكُمْ مَنَعُوا فَاطِمَةَ عَلَيْهَا السَّلَامُ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِيرَاثَهَا؟ قَالَ: نَعَمْ.

And they reported that Abu Yazeed Bin Ali Al Saqafi came to Abdullah Bin Al Hassan, and he was at Makkah. He said, ‘I adjure you with Allah^{azwj}! Don’t you know that they refused Fatima^{asws}, daughter^{asws} of Rasool-Allah^{saww} of her^{asws} inheritance?’ He said, ‘Yes’.

قَالَ: فَأَنْشُدْكَ اللَّهَ! أَلَمْ تَعْلَمْ أَنَّ فَاطِمَةَ مَاتَتْ وَ هِيَ لَا تُكَلِّمُهُمَا - وَ أَوْصَتْ أَنْ لَا يُصَلِّيَا عَلَيْهَا؟ قَالَ: نَعَمْ.

He said, ‘I adjure you with Allah^{azwj}! Don’t you know that Fatima^{asws} passed away and she^{asws} would not speak to them both, and bequeathed that they should not (be allowed to) pray Salat upon her^{asws}?’ He said, ‘Yes’.

قَالَ: فَأَنْشُدْكَ اللَّهَ! أَلَمْ تَعْلَمْ أَنَّكُمْ بَايَعُوا قَبْلَ أَنْ يُدْفَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ اغْتَنَّمُوا شُعْلَهُمْ؟ قَالَ: نَعَمْ.

He said, ‘I adjure you with Allah^{azwj}! Don’t you know that they both pledged before the burial of Rasool-Allah^{saww} and they seized their pre-occupations?’ He said, ‘Yes’.

قَالَ: وَ أَسْأَلُكَ بِاللَّهِ! أَلَمْ تَعْلَمْ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ لَمْ يُبَايِعْ هُمَا حَتَّى أُكْرِهَ؟ قَالَ: نَعَمْ. قَالَ: فَأَشْهَدُكَ أَنِّي مِنْهُمَا بَرِيءٌ وَ أَنَا عَلَى رَأْيِي عَلِيٍّ وَ فَاطِمَةَ عَلَيْهِمَا السَّلَامُ.

He said, ‘I ask you by Allah^{azwj}! Don’t you know that Ali^{asws} did not pledge allegiance to them both until he^{asws} was forced?’ He said, ‘Yes’. He said, ‘I testify that I disavow from them both, and I am upon the view of Ali^{asws} and (Syeda) Fatima^{asws}’.

قَالَ مُوسَى: فَأَقْبَلْتُ عَلَيْهِ، فَقَالَ أَبِي: أَيُّ بُنِيِّ! وَ اللَّهُ لَقَدْ أَتَى أَمْرًا عَظِيمًا.

Musa said, ‘I turned towards him. My father said, ‘Yes my son! By Allah^{azwj}, they had both perpetrated a grievous matter’²⁵³ (Not a Hadeeth)

وَ رَوَوْا عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، قَالَ: أَخْبَرَنِي مُوسَى بْنُ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ وَ ذَكَرَهُمَا، فَقَالَ: قُلْ لِهَؤُلَاءِ نَحْنُ نَأْتُمُ بِفَاطِمَةَ، فَقَدْ جَاءَ الْبَيْتَ عَنْهَا أَنَّهَا مَاتَتْ وَ هِيَ غَضْبَى عَلَيْهِمَا، فَنَحْنُ نَغْضَبُ لِغَضَبِهَا وَ نَرْضَى لِرِضَاهَا، فَقَدْ جَاءَ غَضَبُهَا، فَإِذَا جَاءَ رِضَاهَا رَضِينَا.

And they reported from Mukhawwal Bin Ibrahim who said, ‘I was informed by Musa Bin Abdullah Bin Al Hassan and he mentioned both of them (Abu Bakr and Umar). He said,

²⁵² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 35

²⁵³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 36

‘Tell them we sway with (Syeda) Fatima^{asws}, and the couplets have come about her^{asws}, she^{asws} passed away and she^{asws} was angered upon them both (Abu Bakr and Umar). We are angered to her^{asws} anger and are pleased to her^{asws} pleasure. (News of) her^{asws} anger has come, so when her^{asws} pleasure comes, we shall be pleased’.

قَالَ مُحَمَّدٌ: وَ سَأَلْتُ مُوسَى بْنَ عَبْدِ اللَّهِ عَنْ [فُلَانٍ وَ فُلَانٍ]، فَقَالَ لِي: مَا أَكْرَهَ ذِكْرَهُ. فُلْتُ لِمُحَمَّدٍ: قَالَ فِيهِمَا أَشَدُّ مِنَ الظُّلْمِ وَ الْمُخُورِ وَ الْعَدْرِ؟! قَالَ: نَعَمْ.

Mukhawwal said, ‘And I asked Musa Bin Abdullah about so and so (Abu Bakr) and so and so (Umar). He said to me, ‘How hateful is his mention’. I said to Mukhawwal, ‘Are you saying regarding them more severe than the injustice, and the immoralities, and the treachery?’ He said, ‘Yes’.

قَالَ مُحَمَّدٌ: وَ سَأَلْتُ عَنْهُمَا مَرَّةً، فَقَالَ: أَ تَحْسِبُنِي تَبْرِيًا [بُثْرِيًا]؟ ثُمَّ قَالَ فِيهِمَا قَوْلًا سَيِّئًا.

Mukhawwal said, ‘And I asked about them both (Abu Bakr and Umar) once, ‘Does the disavowment suffice me?’ Then he said something regarding them”²⁵⁴ (Not a Hadeeth)

وَ عَنِ ابْنِ مَسْعُودٍ، قَالَ: سَمِعْتُ مُوسَى بْنَ عَبْدِ اللَّهِ يَقُولُ: هُمَا أَوَّلُ مَنْ ظَلَمَنَا حَقًّا وَ مِيرَاتَنَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ عَصَبَاتَنَا فَعَصَبَ النَّاسِ.

And from Ibn Masoud who said, ‘I heard Musa Bin Abdullah saying, ‘They were both the first one to oppress us^{asws} of our rights and our^{asws} inheritance from Rasool-Allah^{saww}, and usurped us, so the people usurped us (as well)”²⁵⁵ (Not a Hadeeth)

وَ رَوَوْا عَنْ يَحْيَى بْنِ مُسَاوِرٍ، قَالَ: سَأَلْتُ يَحْيَى بْنَ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ [فُلَانٍ وَ فُلَانٍ]؟ فَقَالَ لِي: ابْتَرْنَا مِنْهُمَا.

And they reported from Yahya Bin Musawer who said, ‘I asked Yahya Bin Abdullah Bin Al Hassan about so and so (Abu Bakr) and so and so (Umar). He said to me, ‘Disavow from them both”²⁵⁶ (Not a Hadeeth)

وَ رَوَوْا عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، قَالَ: شَهِدْتُ أَبِي، مُحَمَّدَ بْنَ عُمَرَ، وَ مُحَمَّدَ بْنَ عُمَرَ بْنِ الْحُسَيْنِ - وَ هُوَ الَّذِي مَعَ الْحُسَيْنِ بِكَرْبَلَاءَ، وَ كَانَتْ الشِّيْعَةُ تُنْزِلُهُ بِمَنْزِلَةِ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ يَغْرِفُونَ حَقَّهُ وَ فَضْلَهُ -،

And they reported from Abdullah Bin Muhammad Bin Umar, son of Ali Bin Abu Talib^{asws} who said, ‘I witnessed my father Muhammad Bin Umar, and Muhammad Bin Al Hassan, and he is the who was with Al Husayn^{asws} at Karbala, and the Shias were giving him the status as being of the status of Abu Ja’far^{asws}, recognising his right and his merit.

قَالَ: فَكَلَّمْتُهُ فِي أَبِي [رُزَيْتِي]، فَقَالَ مُحَمَّدُ بْنُ عُمَرَ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ لِأَبِي: اسْكُتْ! فَإِنَّكَ عَاجِزٌ، وَ اللَّهُ إِنْتَهُمَا لَشُرَكَاءُ فِي دَمِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ.

²⁵⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 37

²⁵⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 38

²⁵⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 39

He said, 'I spoke to him regarding my father Zureyq. Muhammad Bin Umar Bin Al Hassan son of Ali Bin Abu Talib^{asws} said to my father, 'Be quiet, for you are frustrated. By Allah^{azwj}! They (Abu Bakr and Umar) were both participants (in shedding the) blood of Al Husayn^{asws}'.²⁵⁷ (Not a Hadeeth)

و فِي رِوَايَةٍ أُخْرَى عَنْهُ، أَنَّهُ قَالَ: وَ اللَّهُ لَقَدْ أَخْرَجَهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِنْ مَسْجِدِهِ وَ هُمَا يَنْتَهَرَانِ وَ أُذْجَلَا وَ هُمَا حَيْفَةٌ فِي بَيْتِهِ.

And in another report from him, he said, 'By Allah^{azwj}! Rasool-Allah^{saww} had expelled them both from his^{saww} Masjid, and they were both clean, and they were both entered into his^{saww} house and they were both (unclean) corpses'.²⁵⁸ (Not a Hadeeth)

وَ رَوَوْا عَنْ أَبِي خَدِيفَةَ - مِنْ أَهْلِ الْيَمَنِ وَ كَانَ فَاضِلاً زَاهِداً-، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ وَ هُوَ يَطُوفُ بِالْبَيْتِ، فَقَالَ: وَ رَبِّ هَذَا الْبَيْتِ، وَ رَبِّ هَذَا الرُّكْنِ، وَ رَبِّ هَذَا الْحَجَرِ، مَا قَطَرْتُ مِنَّا قَطْرَةً دَمٍ وَ لَا قَطَرْتُ مِنْ دِمَائِ الْمُسْلِمِينَ قَطْرَةً إِلَّا وَ هُوَ فِي أَعْنَاقِهِمَا.

And they reported from Abu Kuzeyfa, from the people of Al Yemen, and he was meritorious, ascetic, he said, 'I heard Abdullah Bin Al Hassan son of Ali Bin Al Husayn^{asws}, and he was performing Tawaaf with the House (Kabah). He said, 'By the Lord^{azwj} of this corner (of the Kabah), and by the Lord^{azwj} of this (Black) Stone! No drop of blood drops from us^{asws}, nor drops from the blood of the Muslims except and it is in both their necks'.²⁵⁹ (Not a Hadeeth)

وَ رَوَوْا عَنْ إِسْحَاقَ بْنِ أَحْمَرَ، قَالَ: سَأَلْتُ مُحَمَّدَ بْنَ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ، فُلْتُ: أَصَلِّي خَلْفَ مَنْ يَتَوَالَى [فُلَانًا وَ فُلَانًا]؟. قَالَ: لَا، وَ لَا كِرَامَةً.

And they reported from Is'haq Bin Ahmad who said, 'I asked Muhammad Bin Al Hassan son of Ali Bin Al Husayn^{asws}. I said, 'Can I pray Salat behind the one who befriends so and so (Abu Bakr) and so and so (Umar)?' He said, 'No, and there is no prestige'.²⁶⁰ (Not a Hadeeth)

وَ رَوَوْا عَنْ أَبِي الْحَارِثِ، قَالَ: سُئِلَ مُحَمَّدُ بْنُ عُمَرَ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ عَنْ [فُلَانٍ وَ فُلَانٍ]؟. فَقَالَ: قُتِلْتُمْ مِنْذُ سِتِّينَ سَنَةً فِي أَنْ دَكَّرْتُمْ عُثْمَانَ، فَوَ اللَّهُ لَوْ دَكَّرْتُمْ [فُلَانًا وَ فُلَانًا] لَكَانَتْ دِمَاؤُكُمْ أَحَلَّ عِنْدَهُمْ مِنْ دِمَائِ السَّنَانِيرِ.

And they reported from Abu Al Jaroud who said, 'Muhammad Bin Umar son of Al Hassan Bin Ali Bin Abu Talib^{asws} was asked about so and so (Abu Bakr) and so and so (Umar). He said, 'You are being killed for sixty years if you mention Usman. By Allah^{azwj}! If you were to mention so and so (Abu Bakr) and so and so (Umar), your blood will become permissible in their presence than the blood of the chiefs of every tribe'.²⁶¹ (Not a Hadeeth)

وَ رَوَوْا عَنْ أَرْطَاةَ بْنِ حَبِيبِ الْأَسَدِيِّ، قَالَ: سَمِعْتُ الْحُسَيْنَ بْنَ عَلِيٍّ بْنِ الْحُسَيْنِ الشَّهِيدِ عَلَيْهِ السَّلَامُ يَبْحَثُ يَقُولُ: هُمَا وَ اللَّهُ أَقَامَنَا هَذَا الْمَقَامَ، وَ زَعَمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَا يُورَثُ.

²⁵⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 40

²⁵⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 41

²⁵⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 42

²⁶⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 43

²⁶¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 44

And they reported from Artat Bin Habeeb Al Asady who said, 'I heard Al Hassan Bin Ali son of Al Husayn^{asws} the martyr at Fakh, saying, 'By Allah^{azwj}! They (Abu Bakr and Umar) have both paused us in this position, and they claimed that Rasool-Allah^{sawww} did not leave inheritance".²⁶² (Not a Hadeeth)

وَرَوَى عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ عَلَيْهِمَا السَّلَامُ، قَالَ: مَا رَفَعَتْ امْرَأَةٌ مِنَّا طَرْفَهَا إِلَى السَّمَاءِ فَفَطَرَتْ مِنْهَا فِطْرَةً إِلَّا كَانَ فِي أَعْنَاقِهِمَا.

And they reported from Ibrahim Bin Maymoun, from Al Hassan Bin Muhammad Bin Abdullah, son of Al Hassan Bin Ali^{asws} having said, 'No woman from us raises her eyes towards the sky and a drop (of tear) falls from her, except it would be in both their necks'.²⁶³

(Not a Hadeeth)

وَرَوَى عَنْ قُتَيْبِ بْنِ حَمَّادٍ، قَالَ: سَأَلْتُ الْحُسَيْنَ بْنَ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ الْحُسَيْنِ، وَالحُسَيْنَ بْنَ زَيْدِ بْنِ عَلِيِّ عَلَيْهِ السَّلَامُ وَ عِدَّةً مِنْ أَهْلِ الْبَيْتِ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا لَا يُخَالِفُنَا فِي شَيْءٍ إِلَّا إِذَا انْتَهَى إِلَى [فُلَانٍ وَ فُلَانٍ] أَوْقَفَهُمَا وَ شَكَّ فِي أَمْرِهِمَا؛ فَكُلُّهُمَا قَالُوا: مَنْ أَوْقَفَهُمَا شَكًّا فِي أَمْرِهِمَا فَهُوَ ضَالٌّ كَافِرٌ.

And they reported from Quleyb Bin Hammad who said, 'I asked Al Hassan Bin Ibrahim Bin Abdullah Bin Zaid Bin Al Hassan, and Al Husayn Bin Zaid son of Ali (Bin Al Husayn^{asws}), and a number of the People^{asws} of the Household about a man from our companions who does not oppose us regarding anything except when it ends up to so and so (Abu Bakr) and so and so (Umar), can one pause from them and doubt regarding their affair? They all spoke saying, 'One who pauses at them both, doubting regarding their matter, so he is a straying Kafir".²⁶⁴

(Not a Hadeeth)

وَرَوَى عَنْ مُحَمَّدِ بْنِ الْفُرَاتِ، قَالَ: حَدَّثَنِي فَاطِمَةُ الْحَنْفِيَّةُ، عَنْ فَاطِمَةَ ابْنَةِ الْحُسَيْنِ أَنَّهَا كَانَتْ تُبْغِضُ [فُلَانًا وَ فُلَانًا] وَ تَسُبُّهُمَا.

And they reported from Muhammad Bin Al Furat who said, 'Fatima Al Hanafiyya narrated to me from Fatima^{as} daughter^{as} of Al Husayn^{asws}, that she^{as} used to hate so and so (Abu Bakr) and so and so (Umar) and revile them".²⁶⁵ (Not a Hadeeth)

وَرَوَى عَنْ عُمَرَ بْنِ ثَابِتٍ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَقِيلِ بْنِ أَبِي طَالِبٍ، قَالَ: إِنَّ أَبَا بَكْرٍ وَ عُمَرَ عَدَلَا فِي النَّاسِ وَ ظَلَمَانَا، فَلَمْ تَغْضَبِ النَّاسُ لَنَا، وَ إِنَّ عُثْمَانَ ظَلَمَنَا وَ ظَلَمَ النَّاسَ، فَغَضِبَتِ النَّاسُ لَأَنْفُسِهِمْ فَمَالُوا إِلَيْهِ فَقَتَلُوهُ.

And they reported from Umar Bin Sabit who said, 'It is narrated to me by Abdullah Bin Muhammad Bin Aqeel, son of Abu Talib^{asws} who said, 'Abu Bakr and Umar dispensed justice among the people and oppressed us^{asws}. The people did not get angry for us^{asws}. And Usman oppressed us^{asws} and oppressed the people, so the people were angered for themselves. They leaned to him and killed him".²⁶⁶ (Not a Hadeeth)

²⁶² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 45

²⁶³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 46

²⁶⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 47

²⁶⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 48

²⁶⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 49

وَرَوَوْا عَنِ الْقَاسِمِ بْنِ جُنْدَبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: مَرِضَ عَلِيٌّ عَلَيْهِ السَّلَامُ فَتَقَلَّ، فَجَلَسْتُ عِنْدَ رَأْسِهِ، فَدَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَمَعَهُ النَّاسُ فَامْتَلَأَ الْبَيْتُ، فُقِمْتُ مِنْ مَجْلِسِي، فَجَلَسَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ،

And they reported from Al Qasim Bin Jundab, from Anas Bin Malik (well-known fabricator) who said, 'Ali^{asws} fell ill and was heavy. I sat by his^{asws} head, and Rasool-Allah^{saww} entered and the people were with him^{saww}, so the house filled up. I stood up from my seat and Rasool-Allah^{saww} sat in it.

فَعَمَزَ أَبُو بَكْرٍ عُمَرَ فَقَامَ، فَقَالَ: يَا رَسُولَ اللَّهِ (ص)، إِنَّكَ كُنْتَ عَهَدْتَ إِلَيْنَا فِي هَذَا عَهْدًا وَ إِنَّا لَا نَرَاهُ إِلَّا لِمَا بِهِ، فَإِنْ كَانَ شَيْءٌ فِئَالٍ مِنْ؟. فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَلَمْ يُجِبْهُ، فَعَمَزَهُ الثَّانِيَةَ فَكَذَلِكِ، ثُمَّ الثَّالِثَةَ،

Abu Bakr winked at Umar and he stood up and said, 'O Rasool-Allah^{saww}! You^{saww} had made a pact to us regarding this one (Ali^{asws}), and we do not see him^{asws} except to what (illness) he^{asws} is with. Supposing something happens (death), then to whom?' Rasool-Allah^{saww} was silent and did not answer him. He winked at him for a second time, and it was like that. Then the third.

فَرَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ رَأْسَهُ ثُمَّ قَالَ: إِنَّ هَذَا لَا يَمُوتُ مِنْ وَجَعِهِ هَذَا، وَ لَا يَمُوتُ حَتَّى تَمْلِيَاهُ غَيْظًا، وَ تُوسِعَاهُ عَدْرًا، وَ تَجِدَاهُ صَابِرًا.

Rasool-Allah^{saww} raised his^{asws} head then said: 'This one will not be dying from this pain of his^{asws}, nor will he^{asws} be dying until you two fill him^{asws} with rage, and you equally betray him^{asws}, and you will both find him^{asws} to be patient'.²⁶⁷ (Not a Hadeeth)

وَرَوَوْا عَنْ بَيْدِ بْنِ مُعَاوِيَةَ الْبِكَالِيِّ، قَالَتْ [كَذًا]: سَمِعْتُ حَدِيثَ بَنِ الْيَمَانِ يَقُولُ: وَ لِي أَبُو بَكْرٍ فَطَعَنَ فِي الْإِسْلَامِ طَعْنَةً أَوْهَنَهُ، ثُمَّ وَ لِي عُمَرُ فَطَعَنَ فِي الْإِسْلَامِ طَعْنَةً مَرَّقَ مِنْهُ.

And they reported from Yazeed Bin Muawiya Al Bakaly, she said, 'I heard Huzeyfa Bin Al Yaman saying, 'Abu Bakr ruled, and he stabbed Al Islam with such a stab, it weakened it. Then Umar ruled, and he stabbed in Al Islam such a stab, piercing it'.²⁶⁸ (Not a Hadeeth)

وَ فِي رِوَايَةٍ أُخْرَى عَنْهُ رَضِيَ اللَّهُ عَنْهُ، قَالَ: وَ لَيْنَا أَبُو بَكْرٍ فَطَعَنَ فِي الْإِسْلَامِ طَعْنَةً، ثُمَّ وَ لَيْنَا عُمَرُ فَحَلَّ الْأَرْزَارَ، ثُمَّ وَ لَيْنَا عُثْمَانُ فَخَرَجَ مِنْهُ عُرْبَانًا.

And in another report from him, said, 'Abu Bakr ruled us and stabbed in Al Islam a stab, then Umar ruled us, and he loosened the buttons. Then Usman ruled, and it came out naked from it'.²⁶⁹ (Not a Hadeeth)

وَرَوَوْا عَنْ أَبَانَ بْنِ تَغْلِبٍ، عَنِ الْحَكَمِ بْنِ عُيَيْنَةَ، قَالَ: كَانَ إِذَا ذَكَرَ عُمَرَ أَمَضَّهُ، ثُمَّ قَالَ: كَانَ يَدْعُو ابْنَ عَبَّاسٍ فَيَسْتَفْتِيهِ مُعَايِظَةً لِعَلِّيَّ عَلَيْهِ السَّلَامُ.

And it is reported from Aban Bin Taghlib, from Al Hakan Bin Uyayna who said, 'Whenever there was a mention of Umar it saddened him, then he said, 'Ibn Abbas used to be called and his anger would agitate him for Ali^{asws}'.²⁷⁰ (Not a Hadeeth)

²⁶⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 50

²⁶⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 51

²⁶⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 52

وَرَوَوْا عَنِ الْأَعْمَشِ، أَنَّهُ كَانَ يَقُولُ: فُيْضَ نَبِيِّهِمْ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَلَمْ يَكُنْ لَهُمْ هَمٌّ إِلَّا أَنْ يَقُولُوا: مَنَا أَمِيرٌ وَ مِنْكُمْ أَمِيرٌ، وَ مَا أَظُنُّهُمْ يُفْلِحُونَ.

And they reported from Al Amsh, he was saying, ‘Their Prophet^{saww} passed away, but there did not happen to be any concern for them (the Helpers) except that they were saying, ‘There should be a ruler from us and a ruler from them’, and I don’t they will be succeeding”²⁷¹ (Not a Hadeeth)

وَرَوَوْا عَنْ مُعَمَّرِ بْنِ زَائِدَةَ الْوَشَاءِ، قَالَ: أَشْهَدُ عَلَى الْأَعْمَشِ أَبِي سَمِعْتُهُ يَقُولُ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُجَاءُ [فُلَانٍ وَ فُلَانٍ] كَالثَّوْرَيْنِ الْعَقِيرَيْنِ هُمَا فِي نَارِ جَهَنَّمَ حُورًا.

And it is reported from Moammar Bin Zaida Al Washa who said, ‘I testify upon Al Amsh that I heard him saying, ‘When it will be the Day of Qiyamah, the ones who love so and so (Abu Bakr) and so and so (Umar) would be like two bulls of broken backs, for them would be mooing in the fire of Hell”²⁷² (Not a Hadeeth)

وَرَوَوْا عَنْ سُلَيْمَانَ بْنِ أَبِي الْوَرْدِ، قَالَ: قَالَ الْأَعْمَشُ فِي مَرَضِهِ الَّذِي فُيْضَ فِيهِ هُوَ بَرِيَّةٌ مِنْهُمَا وَ سَمَاهُمَا، قُلْتُ لِلْمَسْعُودِيِّ: سَمَاهُمَا؟! قَالَ: نَعَمْ، [فُلَانٌ وَ فُلَانٌ].

And it is reported from Suleyman Bin Abu Al Warad who said, ‘Al Amsh said during his illness in which he died, he was disavowing from them both (Abu Bakr and Umar), and named them. I said to Masoudi, ‘He named them both?!’ He said, ‘Yes, so and so (Abu Bakr), and so and so (Umar)”²⁷³ (Not a Hadeeth)

وَرَوَوْا عَنْ عُمَرَ بْنِ زَائِدَةَ، قَالَ: كُنَّا عِنْدَ حَبِيبِ بْنِ أَبِي ثَابِتٍ، قَالَ بَعْضُ الْقَوْمِ: أَبُو [زُرَيْقٍ] أَفْضَلُ مِنْ عَلِيٍّ، فَغَضِبَ حَبِيبٌ ثُمَّ قَامَ قَائِمًا، فَقَالَ: وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَفِيهِمَا: الطَّائِفِينَ بِاللَّهِ ظَنَّ السُّؤْءَ عَلَيْهِمْ دَائِرَةُ السُّؤْءِ وَ غَضِبَ اللَّهُ عَلَيْهِمْ وَ لَعَنَهُمْ.. الآية.

And it is reported from Umar Bin Zaida who said, ‘We were in the presence of Habeeb Bin Abu Sabit, one of the group said, ‘Abu (Zureyq) (Bakr) is superior than Ali^{asws}’. Habeeb was angered, then stood up standing and said, ‘By Allah^{azwj} Who, there is no god except He^{azwj}! Regarding them both is: **the thinkers of evil thoughts with Allah. Upon them is the evil field of thought, and Allah is Wrathful upon them and Curses them [48:6]** – the Verse.²⁷⁴ (Not a Hadeeth)

وَرَوَوْا عَنْ يَحْيَى بْنِ الْمُسَاوِرِ، عَنْ أَبِي الْجَارُودِ، قَالَ: إِنَّ لِلَّهِ عَزَّ وَ جَلَّ مَدِينَتَيْنِ، مَدِينَةً بِالْمَشْرِقِ وَ مَدِينَةً بِالْمَغْرِبِ لَا يَفْتُرَانِ مِنْ لَعْنِ [فُلَانٍ وَ فُلَانٍ].

And it is reported from Yahya Bin Al Musawir, from Abu Al Jaroud who said, ‘For Allah^{azwj} Mighty and Majestic there are two cities, a city in the east and a city in the west. They both do not take a break from cursing so and so (Abu Bakr) and so and so (Umar)’²⁷⁵ (Not a Hadeeth)

²⁷⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 53

²⁷¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 54

²⁷² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 55

²⁷³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 56

²⁷⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 57

²⁷⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 58

وَرَوُوا عَنْ ابْنِ عَبْدِ الرَّحْمَنِ، قَالَ: سَمِعْتُ شَرِيكَاً يَقُولُ: مَا لَهُمْ وَ لِفَاطِمَةَ عَلَيْهَا السَّلَامُ؟ وَاللَّهِ مَا جَهَّزْتُ جَيْشاً وَ لَا جَمَعْتُ جَمْعاً، وَ اللَّهُ لَقَدْ آذَانَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي قَبْرِهِ.

And it is reported from Ibn Abul Rahman who said, ‘I heard Shareek saying, ‘What is to them and Fatima^{asws}? By Allah^{azwj}! Neither did they both (Abu Bakr and Umar) prepare (equip) an army, nor gathered any collection. By Allah^{azwj}! They both hurt Rasool-Allah^{saww} in his^{saww} grave’.²⁷⁶ (Not a Hadeeth)

وَرَوُوا عَنْ إِبْرَاهِيمَ بْنِ يَحْيَى النَّوْرِيِّ، قَالَ: سَمِعْتُ شَرِيكَاً وَ سَأَلَهُ رَجُلٌ يَا أَبَا عَبْدِ اللَّهِ! حُبُّ أَبِي بَكْرٍ وَ عُمرَ سُنَّةٌ؟- فَقَالَ: يَا مُعَاذَا، خُذْ بِتَوْبِهِ فَأَخْرِجْهُ وَ اغْرِفْ وَجْهَهُ وَ لَا تُدْخِلْهُ عَلَيَّ، يَا أَحْمَقُ! لَوْ كَانَ حُبُّهُمَا سُنَّةً لَكَانَ وَاجِباً عَلَيْكَ أَنْ تُذَكِّرَهُمَا فِي صَلَاتِكَ كَمَا تُصَلِّي عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ.

And it is reported from Ibrahim Bin Yahya Al Sowry who said, ‘I heard Shareek, and a man had asked him, ‘O Abu Abdullah! Love of Abu Bakr and Umar is a Sunnah?’ He said, ‘O Muafa! Grab his clothes and expel him, and know (remember) his face, and do not let him enter to see me, O idiot! If their love was a Sunnah, it would have been Obligatory upon you to mention them both in your Salat just as you are sending Salawaat upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}’.²⁷⁷ (Not a Hadeeth)

166- مُهَجُّ الدَّعَوَاتِ: عَنِ الرِّضَا عَلَيْهِ السَّلَامُ، قَالَ: مَنْ دَعَا بِهَذَا الدُّعَاءِ فِي سَجْدَةِ الشُّكْرِ كَانَ كَالرَّامِي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي بَدْرِ وَ أُحُدٍ وَ حُنَيْنٍ بِأَلْفِ أَلْفِ سَهْمٍ.

(The book) ‘Muhaj Al-Dawaat’ – From Al-Reza^{asws} having said: ‘One who supplicates with this supplication (see ref 167 below) during a Sajdah of thanks, would be like the one who shot alongside the Prophet^{saww} during (the battles of) Badr, and Ohad and Hunayn, by a thousand by thousand arrows’.²⁷⁸

167- وَ حَكَاهَا الْكُفْعَمِيُّ فِي الْجَنَّةِ: [الدُّعَاءُ] اللَّهُمَّ الْعَنِ الَّذِينَ بَدَّلُوا دِينَكَ، وَ غَيَّرُوا نِعْمَتَكَ، وَ اتَّهَمُوا رَسُولَكَ (ص)، وَ خَالَفُوا مِلَّتَكَ، وَ صَدَّكَ عَنْ سَبِيلِكَ، وَ كَفَرُوا بِآلَائِكَ، وَ رَدُّوا عَلَيْكَ كَلَامَكَ، وَ اسْتَهْزَءُوا بِرَسُولِكَ،

And Al-Kaf’amy has narrated the supplication in his (the book) ‘Al-Jannah’ – ‘O Allah^{azwj}! Curse both the ones who replaced Your^{azwj} Religion, and changed Your^{azwj} Favour, and they both accused Your^{azwj} Rasool^{saww}, and oppose Your^{azwj} Nation, and hindered from Your^{azwj} Way, and disbelieved in Your^{azwj} Favours, and refuted Your^{azwj} Speech unto You^{azwj}, and mocked Your^{azwj} Rasool^{saww};

وَ قَتَلُوا ابْنَ نَبِيِّكَ، وَ حَرَّفُوا كِتَابَكَ، وَ جَحَدُوا آيَاتِكَ، وَ اسْتَكْبَرُوا عَنْ عِبَادَتِكَ، وَ قَتَلُوا أَوْلِيَاءَكَ، وَ جَلَسُوا فِي مَجْلِسٍ لَمْ يَكُنْ لَهُمْ بِحَقٍّ، وَ حَمَلُوا النَّاسَ عَلَى أَكْتَانِ آلِ مُحَمَّدٍ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ،

And they killed the son^{asws} of Your^{azwj} Prophet^{saww}, and altered Your^{azwj} Book, and rejected Your^{azwj} Signs, and were too arrogant from worshipping You^{azwj}, and killed Your^{azwj} friends, and sat in the seat which did not happen to be rightful for them, and loaded the people upon the necks of Progeny^{asws} of Muhammad^{saww}.

²⁷⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 59

²⁷⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 165 Note 60

²⁷⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 166

اللَّهُمَّ الْعَنَّهُمَا لَعْنًا يَتْلُو بَعْضُهُ بَعْضًا، وَ احْشُرْهُمَا وَ اتَّبَاعَهُمَا إِلَى جَهَنَّمَ زُرْقًا،

O Allah^{azwj}! Curse them both with Curses following each other, and Resurrect them both and their followers to Hell as blue-eyed.

اللَّهُمَّ إِنَّا نَتَقَرَّبُ إِلَيْكَ بِاللَّعْنَةِ لُهُمَا وَ الْبِرَاءَةِ مِنْهُمَا فِي الدُّنْيَا وَ الْآخِرَةِ،

O Allah^{azwj}! We draw closer to You^{azwj} with the cursing and the **disavowment** from them both, in the world and the Hereafter.

اللَّهُمَّ الْعَنْ قَتْلَةَ أَمِيرِ الْمُؤْمِنِينَ وَ قَتْلَةَ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

O Allah^{azwj}! Curse the killer of Amir Al-Momineen^{asws}, and killers of Al-Husayn Bin Ali^{asws} son^{asws} of daughter^{asws} of Rasool-Allah^{saww}.

اللَّهُمَّ زِدْهُمَا عَذَابًا فَوْقَ الْعَذَابِ، وَ هَوَانًا فَوْقَ هَوَانٍ، وَ دُؤْلًا فَوْقَ دُؤْلٍ، وَ حَزْبًا فَوْقَ حَزْبٍ،

O Allah^{azwj}! Increase them both in Punishment on top of the Punishment, and shame on top of the shame, and disgrace on top of the disgrace, and humiliation on top of the humiliation.

اللَّهُمَّ دُعُوهُمَا إِلَى النَّارِ دَعَاً، وَ ارْكُسْهُمَا فِي أَلِيمِ عَذَابِكَ رُكْسًا،

O Allah^{azwj}! Leave them to be in the Fire with a leaving, and Immerse them in the pain of Your^{azwj} Punishment with an immersing.

اللَّهُمَّ احْشُرْهُمَا وَ اتَّبَاعَهُمَا إِلَى جَهَنَّمَ زُرْمًا،

O Allah^{azwj}! Resurrect them both and their followers to Hell in a group.

اللَّهُمَّ فَزِّقْ جَمْعَهُمْ، وَ شَتِّتْ أَمْرَهُمْ، وَ خَالَفْ بَيْنَ كَلِمَتِهِمْ، وَ بَدِّدْ جَمَاعَتَهُمْ، وَ الْعَنْ أَيْمَتَهُمْ، وَ اقْتُلْ قَادَتَهُمْ وَ سَادَتَهُمْ، وَ الْعَنْ رُؤَسَاءَهُمْ وَ كِبْرَاءَهُمْ، وَ أَحْسِرْ رَايَتَهُمْ، وَ أَلْقِ الْبَأْسَ بَيْنَهُمْ، وَ لَا تُبْقِ مِنْهُمْ دِيَارًا،

O Allah^{azwj}! Divide their gathering, and disperse their affairs, and opposition between their speeches, and dissipate their group, and Curse their leaders, and Kill their guides and their chiefs, and Curse their chiefs and their elders, and Break their flag, and Cast the evil between them, and do not Let any household from them to remain.

اللَّهُمَّ الْعَنْ أَبَا جَهْلٍ وَ الْوَلِيدَ لَعْنًا يَتْلُو بَعْضُهُ بَعْضًا، وَ يَتَّبِعُ بَعْضُهُ بَعْضًا،

O Allah^{azwj}! Curse Abu Jahl^{la} and Al-Waleed with curses following each other.

اللَّهُمَّ الْعَنَّهُمَا لَعْنًا يَلْعَنُهُمَا بِهِ كُلُّ مَلِكٍ مُقَرَّبٍ، وَ كُلُّ نَبِيٍّ مُرْسَلٍ، وَ كُلُّ مُؤْمِنٍ امْتَحَنَتْ قَلْبُهُ لِلْإِيمَانِ،

O Allah^{azwj}! Curse them both with curses cursed with by every Angel of Proximity, and every Messenger Prophet^{as}, and every Momin whose heart has been Tested for the Eman.

اللَّهُمَّ الْعَنْهُمَا لَعْنًا يَتَعَوَّدُ مِنْهُ أَهْلُ النَّارِ، وَ مِنْ عَذَابِهِمَا،

O Allah^{azwj}! Curse them both with curses the inhabitants of the Fire hurting by it, and from their Punishments.

اللَّهُمَّ الْعَنْهُمَا لَعْنًا لَا يَخْطُرُ لِأَحَدٍ بِئَالٍ،

O Allah^{azwj}! Curse them both with curses, no one has ever imagined it.

اللَّهُمَّ الْعَنْهُمَا فِي مُسْتَسَرِّ سِرِّكَ وَ ظَاهِرِ عَلَانِيَتِكَ، وَ عَذَّبَهُمَا عَذَابًا فِي التَّعْدِيرِ وَ فَوْقَ التَّعْدِيرِ، وَ شَارِكِ مَعَهُمَا ابْنَتَيْهِمَا وَ أَشْيَاعَهُمَا وَ مُحِبِّيهِمَا وَ مَنْ شَاءَ عَهُمَا.

O Allah^{azwj}! Curse them both with curses in the concealment of Your^{azwj} Secrets, and apparent, and openly, and Punish them in the Determination and above the Determination, and two daughters (who committed sins in association) with them, their followers, and their adherents, and ones who love them, and ones who were loyal to them”.

أقول: : وَ دُعَاءُ صَنَمَيْ فَرَيْشٍ مَشْهُورٍ بَيْنَ الشَّيْعَةِ، - وَ رَوَاهُ الْكُفَعْمِيُّ عَنِ ابْنِ عَبَّاسٍ، أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ كَانَ يَقْنُتُ بِهِ فِي صَلَاتِهِ.

I (Majlisi) am saying, ‘And his^{asws} supplication, ‘Two idols of Quraysh’ is well-known between the Shias. And it is reported by Al-Kaf’ami, from Ibn Abbas, ‘Amir Al-Momineen^{asws} was (reciting it in the) Qunoot of his^{asws} Salat’.²⁷⁹

168- كا: عَنِ الْعِدَّةِ، عَنِ أَحْمَدَ الْبَرْقِيِّ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ، عَنِ عَمْرِو بْنِ مُصْعَبٍ، عَنِ فُرَاتِ بْنِ الْأَخْنَفِ، عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: مَهْمَا تَرَكْتَ مِنْ شَيْءٍ فَلَا تَتْرُكْ أَنْ تَقُولَ فِي كُلِّ صَبَاحٍ وَ مَسَاءٍ: اللَّهُمَّ إِنِّي أَصْبَحْتُ .. إِلَى آخِرِ الدُّعَاءِ، وَ فِيهِ: اللَّهُمَّ الْعَنْ الْفِرْقَ الْمُخْتَلِفَةَ عَلَى رَسُولِكَ وَ وُلَاةِ الْأَمْرِ بَعْدَ رَسُولِكَ وَ الْأَيْمَةَ مِنْ بَعْدِهِ وَ شَيْعَتِهِمْ، وَ أَسْأَلُكَ ..

(The book) ‘Al Kafi’ – From the number, from Ahmad Al Barqy, from Abdul Rahman Bin Hammad, from Amro Bin Mus’ab, from Furat Bin al Ahnaf,

‘From Abu Abdullah^{asws} having said: ‘From whatever you leave of anything, do not leave saying during every morning and evening, ‘O Allah^{azwj}! I have become’ – up to the end of the supplication, and in it, ‘O Allah^{azwj}! Curse so and so (Abu Bakr), and so and so (Umar), and the group which differed upon Your^{azwj} Rasool^{saww}, and the Masters^{asws} of the Command after Your^{azwj} Rasool^{saww} and the Imams^{asws} from after him^{saww}, and their^{asws} Shias. And I ask You^{azwj}, ...²⁸⁰

169- مهج: بِسَنَدِهِ الَّذِي سَجَّيْءٌ فِي كِتَابِ الصَّلَاةِ، عَنِ أَبِي يَحْيَى الْمَدَائِنِيِّ [الْمَدَائِنِيِّ] عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، أَنَّهُ قَالَ: مِنْ حَقَّنَا عَلَى أَوْلِيَانَا وَ أَشْيَاعِنَا أَنْ لَا يُنْصَرَفَ الرَّجُلُ مِنْ صَلَاتِهِ حَتَّى يَدْعُوَ بِهَذَا الدُّعَاءِ، وَ هُوَ

(The book) ‘Mahaj Al Dawaat’ – By his chain which will come in the book of Salat, from Abu Yahya Al Madainy,

²⁷⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 167

²⁸⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 168

'Abu Abdullah^{asws} having said: 'From our right upon our^{asws} friends and our^{asws} Shias is that a man should not disperse from his Salat until he supplicated with this supplication, and it is,

: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ .. إِلَى قَوْلِهِ عَلَيْهِ السَّلَامُ:

'O Allah^{azwj}! I ask You^{azwj} by Your^{azwj} Magnificent Name is that You^{azwj} Send Salawaat upon Muhammad^{saww} and his^{saww} pure Progeny^{asws}, – up to his^{asws} words: -

اللَّهُمَّ وَصَاعِفْ لَعْنَتِكَ وَبُاسِكَ وَنِكَالِكَ وَعَذَابِكَ عَلَى الَّذِينَ كَفَرُوا نِعْمَتَكَ، وَخَوَّنَا رَسُولَكَ، وَآتَاهُمَا نَبِيَّكَ وَبَابِنَاهُ، وَحَلًّا عَقْدَهُ فِي وَصِيَّتِهِ،

O Allah^{azwj}! And Double Your^{azwj} Curse and Your^{azwj} Punishment, and Your^{azwj} exemplary Punishment, and Your^{azwj} Punishment upon those who disbelieved Your^{azwj} Favour, and betrayed Your^{azwj} Rasool^{saww}, and they both (Abu Bakr and Umar) came to Your^{azwj} Prophet^{saww} and pledged allegiance to him^{saww}, and they abandoned his^{saww} (command) regarding his^{saww} successor^{asws};

وَ نَبَدَا عَهْدَهُ فِي خَلِيفَتِهِ مِنْ بَعْدِهِ، وَ ادَّعَى مَقَامَهُ، وَ غَيَّرَا أَحْكَامَهُ، وَ بَدَّلَا سُنَّتَهُ، وَ قَلَبَا دِينَهُ، وَ صَغَّرَا قَدْرَ حُجَجِكَ، وَ بَدَّءَا بِظُلْمِهِمْ، وَ طَرَقَا طَرِيقَ الْغَدْرِ عَلَيْهِمْ، وَ الْخِلَافِ عَنْ أَمْرِهِمْ، وَ الْقَتْلِ لَهُمْ،

And they discarded his^{as} pact regarding his^{asws} caliph from after him^{saww}, and claimed his^{saww} position, and changed his^{saww} rulings, and replaced his^{saww} Sunnah, and overturned his^{saww} Religion, and belittled the worth of Your^{azwj} Divine Authority, and began by oppressing them^{asws}, and paved the path of the betrayal upon them^{asws}, and the opposition from their^{asws} instructions;

وَ إِزْهَاجِ الْحُرُوبِ عَلَيْهِمْ، وَ مَنَعَ خَلِيفَتِكَ مِنْ سَدِّ الثَّلَمِ، وَ تَقْوِيمِ الْعُوجِ، وَ تَنْقِيفِ الْأُودِ، وَ إِمضَاءِ الْأَحْكَامِ، وَ إِظْهَارِ دِينِ الْإِسْلَامِ، وَ إِقَامَةِ حُدُودِ الْقُرْآنِ.

And they ignited the wars against them^{asws}, and they prevented Your^{azwj} caliph from closing the cracks, and straightening the crookedness, and culture of the education, and implementing the rulings, and manifesting the Religion of Al-Islam, and establishing the legal punishments of the Quran.

اللَّهُمَّ الْعَنْهُمَا وَابْتِنَيْهِمَا وَكُلَّ مَنْ مَالَ مِثْلَهُمْ وَحَدَا حُدُوهُمْ، وَ سَلَكَ طَرِيقَتَهُمْ، وَ تَصَدَّرَ بِبِدْعَتِهِمْ لَعْنًا لَا يَخْطُرُ عَلَى بَالٍ، وَ يَسْتَعِيدُ مِنْهُ أَهْلُ النَّارِ، وَ الْعَنْ

O Allah^{azwj}! Curse them both, and their followers, and everyone who inclines to their inclination, and stepped in their steps, and travelled their path, and implemented their innovations, with such Curses which cannot be imagined in a mind, and the inhabitants of the Fire seek Refuge from it and the curse.

اللَّهُمَّ مَنْ دَانَ بِقَوْلِهِمْ، وَ اتَّبَعَ أَمْرَهُمْ، وَ دَعَا إِلَى وَلَايَتِهِمْ، وَ شَكَّكَ فِي كُمْرِهِمْ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ.

O Allah^{azwj}! (Curse the) one who makes it a religion with their words, and follows their instructions, and calls to their wilayah, and doubts in the Kufr, from the former ones and the latter ones”.²⁸¹

170- يب: بِإِسْنَادِهِ عَنِ الْحُسَيْنِ بْنِ نُؤَيْرٍ وَ أَبِي سَلَمَةَ السَّرَّاجِ، قَالَ: سَمِعْنَا أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَ هُوَ يَلْعَنُ فِي ذُبُرِ كُلِّ مَكْتُوبَةٍ أَرْبَعَةً مِنَ الرِّجَالِ وَ أَرْبَعًا مِنَ النِّسَاءِ: التَّبِيحِي وَ الْعَدَوِي وَ فُعْلَانَ وَ مُعَاوِيَةَ .. وَ يُسَمِّيهِمْ، وَ فُلَانَةَ وَ فُلَانَةَ وَ هِنْدَ وَ أُمَّ الْحَكَمِ أُخْتِ مُعَاوِيَةَ.

(The book) ‘Al Tahzeeb’ – By his chains, from Al Husayn Bin Suweyr, and Abu Salama Al Sarraj who both said,

‘We heard Abu Abdullah^{asws}, and he^{asws} was cursing at the end of every Prescribed (Salat), four from the men and four from the women – The Taymi (Abu Bakr), and the Adawy (Umar), and so and so (Usman), and Muawiya, and he^{asws} was naming them; and so and so (Ayesha), and so and so (Hafsa), and Hind, and Umm Al-Hakam sister of Muawiya’.²⁸²

171- كَشَفُ الْمَحْجَةِ، لِلسَّيِّدِ عَلِيِّ بْنِ طَاوُسٍ: قَالَ- بَعْدَ مَا حَكَى خَيْرَ سَعْدِ بْنِ عَبْدِ اللَّهِ الْمُتَقَدِّمِ الْمُشْتَمَلِ عَلَى سَبَبِ إِسْلَامِهِمَا-: وَ وَقَفْتُ أَنَا فِي كِتَابِ دَانِيَالِ الْمُخْتَصَرِ مِنْ كِتَابِ الْمَلَا حِمِّ مَا يَتَضَمَّنُ أَنَّ [فُلَانًا وَ فُلَانًا] كَانَا عَرَفَا مِنْ كِتَابِ دَانِيَالِ- وَ كَانَ عِنْدَ الْيَهُودِ- حَدِيثٌ مُلْكِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ وَلايَةِ رَجُلٍ مِنْ تَيْمٍ وَ رَجُلٍ مِنْ عَدِيٍّ بَعْدَهُ دُونَ وَصِيَّهِ،

(The book) ‘Kashf Al-Mahajja’ of the seyid Ali Bin Tawoos who said,

‘After having told the news of Sa’ad Bin Abdullah, the preceding, the inclusive upon the reasons for both their (Abu Bakr and Umar)’s Islam: - ‘I paused in the book of Danyal^{as}, the brief from the book ‘Al-Mulahim’ what comprised that so and so (Abu Bakr) and so and so (Umar) were both known from the book of Danyal^{as} – and it was in the possession of the Jews – a Hadeeth of the kingdom of the Prophet^{saww}, and the governance of a man from Taym (Abu Bakr) and a man from Aday (Umar) after him^{saww}, besides his^{saww} successor^{asws}.

وَ لَمَّا رَأَيْتَا الصَّفَةَ الَّتِي كَانَتْ فِي الْكِتَابِ فِي مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ تَبَعَا وَ أَسْلَمَا مَعَهُ طَلَبًا لِلْوَلَايَةِ الَّتِي ذَكَرَهَا دَانِيَالُ فِي كِتَابِهِ.

And when they saw the description which was in the book regarding Muhammad^{saww}, they would both follow him^{saww} and become Muslims with him^{saww} seeking the governance which Danyal^{as} had mentioned in his^{as} Book’.²⁸³

172- يج: عَنْ دَاوُدَ الرَّقِّيِّ، قَالَ: كُنْتُ عِنْدَ الصَّادِقِ عَلَيْهِ السَّلَامُ وَ الْمُفَضَّلِ وَ أَبُو عَبْدِ اللَّهِ الْبُلْخِيُّ إِذْ دَخَلَ عَلَيْنَا كَثِيرُ النَّوَاءِ، وَ قَالَ: إِنَّ أَبَا الْخَطَّابِ يَشْتُمُ [فُلَانًا وَ فُلَانًا] وَ يُظْهِرُ الْبِرَاءَةَ مِنْهُمَا،

(The book) ‘Al Kharaij Wa Al Jaraih’ – From Dawood Al Raqqy who said,

‘I was in the presence of Al-Sadiq^{asws} and Al-Mufazzal, and Abu Abdullah Al-Balkhy, when Kaseer Al-Nawa’a entered to us and said, ‘Abu Al-Khattab reviled so and so (Abu Bakr) and so and so (Umar) and manifested the disavowment from them both’.

²⁸¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 169

²⁸² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 170

²⁸³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 171

فَأْتَقَتِ الصَّادِقُ عَلَيْهِ السَّلَامُ إِلَى أَبِي الْخَطَّابِ وَ قَالَ: يَا مُحَمَّدُ! مَا تَقُولُ؟ قَالَ: كَذَبَ وَ اللَّهُ، مَا قَدْ سَمِعَ قَطُّ شَتْمَهُمَا مِنِّي. فَقَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: قَدْ حَلَفَ، وَ لَا يَخْلِفُ كَاذِبًا. فَقَالَ: صَدَقَ، لَمْ أَسْمَعْ أَنَا مِنْهُ، وَ لَكِنْ حَدَّثَنِي الثَّقَمَةُ بِهِ عَنْهُ. قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: إِنَّ الثَّقَمَةَ لَا يُبَلِّغُ ذَلِكَ،

Al-Sadiq^{asws} turned towards Abu Al-Khattaba and said, 'O Muhammad! What are you saying?' He said, 'By Allah^{azwj}, he is lying! He has not heard at all their reviling from me'. Al-Sadiq^{asws} said (to Kaseer): 'He has sworn, and a liar would not swear'. He said, 'You^{asws} speak the truth, I did not hear it from him, but it was narrated to me by the trustworthy one from him'. Al-Sadiq^{asws} said: 'The trustworthy one did not reach that'.

فَلَمَّا خَرَجَ كَثِيرٌ النَّوَاءِ قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: أَمَا وَ اللَّهُ لَئِنْ كَانَ أَبُو الْخَطَّابِ ذَكَرَ مَا قَالَ كَثِيرٌ لَقَدْ عَلِمَ مِنْ أَمْرِهِمْ مَا لَمْ يَعْلَمَهُ كَثِيرٌ، وَ اللَّهُ لَقَدْ حَلَسْنَا بِجَلْسِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ غَضَبًا، فَلَا عَفْرَ اللَّهُ لَهُمَا وَ لَا عَمَّا عَنْهُمَا.

When Kaseer Al-Nawa went out, Al-Sadiq^{asws} said: 'But, by Allah^{azwj}! If Abu Al-Khattab had mentioned what Kaseer said (that he did), he would have known from their (Abu Bakr and Umar's) matter what Kaseer does not know. By Allah^{azwj}! They had both sat in the seat of Amir Al-Momineen^{asws} usurping. May Allah^{azwj} not Forgive (their sins) for them, nor Pardon them'.

فَبُهِتَ أَبُو عَبْدِ اللَّهِ الْبَلْخِيُّ، فَتَنَظَرَ إِلَى الصَّادِقِ عَلَيْهِ السَّلَامُ مُتَعَجِّبًا مِمَّا قَالَ فِيهِمَا، فَقَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: أَنْكَرْتَ مَا سَمِعْتَ فِيهِمَا؟! قَالَ: كَأَنَّ ذَلِكَ.

Abu Abdullah Al-Balkhy dropped (his jaw) and looked at Al-Sadiq^{asws} in astonishment from what he^{asws} had said regarding them both. Al-Sadiq^{asws} said: 'Are you denying what you heard regarding them?!' He said, 'That has happened'.

فَقَالَ: فَهَلَّا الْإِنْكَارُ مِنْكَ لَيْلَةً دَفَعْتُ إِلَيْكَ فُلَانُ بْنُ فُلَانٍ الْبَلْخِيُّ جَارِيَةً فُلَانَةً لِتَبِيعَهَا، فَلَمَّا عَبَّرْتَ التَّهْرَ أَفْتَرَشْتَهَا فِي أَصْلِ شَجَرَةٍ.

He^{asws} said: 'So can there be the denial from you what one night so and so Al-Balkhi has handed over so and so slave girl to you to sell her. When the daytime came, you laid her at the base of a tree'.

فَقَالَ الْبَلْخِيُّ: قَدْ مَضَى وَ اللَّهُ هَذَا الْحَدِيثُ أَكْثَرَ مِنْ عِشْرِينَ سَنَةً، وَ لَقَدْ ثُبْتُ إِلَى اللَّهِ مِنْ ذَلِكَ. فَقَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: لَقَدْ ثُبْتُ وَ مَا تَابَ اللَّهُ عَلَيَّ، وَ قَدْ غَضِبَ اللَّهُ لِصَاحِبِ الْجَارِيَةِ.

Al-Balkhi said, 'By Allah^{azwj}! More than twenty years have passed for this event, and I have already repented to Allah^{azwj} from that'. Al-Sadiq^{asws} said: 'You have repented and Allah^{azwj} has not Turned to you, and you have Angered Allah^{azwj} for the owner of the slave girl'²⁸⁴.

173- مصبا: بِإِسْنَادِهِ عَنْ عُثْمَانَ بْنِ خَالِدٍ، عَنْ أَبِيهِ، عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي زِيَارَةِ عَاشُورَاءَ: اللَّهُمَّ حُصِّنْ أُنْتِ أَوَّلَ ظَلَمٍ بِاللَّعْنِ مِنِّي وَ آخِرَ زِيَارَةٍ أَوْلَى ثُمَّ الثَّانِي ثُمَّ الثَّالِثُ ثُمَّ الرَّابِعُ، اللَّهُمَّ الْعَنِ بَيْنَ مُعَاوِيَةَ خَامِسًا .. إِلَى آخِرِ الزِّيَارَةِ.

(The book) 'Misbah Al Mutahajjad', by the chains from Uqba Bin Khalid, from his father,

²⁸⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 172

'From Abu Ja'far^{asws} in Ziyaraat of Ashura: 'O Allah^{azwj}! Particularise the first oppressor (Abu Bakr) with the curse from me^{asws} and Begin with him first, then the second (Umar), then the third (Usman), then the fourth (Muawiya). O Allah^{azwj}! Curse Yazeed Bin Muawiya^{la} as fifth' – up to the end of the Ziyaraat''.²⁸⁵

²⁸⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 173

CHAPTER 21 – ANOTHER

1- ج: سَلِمَةُ بْنُ قَيْسِ الْهَلَالِيِّ، عَنْ سَلْمَانَ الْفَارِسِيِّ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي يَوْمِ بَيْعَةِ أَبِي بَكْرٍ: لَسْتُ بِقَائِلٍ غَيْرِ شَيْءٍ وَاحِدٍ أَذْكُرْكُمْ بِاللَّهِ أَهْلِهَا الْأَرْبَعَةُ - يُعْنِيَنَّيَ وَالزُّبَيْرُ وَ أبا ذَرَّ وَالْمِقْدَادُ - أَسَمِعْتُمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: إِنَّ تَابُوتًا مِنْ نَارٍ فِيهِ اثْنَا عَشَرَ رَجُلًا، سِتَّةٌ مِنَ الْأُولَى وَ سِتَّةٌ مِنَ الْآخِرِينَ فِي حُبِّ فِي قَعْرِ جَهَنَّمَ فِي تَابُوتٍ مُقْمَلٍ، عَلَى ذَلِكَ الْجَبِّ صَخْرَةٌ إِذَا أَرَادَ اللَّهُ أَنْ يُسَعِّرَ جَهَنَّمَ كَشَفَتْ تِلْكَ الصَّخْرَةَ عَنْ ذَلِكَ الْجَبِّ فَاسْتَعَادَتْ جَهَنَّمَ مِنْ وَهَجِ ذَلِكَ الْجَبِّ،

(The book) 'Al Ihtijaj' – Suleym Bin Qays al Hilali,

'From Salman Al-Farsy^{ra} who said, 'Amir Al-Momineen^{asws} said during the day of the allegiance of Abu Bakr: 'I^{asws} am not going to say apart from one thing. I^{asws} remind you four' – meaning myself (Salman^{ra}), and Abu Zarr^{ra}, and Al-Zubeyr and Al-Miqdad^{ra} – 'I^{asws} heard Rasool-Allah^{sawww} say that: 'There is a coffin of Fire in which will be twelve men, six from the former ones and six from the later ones in a pit at the bottom of Hell inside a locked coffin. Upon that pit is a rock. Whenever Allah^{azwj} Intends to increase the heat of Hell, He^{azwj} will Remove that rock from that pit. Hell will be set ablaze from the glow of that pit'.

فَسَأَلْنَاهُ عَنْهُمْ وَ أَنْتُمْ شُهُودٌ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَمَّا الْأُولُونَ: فَابْنُ آدَمَ الَّذِي قَتَلَ أَخَاهُ، وَ فِرْعَوْنُ الْقِرَاعِنَةَ، وَ الَّذِي حَالَجَ إِبْرَاهِيمَ فِي رَبِّهِ، وَ رَجُلَانِ مِنْ بَنِي إِسْرَائِيلَ بَدَّلَا كِتَابَهُمَا وَ غَيَّرَا سُنَّتَهُمَا، أَمَّا أَحَدُهُمَا فَهَوَّذَ الْيَهُودَ، وَ الْآخَرُ نَصَرَ النَّصَارَى، وَ إِبْلِيسُ سَادِسُهُمْ،

We asked him^{sawww} about them, and you are witnesses, and the Prophet^{sawww} said: 'As for the former ones - it is the son^{as} of Adam^{as} who killed his brother^{as}, and Pharaoh of the Pharaohs, and the one who argued with Ibrahim^{as} about his^{as} Lord^{azwj}, and two men from the Children of Israel who altered their Books and replaced their ways. As for one of them, he made the Jews to be Jews, and the other one made the Christians to be Christians, and Iblees^{la} is the sixth of them.

وَ الدَّجَالُ فِي الْآخِرِينَ، وَ هُوَ لِأَهْلِ الْحَمْسَةِ أَصْحَابِ الصَّحِيفَةِ الَّذِينَ تَعَاهَدُوا وَ تَعَاقَدُوا عَلَى عِدَاوَتِكَ يَا أَحْيَى، وَ التَّظَاهُرِ عَلَيْكَ بَعْدِي هَذَا .. وَ هَذَا حَتَّى عَدَدَهُمْ وَ سَمَاهُمْ. فَقَالَ سَلْمَانُ: فَعَلْنَا: صَدَقْتَ نَشْهَدُ أَنَّ سَمِعْنَا ذَلِكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

And the Dajjal^{la} is among the latter ones, and those five, the companions of the agreement, the ones who had made a pact and agreed upon your^{asws} enmity, O my^{sawww} brother^{asws}, and the backing each other against you^{asws} after me^{sawww}. This one and this one' – until he^{sawww} numbered them and named them. Salman^{ra} said, 'We said, 'You^{asws} have spoken the truth, we testify that we have heard that from Rasool-Allah^{sawww}.'²⁸⁶

2- كِتَابُ سَلِيمٍ: مِثْلُهُ، وَ قَدْ مَرَّ.

Kitab Suleym – similar to it, and has passed (before).²⁸⁷

²⁸⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 21 H 1

²⁸⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 21 H 2

3- فس: قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، قَالَ: الْفَلَقُ حُبٌّ فِي جَهَنَّمَ يَتَعَوَّذُ أَهْلُ النَّارِ مِنْ شِدَّةِ حَرِّهِ، سَأَلَ اللَّهُ أَنْ يَأْذَنَ لَهُ أَنْ يَتَنَفَّسَ فَأَذِنَ لَهُ، فَتَنَفَّسَ فَأَخْرَقَ جَهَنَّمَ.

Tafseer Al-Qummi - **Say: 'I seek Refuge with Lord of Al-Falaq [113:1].** He said, 'Al-Falaq is a pit in Hell, the inhabitants of the Fire would be seeking Refuge from the severity of its heat. It will ask Allah^{azwj} to Permit it to take a breather. He^{azwj} will Permit for it, and it will exhale and Hell would be inflamed'.

قَالَ: وَ فِي ذَلِكَ الْجُبِّ صُنْدُوقٌ مِنْ نَارٍ يَتَعَوَّذُ أَهْلُ تِلْكَ الْجُبِّ مِنْ حَرِّ ذَلِكَ الصُّنْدُوقِ، وَ هُوَ التَّابُوتُ، وَ فِي ذَلِكَ التَّابُوتِ سِتَّةٌ مِنَ الْأَوَّلِينَ وَ سِتَّةٌ مِنَ الْآخِرِينَ، فَأَمَّا السِّتَّةُ مِنَ الْأَوَّلِينَ: فَأَبْنُ آدَمَ الَّذِي قَتَلَ أَخَاهُ، وَ فِرْعَوْنُ إِبْرَاهِيمَ الَّذِي أَلْقَى إِبْرَاهِيمَ فِي النَّارِ، وَ فِرْعَوْنُ مُوسَى، وَ السَّمِيرِيُّ الَّذِي أَخَذَ الْعِجْلَ، وَ الَّذِي هَوَّذَ الْيَهُودَ، وَ الَّذِي نَصَرَ النَّصَارَى،

He said, 'And in that pit there is a box of fire, the inhabitants of that pit would be seeking Refuge from the heat of that box, and it is the coffin, and in that coffin would be six from the former ones and six from the latter ones. As for the six from the former ones – the son^{la} of Adam^{as} who killed his^{la} brother^{as}, and Pharaoh of Ibrahim^{as} (Nimrod^{la}) who threw Ibrahim^{as} into the fire, and Pharaoh^{la} of Musa^{as}, and Al-Samiri^{la} who took the calf, and the one who judaised the Jews, and the one who christianised the Christians.

وَ أَمَّا السِّتَّةُ مِنَ الْآخِرِينَ: فَهُوَ الْأَوَّلُ وَ الثَّانِي وَ الثَّلَاثُ وَ الرَّابِعُ وَ صَاحِبُ الْخَوَارِجِ وَ ابْنُ مُلْجِمٍ.

And as for the six from the latter ones – It is the first (Abu Bakr), and the second (Umar), and the third (Usman) and the fourth (Muawiya), and leader of the Kharijites and Ibn Muljim^{la}.

وَ مِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ، قَالَ: الَّذِي يُلْقَى فِي الْجُبِّ يَقْبُ فِيهِ.

And from evil of darkness when it spreads [113:3], he said, 'The one who is thrown into the pit would be in darkness in it'²⁸⁸.

4- ثُو: ابْنُ الْوَلِيدِ، عَنِ الصَّغْفَرِ، عَنِ عَبَّادِ بْنِ سُلَيْمَانَ، عَنِ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّلَيْمِيِّ، عَنِ أَبِيهِ، عَنِ إِسْحَاقَ بْنِ عَمَّارٍ، عَنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ، قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، حَدَّثَنِي فِيهِمَا بِحَدِيثٍ، فَقَدْ سَمِعْتُ مِنْ أَبِيكَ فِيهِمَا بِأَحَادِيثٍ عَدَّةٍ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Abbad Bin Suleyman, from Muhammad Bin Suleyman Al Daylami, from his father, from Is'haq Bin Ammar,

'From Musa^{asws} Bin Ja'far^{asws}, he (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! Narrate to me regarding the two (Abu Bakr and Umar) with a Hadeeth, for I have heard from your^{asws} father^{asws} regarding them, a number of Ahadeeth'.

قَالَ: فَقَالَ لِي: يَا إِسْحَاقُ! الْأَوَّلُ بِمَنْزِلَةِ الْعِجْلِ، وَ الثَّانِي بِمَنْزِلَةِ السَّمِيرِيِّ.

He (the narrator) said, 'He^{asws} said to me: 'O Is'haq! The first (Abu Bakr) is at the status of the calf, and the second is at the status of Al-Samiri^{la}'.

²⁸⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 21 H 3

قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، زِدْنِي فِيهِمَا؟. قَالَ: هُمَا وَاللَّهِ نَصْرًا وَهُودًا وَبِحَسَا، فَلَا عَقْرَ اللَّهُ ذَلِكَ لَهُمَا.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! Can you^{asws} increase for me regarding them?' He^{asws} said: 'By Allah^{azwj}! They were both Christians, and Jews and Magians. Allah^{azwj} will not Forgive that for them'.

قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، زِدْنِي فِيهِمَا. قَالَ: ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ إِلَيْهِمْ وَلَا يُزَكِّيهِمْ وَ هُمْ عَذَابٌ أَلِيمٌ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! Increase for me regarding them'. Three, Allah^{azwj} will not Look (Consider) them **nor will He Purify them, and for them would be a painful Punishment [3:77]**'.

قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، فَمَنْ هُمْ؟. قَالَ: رَجُلٌ ادَّعَى إِمَامًا مِنْ غَيْرِ اللَّهِ، وَ آخَرَ طَعَنَ فِي إِمَامٍ مِنَ اللَّهِ، وَ آخَرَ زَعَمَ أَنَّ لَهُمَا فِي الْإِسْلَامِ نَصِيبًا.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! Who are they?' He^{asws} said: 'A man claiming to be an imam from other than Allah^{azwj}, and another slandering an Imam^{asws} from Allah^{azwj}, and another claiming that there is a share in Al-Islam for them both (Abu Bakr and Umar)'.

قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، زِدْنِي فِيهِمَا؟. قَالَ: مَا أَبَالِي - يَا إِسْحَاقُ! مَحْوُتِ الْمُحْكَمِ مِنْ كِتَابِ اللَّهِ أَوْ جَحَدْتُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ النَّبِيَّةَ أَوْ زَعَمْتُ أَنَّ لَيْسَ فِي السَّمَاءِ إِلَهٌ، أَوْ تَقَدَّمْتُ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ.

(He the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! Can you increase for me regarding them?' He^{asws} said: 'I^{asws} don't mind, O Is'haq! They erased the Decisive (Verses) from the Book of Allah^{azwj}, and rejected Prophet-hood of Muhammad^{saww}, and claimed there isn't a god in the sky, and preceded over Ali^{asws} Bin Abu Talib^{asws}'.

قَالَ: قُلْتُ: جُعِلْتُ فِدَاكَ، زِدْنِي؟.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! Increase for me?'

قَالَ: فَقَالَ لِي: يَا إِسْحَاقُ! إِنَّ فِي النَّارِ لَوَادِيًا - يُقَالُ لَهُ: سَقْرٌ - لَمْ يَتَنَفَّسْ مِنْهُدُ خَلَقَهُ اللَّهُ، لَوْ أَدِنَ اللَّهُ عَرَّ وَ جَلَّ لَهُ فِي التَّنْفُّسِ بِقَدْرِ مِخْطَبٍ لَأَحْرَقَ مَا عَلَى وَجْهِ الْأَرْضِ، وَ إِنَّ أَهْلَ النَّارِ لَيَتَعَوَّدُونَ مِنْ حَرِّ ذَلِكَ الْوَادِي وَ نَتْنِهِ وَ قَدْرِهِ، وَ مَا أَعَدَّ اللَّهُ فِيهِ لِأَهْلِهِ،

He (the narrator) said, 'He^{asws} said to me: 'O Is'haq! There is a valley in the Fire (Hell) called Saqar which has not taken a breather since Allah^{azwj} Created it. If Allah^{azwj} Mighty and Majestic were to Permit for it to exhale by a measurement by a measurement of a needle-hole, it would incinerate all what is upon the surface of the earth, and the inhabitants of the Fire tend to get hurt from the heat of that valley and its stench and its filth, and what Allah^{azwj} has Prepared in it for its inhabitants.

وَ إِنَّ فِي ذَلِكَ الْوَادِي لَجَبَلًا يَتَعَوَّدُ جَمِيعُ أَهْلِ ذَلِكَ الْوَادِي مِنْ حَرِّ ذَلِكَ الْجَبَلِ وَ نَتْنِهِ وَ قَدْرِهِ وَ مَا أَعَدَّ اللَّهُ فِيهِ لِأَهْلِهِ مِنَ الْعَذَابِ، وَ إِنَّ فِي ذَلِكَ الْجَبَلِ لَشُعْبًا يَتَعَوَّدُ جَمِيعُ أَهْلِ ذَلِكَ الْجَبَلِ مِنْ حَرِّ ذَلِكَ الشَّعْبِ وَ نَتْنِهِ وَ قَدْرِهِ وَ مَا أَعَدَّ اللَّهُ فِيهِ لِأَهْلِهِ،

And in that valley, there is a mountain, the entirety of the inhabitants of that valley seek Refuge from the heat of that mountain, and its stench, and its filth, and what Allah^{azwj} has Prepared in it for its inhabitants of the Punishment. And in that mountain, there is a pass the entirety of the inhabitants of that valley seek Refuge from the heat of that cave, and its stench and its filth and what Allah^{azwj} has Prepared in it for its inhabitants.

وَ إِنَّ فِي ذَلِكَ الشَّعْبِ لَقَلْبٍ [لَقَلْبِيًّا] يَتَعَوَّذُ جَمِيعُ أَهْلِ ذَلِكَ الشَّعْبِ مِنْ حَرِّ ذَلِكَ الْقَلْبِ وَ نَتْنِهِ وَ قَدْرِهِ وَ مَا أَعَدَّ اللَّهُ فِيهِ لِأَهْلِهِ، وَ إِنَّ فِي ذَلِكَ الْقَلْبِ لَحَيَّةٌ يَتَعَوَّذُ أَهْلُ ذَلِكَ الْقَلْبِ مِنْ خُبْثِ تِلْكَ الْحَيَّةِ وَ نَتْنِهَا وَ قَدْرِهَا وَ مَا أَعَدَّ اللَّهُ فِي أَنْبَاجِهَا مِنَ السَّمِّ لِأَهْلِهَا، وَ إِنَّ فِي خَوْفِ تِلْكَ الْحَيَّةِ لَسَبْعَةٌ صِنَادِيقٍ فِيهَا حَمْسَةٌ مِنَ الْأُمَّمِ السَّالِفَةِ، وَ اثْنَانِ مِنْ هَذِهِ الْأُمَّةِ.

And in that pass, there is a pit, the entirety of the inhabitants of that pass seek Refuge from the heat of that pit, and its stench and its filth and what Allah^{azwj} has Prepared for its inhabitants; and in that pit there is a snake, the inhabitants of that pit seek Refuge from the wickedness of that snake, and its stench, and its filth and what Allah^{azwj} has Prepared to be in its fangs from the venom, for its inhabitants; and in the interior of that snake, there are seven containers wherein are five from the previous communities and two from this community’.

قَالَ: فَلْتُ: جَعَلْتُ فِدَاكَ، وَ مِنَ الْحَمْسَةِ؟ وَ مِنَ الْاِثْنَانِ؟. قَالَ: فَأَمَّا الْحَمْسَةُ: فَحَابِيلُ الَّذِي قَتَلَ هَابِيلَ، وَ مُرُودُ الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ، فَقَالَ: أَنَا أُحْيِي وَ أُمِيتُ، وَ فِرْعَوْنُ الَّذِي قَالَ: أَنَا رَبُّكُمْ الْأَعْلَى وَ يَهُودُ الَّذِي هَوَّدَ الْيَهُودَ، وَ بُولَسُ الَّذِي نَصَرَ النَّصَارَى، وَ مِنْ هَذِهِ الْأُمَّةِ أَعْرَابِيَانِ.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{asws}! And who are the five? And who are the two?’ He^{asws} said: ‘As for the five – Qabeel^{la}, the one^{la} who killed Habeel^{as}, and Nimrod, **who disputed with Ibrahim regarding his Lord [2:258] He said: ‘I cause to live and I cause to die [2:258]**, and Pharaoh^{la}, **He said: ‘I am your lord, the most exalted!’ [79:24]**, and the Jew who judaised the Jews, and Paul who Christianised the Christians, and two Bedouins from this community (Abu Bakr and Umar)’’.²⁸⁹

5- ل: بِحَدِّ الْإِسْنَادِ مِنْ قَوْلِهِ: يَا إِسْحَاقُ! إِنَّ فِي النَّارِ لَوَادِيًا .. إِلَى آخِرِ الْحَبْرِ.

(The book) ‘Al-Khisal’ – By this chain, from his^{asws} words: ‘O Is’haq! In the Fire there is a valley’ – up to the end of the Hadeeth’’.²⁹⁰

6- ل: أَبِي، عَنْ سَعْدِ، عَنْ ابْنِ أَبِي الْخَطَّابِ، عَنِ الْحَكَمِ بْنِ مِسْكِينٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ، عَنْ جَعِيدِ هَمْدَانَ، قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِنَّ فِي النَّارِ سِتَّةَ سِنِّ مِنَ النَّارِ سِتَّةَ مِنَ الْأَوَّلِينَ وَ سِتَّةَ مِنَ الْآخِرِينَ، فَأَمَّا السَّتَّةُ مِنَ الْأَوَّلِينَ: فَابْنُ آدَمَ الَّذِي قَاتَلَ أُخِيهِ، وَ فِرْعَوْنُ الْقَرَاعِنَةَ، وَ السَّامِرِيُّ، وَ الدَّجَالُ، - كِتَابُهُ فِي الْأَوَّلِينَ، وَ يُخْرِجُ فِي الْآخِرِينَ وَ هَامَانُ، وَ قَارُونُ،

(The book) ‘Al Khisal’ – My father, from Sa’ad, from Ibn Abu Al Khattab, from Al Hakam Bin Miskeen, from Abdul Rahman Bin Sayaba, from Jueed Hamadan who said,

‘Amir Al-Momineen^{asws} said: ‘In the coffin in the lowest lever of the Fire, there would be six from the former ones, and six from the latter ones. As for six from the former ones – Son^{la} of Adam^{as} killer of his^{la} brother^{as}, and Pharaoh^{la} of the Pharaohs^{la}, and Al-Samiri^{la}, and Al-

²⁸⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 21 H 4

²⁹⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 21 H 5

Dajjal^{la}, written to be among the former ones and he^{la} will emerge among the latter ones, and Haman^{la} and Qaroun^{la}.

وَالسَّيِّئَةُ مِنَ الْآخِرِينَ: فَتَعْتَلُ، وَ مُعَاوِيَةُ، وَ عَمْرُو بْنُ الْعَاصِ، وَ أَبُو مُوسَى الْأَشْعَرِيُّ .. وَ نَسِي الْمُحَدَّثِ اثْنَيْنِ.

And the six from the latter ones – No’sal (Umar), and Muawiya, and Amro Bin Al-Aas, and Abu Musa Al-Ashari’ – and the narrator forgot the two”.²⁹¹

7- ثُو: ابْنُ الْوَلِيدِ، عَنِ الصَّفَّارِ، عَنِ ابْنِ مَعْرُوفٍ، عَنِ ابْنِ مُحَمَّدٍ، عَنْ حَنَانَ بْنِ سَدِيرٍ، قَالَ: حَدَّثَنِي رَجُلٌ مِنْ أَصْحَابِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ: سَمِعْتُهُ يَقُولُ: إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ لَسَبْعَةٌ نَعَرَ: أَوْلَهُمْ ابْنُ آدَمَ الَّذِي قَتَلَ أَخَاهُ، وَ مُرُودُ الَّذِي حَاجَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فِي رَبِّهِ، وَ اثْنَانِ فِي بَنِي إِسْرَائِيلَ هَوَّدَا قَوْمَهُمَا وَ نَصَرَاهُمَا، وَ فِرْعَوْنُ الَّذِي قَالَ: أَنَا رَبُّكُمْ الْأَعْلَى، وَ اثْنَانِ مِنْ هَذِهِ الْأُمَّةِ أَحَدُهُمَا شَرَّهُمَا فِي تَأْيُوتِ مِنْ قَوَارِيرِ تَحْتَ الْفَلَقِ فِي بَحَارٍ مِنْ نَارٍ.

(The book) ‘Sawaab Al Amaal’ – From Al Saffar, from Ibn Marouf, from Ibn Mahboub, from Hanan Bin Sadeyr who said,

‘The people with severest of the Punishment on the Day of Qiyamah would be six persons – The first of them being the son^{la} of Adam^{as} who killed his^{la} brother^{as}, and Nimrod^{la} **who disputed with Ibrahim regarding his Lord [2:258]**, and two among the children of Israel having judaised their people and Christianised them, and Pharaoh^{la} **He said: ‘I am your lord, the most exalted!’ [79:24]**, and two from this community, one of them being eviler of the two. They would (all) being a coffin of glass between Al-Falaq in an ocean of fire” .²⁹²

8- كِتَابُ الْإِسْتِدْرَاكِ: بِإِسْنَادِهِ إِلَى الْأَعْمَشِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: لِحَبَشَمَ سَبْعَةٌ أَبْوَابٍ- وَ هِيَ الْأَرْكَانُ- لِسَبْعَةِ فِرَاعِنَةَ: مُرُودُ بْنُ كَنْعَانَ فِرْعَوْنَ الْحَلِيلِ، وَ مُصْعَبُ بْنُ الْوَلِيدِ فِرْعَوْنَ مُوسَى، وَ أَبُو جَهْلٍ بْنُ هِشَامٍ، وَ الْأَوَّلُ، وَ الثَّانِي، وَ بَرِيدُ قَاتِلُ وَلَدِي، وَ رَجُلٌ مِنْ وُلْدِ الْعَبَّاسِ يُلَقَّبُ بِالِدَّوَانِيقِيِّ اسْمُهُ الْمَنْصُورُ.

The book ‘Al Istidrak’, by his chain to Al Amsh,

‘From Ja’far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} having said: ‘For Hell there are seven gates, and these are the corners, for seven Pharaohs^{la} – Nimrod Bin Kanaan^{la} Pharaoh^{la} of the Friend (of the Beneficent – Ibrahim^{as}), and Mus’ab Bin Al-Waleed^{la} Pharaoh^{la} of Musa^{as}, and Abu Jahl Bin Hisham^{la}, and the first (Abu Bakr), and the second (Umar), and Yazeed^{la} killer of my^{saww} son (Al-Husayn^{asws}), and a man from the sons of Al-Abbas titled as Al-Dawaniqy, his named being Mansour” .²⁹³

²⁹¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 21 H 6

²⁹² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 21 H 7

²⁹³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 21 H 8

CHAPTER 22 – THE ARGUMENTATION AGAINST THE ADVERSARIES BY REFERRING TO THE AHADEETH FROM THEIR BOOKS

[الأول:](#)

The First – The Prophet^{saww} did not place Abu Bakr in-charge

مَا ذَكَرَهُ أَصْحَابُنَا رِضْوَانُ اللَّهِ عَلَيْهِمْ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَمْ يُؤَلَّ أَبَا بَكْرٍ شَيْئاً مِنَ الْأَعْمَالِ مَعَ أَنَّهُ كَانَ يُؤَلِّيَهَا غَيْرَهُ، وَ لَمَّا أَنْفَذَهُ لِأَدَاءِ سُورَةِ بَرَاءَةٍ إِلَى أَهْلِ مَكَّةَ عَزَلَهُ وَ بَعَثَ عَلِيّاً عَلَيْهِ السَّلَامُ لِتَأْخُذَهَا مِنْهُ وَ يَفْرَأَهَا عَلَى النَّاسِ، وَ لَمَّا رَجَعَ أَبُو بَكْرٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ لَهُ: لَا يُؤَدِّي عَنِّي إِلَّا أَنَا أَوْ رَجُلٌ مَعِّي.

What is mention by our companions is that the Prophet^{saww} did not put Abu Bakr in-charge of anything from the deeds, along with that he^{saww} used to place others in-charge; and when he^{saww} sent him to deliver Surah Bara'at to the people of Makkah, suspended it and sent Ali^{asws} to take it from him and recite it to the people. And when Abu Bakr returned, he^{saww} said to him (Allah^{azwj} Says): 'No one should deliver it from me^{saww} except a man from me^{saww}'.

فمن لم يصلح لأداء سورة واحدة إلى أهل بلدة كيف يصلح للرئاسة العامة المتضمنة لأداء جميع الأحكام إلى عموم الرعايا في سائر البلاد!؟

So, the one for whom it is not correct the delivery of one Chapter to the people of a city, how can he be correct for the governance of the general population and deliver the entirety of the ruling to the general citizens in the rest of the cities?"²⁹⁴

[الثاني: التخلف عن جيش أسامة.](#)

The second – The staying behind from the army of Usama

وَ رَوَى سَعِيدُ بْنُ مُحَمَّدٍ بْنِ مَسْعُودٍ الْكَازِرِيُّ - مِنْ مُتَعَصِّبِي الْجُمْهُورِ - فِي تَارِيخِهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمَرَ النَّاسَ بِالتَّهَيُّؤِ لِعَرْوِ الرُّومِ لِأَرْبَعِ لَيَالٍ بَقِيَتْ مِنْ صَفَرٍ سَنَةِ إِحْدَى عَشْرَةَ،

And it is report by Saeed Bin Muhammad Bin Masoud Al-Kazirany, from the general prejudices in his history – 'Rasool-Allah^{saww} ordered the people with the preparation to battle the Romans on the four nights vacant from Safar of the year eleven.

فَلَمَّا كَانَ مِنَ الْعَدَدِ دَعَا أُسَامَةَ بْنَ زَيْدٍ، فَقَالَ لَهُ: سِرْ إِلَى مَوْضِعِ مَقْتَلِ أَبِيكَ فَأَوْطِئْهُمْ [مُدًّا] الْحَبْلَ، فَقَدْ وَثِقَتْ هَذَا الْجَيْشِ،

²⁹⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 1

When it was the next morning, he^{saww} called Usama Bin Zayd and said to him: 'Travel to the place of the killing of your father and put them down with the hooves of the cavalry, for I^{saww} have placed you in charge of this army'.

فَلَمَّا كَانَ يَوْمَ الْأَرْبَعَاءِ بَدَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَحُمَّ وَصُدِعَ، فَلَمَّا أَصْبَحَ يَوْمَ الْحَمِيسِ عَقَدَ لِأَسَامَةَ لَوَاءً بِيَدِهِ، ثُمَّ قَالَ: أُعْزِرْ بِسْمِ اللَّهِ فِي سَبِيلِ اللَّهِ، فَقَاتِلْ مَنْ كَفَرَ بِاللَّهِ.

When it was Wednesday, there was a change for Rasool-Allah^{saww}, and he^{saww} had fever and headache. When it was the morning of Thursday, he^{saww} tied the flag of Usama by his^{saww} own hand, then said: 'Battle in the Name of Allah^{azwj} in the Way of Allah^{azwj}. Fight the one who disbelieves in Allah^{azwj}'.

فَخَرَجَ وَعَسْكَرَ بِالْحَرْبِ، فَلَمْ يَبْقَ أَحَدٌ مِنْ وُجُوهِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ إِلَّا انْتَدَبَ فِي تِلْكَ الْغَزَاةِ، فِيهِمْ أَبُو بَكْرٍ وَ عُمَرُ وَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَ سَعِيدُ بْنُ زَيْدٍ وَ أَبُو عُبَيْدَةَ وَ فَتَادَةُ بْنُ النُّعْمَانِ،

He went out and the soldiers were at the cliff. There did not remain anyone from the faces of the Emigrants and the Helpers except he went in that battalion, among them being Abu Bakr and Umar and Sa'ad Bin Abu Waqas, and Saeed Bin Zayd, and Abu Ubeyda, and Qatadah Bin Al-Numan.

فَتَكَلَّمَكُمْ قَوْمٌ وَ قَالُوا: يَسْتَعْمِلُ هَذَا الْعُلَامَ عَلَى الْمُهَاجِرِينَ الْأَوْلَى؟! فَغَضِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ غَضَبًا شَدِيدًا، فَخَرَجَ وَ قَدْ غَضِبَ عَلَى رَأْسِهِ عَصَابَةً وَ عَلَيْهِ قُطِيفَةٌ، فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أَمَا بَعْدُ، أَيُّهَا النَّاسُ! فَمَا مَقَالَةٌ بَلَغْتَنِي عَنْ بَعْضِكُمْ فِي تَأْمِيرِ أُسَامَةَ،

A group spoke and they said, 'He^{asws} is utilising this boy (to be in-charge) over the first Emigrants!' Rasool-Allah^{saww} was angered with intense anger. He^{saww} came out and he^{saww} had a bandage upon his^{saww} head a bandage and upon it was a velvet cloth of brocade. He^{saww} ascended the pulpit, praise Allah^{azwj} and extolled upon Him^{azwj}, then said: 'As for after, O you people! So, what are the words having reached me^{saww} from some of you regarding the commandership of Usama?

وَ لَيْنَ طَعَنْتُمْ فِي تَأْمِيرِي أُسَامَةَ فَقَدْ طَعَنْتُمْ فِي تَأْمِيرِي أَبَاهُ مِنْ قَبْلِهِ، وَ ائِمُّ اللَّهِ إِنَّهُ كَانَ لِلْإِمَارَةِ حَقِّيغًا، وَ إِنَّ ابْنَهُ مِنْ بَعْدِهِ لِحَقِّيغٍ لِلْإِمَارَةِ، وَ إِنْ كَانَ لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ فَاسْتَوْصُوا بِهِ خَيْرًا فَإِنَّهُ مِنْ خَيْرِكُمْ.

And if you are taunting me^{saww} regarding my^{saww} giving command to Usama, so you had taunted me^{saww} regarding my^{saww} giving the command to him before it. And I swear by Allah^{azwj}. He is creative for the command, and that his son from after him would be for the command, and even if it was for the one who is the most beloved to the people to me^{saww}. Deal goodly with him for he is from your good ones'.

ثُمَّ نَزَلَ فَدَخَلَ بَيْتَهُ، وَ ذَلِكَ يَوْمَ السَّبْتِ لِعَشْرِ خَلْوَنَ مِنْ رَبِيعِ الْأَوَّلِ، وَ جَاءَ الْمُسْلِمُونَ الَّذِينَ يَخْرُجُونَ مَعَ أُسَامَةَ يُودَعُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ يَمْضُونَ إِلَى الْعَسْكَرِ بِالْحَرْبِ، وَ ثَقُلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ،

Then he^{saww} descended and entered his^{saww} house, and that was on the day of Saturday of ten vacant from Rabbi Al-Awwal; and the Muslims came, those who had gone out with

Usama, to bid farewell to Rasool-Allah^{saww}, and they were going to the army at the cliff, and Rasool-Allah^{saww} was heavy (with illness).

فَلَمَّا كَانَ يَوْمُ الْأَخْدِ اشْتَدَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَجَعُهُ، فَدَخَلَ أُسَامَةُ مِنْ مَعْشَرِهِ وَالتَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَحْمَى عَلَيْهِ، وَ فِي رِوَايَةٍ: قَدْ أَصَمَّتْ وَ هُوَ لَا يَتَكَلَّمُ فَطَأَطًا رَأْسَهُ فَتَقَبَّلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، فَجَعَلَ يَرْفَعُ يَدَيْهِ إِلَى السَّمَاءِ ثُمَّ يَضَعُهُمَا عَلَى أُسَامَةَ.

When it was the day of Sunday, the pains intensified with Rasool-Allah^{azwj}. Usama entered from his camp, and the Prophet^{saww} had unconsciousness upon him^{saww}. And in a report, 'He^{saww} was silent and not speaking. He lowered his head and Rasool-Allah^{saww} kissed it and went on to raise his^{saww} hands towards the sky, then placed them upon Usama.

قَالَ: فَعَرَفْتُ أَنَّهُ يَدْعُو لِي، وَ رَجَعَ أُسَامَةُ إِلَى مَعْشَرِهِ، فَأَمَرَ النَّاسَ بِالرَّجْلِ، فَبَيْنَمَا هُوَ يُرِيدُ الرُّكُوبَ إِذَا رَسُولُ أُمِّهِ - أُمِّ أَيْمَنَ - قَدْ جَاءَهُ يُقُولُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَمُوتٍ .. إِلَى آخِرِ الْقِصَّةِ.

He (Usama) said, 'I realised he^{saww} had supplicated for me'. And Usama returned and ordered the people with the departure. While he was intending to ride, when a messenger of his mother, Umm Ayman, came and said, 'Rasool-Allah^{saww} has passed away' – up to the end of the Hadeeth.

وَ ذَكَرَ ابْنُ الْأَثِيرِ فِي الْكَامِلِ أَنَّ فِي الْمُحَرَّمِ مِنْ سَنَةِ إِحْدَى عَشْرَةَ ضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَعْثًا إِلَى الشَّامِ وَ أَمِيرُهُمْ أُسَامَةُ بْنُ زَيْدٍ .. وَ ذَكَرَ بَعْضُ مَا مَرَّ، وَ صَرَّحَ بِأَنَّهُ كَانَ مِنْهُمْ أَبُو بَكْرٍ وَ عُمَرُ، قَالَ: وَ هُمَا تَبَيَّنَا النَّاسَ عَلَى الرِّضَا بِإِمَارَةِ أُسَامَةَ.

And Ibn Aseer mentioned in (the book) Al-Kamil – In the (month of) Muharram of the year eleven, Rasool-Allah^{saww} sent a detachment to Syrian and their commander of Usama Bin Zayd' – and he mentioned part of what has passed, and stated that from them were Abu Bakr and Umar. He said, 'And they were both steadfast people agreeing upon the commandership of Usama'.²⁹⁵

وَ رَوَى ابْنُ أَبِي الْحُدَيْدِ فِي شَرْحِ النَّهْجِ، عَنْ أَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ الْجَوْهَرِيِّ، عَنْ أَحْمَدَ بْنِ سَيَّارٍ، عَنْ سَعِيدِ بْنِ كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي مَرَضٍ مَوْتِهِ أَمَرَ أُسَامَةَ بْنَ زَيْدٍ بْنِ حَارِثَةَ عَلَى حَيْشٍ فِيهِ جُلَّةُ الْمُهَاجِرِينَ وَ الْأَنْصَارِ، مِنْهُمْ أَبُو بَكْرٍ وَ عُمَرُ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَ عَبْدِ الرَّحْمَنِ بْنُ عَوْفٍ وَ طَلْحَةَ وَ الزُّبَيْرُ، وَ أَمَرَهُ أَنْ يُعِيرَ عَلَى مُؤْتَنَةٍ حَيْثُ قُبُلُ أَبِيهِ زَيْدٍ، وَ أَنْ يَغْزُوا [بِعَزْرٍ] وَادِي فَلِسْطِينَ،

And it is reported by Ibn Abi Al Hadeed in (the book) 'Sharah Al Nahj (Al Balagah)' – From Ahmad Bin Abdul Aziz Al Jowhari, from Ahmad Bin Sayyar, from Saeed Bin Kaseer, from Abdullah Bin Abdullah Bin Abdul Rahman,

'Rasool-Allah^{saww}, during the illness of his^{saww} expiry, gave command to Usama Bin Zayd Bin Harisa upon an army wherein were most of the Emigrants and the Helpers. From them were Abu Bakr, and Umar, and Ubu Ubeyda Bin Al-Jarrah, and Abdul Rahman Bin Awf, and Talha, and Al-Zubeyr, and he^{saww} ordered him to go to Mutah where his father Zayd had been killed, and he should battle at the valley of Palestine.

²⁹⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 2

فَتَنَاقَلَ أُسَامَةُ وَ تَنَاقَلَ الْجَيْشُ بِتَنَاقُلِهِ، وَ جَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَثْقُلُ وَ يَخْفُ وَ يُؤَكِّدُ الْقَوْلَ فِي تَنْفِيذِ ذَلِكَ الْبُعْثِ، حَتَّى قَالَ لَهُ أُسَامَةُ: يَا أَبِي أَنْتَ وَ أُمِّي! أَ تَأْذُنُ لِي أَنْ أَمْكُثَ أَيَّامًا حَتَّى يَشْفِيكَ اللَّهُ تَعَالَى.

Usama was slugging and the army was sluggish to his sluggishness, and Rasool-Allah^{saww} went on to be (feeling) heavy and light (with fever), and emphasising in the implementation of that detachment, to the extent that Usama said to him^{saww}, 'May my father and my mother be (sacrificed) for you^{saww}! Can you^{saww} permit me to remain for a few days until Allah^{azwj} the Exalted Heals you^{saww}?'

فَقَالَ: اخْرُجْ وَ سِرْ عَلَى بَرَكَةِ اللَّهِ تَعَالَى. فَقَالَ: يَا رَسُولَ اللَّهِ (ص)! إِنِّي إِنْ خَرَجْتُ وَ أَنْتَ عَلَى هَذِهِ الْحَالِ خَرَجْتُ وَ فِي قَلْبِي قَرْحَةٌ مِنْكَ. فَقَالَ: سِرْ عَلَى النَّصْرِ وَ الْعَاقِبَةِ. فَقَالَ: يَا رَسُولَ اللَّهِ (ص)! إِنِّي أَكْرَهُ أَنْ أَسْأَلَ عَنْكَ الرَّجَبَانَ. فَقَالَ: أَنْفِدْ لِمَا أَمَرْتُكَ بِهِ ..

He^{saww} said: 'Go out and travel upon the Blessings of Allah^{azwj} the Exalted'. He said, 'O Rasool-Allah^{saww}! If I were to go out, and you^{saww} are upon this state, I would be going out and in my heart would be a sore from you^{saww}'. He^{saww} said: 'Travel upon the help and the well-being'. He said, 'O Rasool-Allah^{saww}! I dislike asking the riders about you^{saww}'. He^{saww} said: 'Implement what I^{saww} am ordering you with!'

ثُمَّ أُعْمِيَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ قَامَ أُسَامَةُ فَحَجَّزَ لِلْخُرُوجِ، فَلَمَّا أَفَاقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ سَأَلَ عَنْ أُسَامَةَ وَ الْبُعْثِ، فَأَخْبَرَ أَنَّهُمْ يَسْتَحْضِرُونَ، فَجَعَلَ يَقُولُ: أَنْفِدُوا جَيْشَ أُسَامَةَ، لَعَنَّ اللَّهُ مَنْ تَخَلَّفَ عَنْهُ .. وَ يُكْرَهُ ذَلِكَ،

Then there was unconsciousness upon Rasool-Allah^{saww}, and Usama stood up and prepared for the going. When Rasool-Allah^{saww} woke up, he^{saww} asked about Usama and the detachment. He^{saww} was informed that they are getting ready. He^{saww} went on to say: 'Enforce the army of Usama!' And he^{saww} kept repeating that.

فَخَرَجَ أُسَامَةُ وَ اللَّوَاءُ عَلَى رَأْسِهِ وَ الصَّخَابَةُ بَيْنَ يَدَيْهِ، حَتَّى إِذَا كَانَ بِالْحَوْفِ نَزَلَ وَ مَعَهُ أَبُو بَكْرٍ وَ عُمَرُ وَ أَكْثَرُ الْمُهَاجِرِينَ، وَ مِنَ الْأَنْصَارِ: أُسَيْدُ بْنُ حُضَيْرٍ وَ بَشْرُ بْنُ سَعْدٍ .. وَ غَيْرُهُمْ مِنَ الْوُجُودِ، فَجَاءَهُ رَسُولُ أُمِّ أَيْمَنٍ يَقُولُ لَهُ: ادْخُلْ فَإِنَّ رَسُولَ اللَّهِ (ص) يَمُوتُ،

Usama went out and the flag was by his head, and the companions were in front of him, until when he was at the cliff, he descended and with him were Abu Bakr, and Umar, and most of the Emigrants; and from the Helpers were Aseyd Bin Huzeyr, and Bishr Bin Saeed, and others from the faces. A messenger of Umm Ayman came to him saying to him, 'Enter (Al-Medina), for Rasool-Allah^{saww} has passed away!'

فَقَامَ مِنْ فُورِهِ فَدَخَلَ الْمَدِينَةَ وَ اللَّوَاءُ مَعَهُ، فَجَاءَ بِهِ حَتَّى رَكَزَهُ بِنَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَدْ مَاتَ فِي تِلْكَ السَّاعَةِ، قَالَ: فَمَا كَانَ أَبُو بَكْرٍ وَ عُمَرُ يُحَاطَبَانِ أُسَامَةَ إِلَى أَنْ مَاتَ إِلَّا بِ: الْأَمِيرِ.

He got up immediately and entered Al-Medina, and the flag was with him. He came with it until he installed it at the door of Rasool-Allah^{saww}, and Rasool-Allah^{saww} had passed away during that time. And it was so that Abu Bakr and Umar were not addressing Usama until he died except as 'the commander' (the emir)".²⁹⁶

²⁹⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 3

وَرَوَى الطَّبْرِيُّ فِي الْمُسْتَرْشِدِ- عَلَى مَا حَكَاهُ فِي الصِّرَاطِ الْمُسْتَقِيمِ- أَنَّ جَمَاعَةً مِنَ الصَّحَابَةِ كَرِهُوا إِمَارَةَ أُسَامَةَ فَبَلَغَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ذَلِكَ فَخَطَبَ وَ أَوْصَى ثُمَّ دَخَلَ بَيْتَهُ، وَ جَاءَ الْمُسْلِمُونَ يُودِعُونَهُ فَيَلْحَقُونَ بِأُسَامَةَ، وَ فِيهِمْ أَبُو بَكْرٍ وَ عُمَرُ، وَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: أَنْفِدُوا جَيْشَ أُسَامَةَ،

And it is reported by Al-Tabari in (the book) 'Al-Mustarshid' – upon what he narrated in (the book) 'Al-Sirat Al-Mustawee' – 'A group of companions disliked the commandership of Usama. That reached the Prophet^{sawww}, so he^{sawww} addressed and advised, then entered his^{sawww} house, and the Muslims came to bid farewell to him^{sawww} and joining up with Usama, and among them were Abu Bakr, and Umar, and the Prophet^{sawww} said: 'Enforce the army of Usama!'

فَلَمَّا بَلَغَ الْجُرُفَ بَعَثَتْ أُمُّ أُسَامَةَ- وَ هِيَ أُمُّ أَيْمَنَ- أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَمُوتُ، فَاضْطَرَبَتِ الْقَوْمُ وَ امْتَنَعُوا عَلَيْهِ وَ لَمْ يُنْفِدُوا لِأَمْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، ثُمَّ تَابَعُوا لِأَبِي بَكْرٍ قَبْلَ دَفْنِهِ.

When he reached the cliff, mother of Usama – and she is Umm Ayman – sent a messenger that the Prophet^{sawww} had passed away. The people became restless and they refused upon him, and did not implement the order of Rasool-Allah^{sawww}. Then they pledged allegiance to Abu Bakr even before his^{sawww} burial'.

وَ قَالَ فِي الصِّرَاطِ الْمُسْتَقِيمِ- أَيْضاً- أَسْنَدَ الْجَوْهَرِيُّ فِي كِتَابِ السَّقِيفَةِ أَنَّ أَبَا بَكْرٍ وَ عُمَرَ كَانَا فِيهِ.

And he said in (the book) 'Al-Siraat Al-Mustaqeem' as well, an attribution of Al-Jowhari in the book 'Al-Saqeefa' that Abu Bakr and Umar were both in it (army of Usama)²⁹⁷.

وَ فِي كِتَابِ الْعُقَدِ: اخْتَصَمَ أُسَامَةُ وَ ابْنُ عُثْمَانَ فِي حَائِطٍ، فَافْتَحَرَ ابْنُ عُثْمَانَ، فَقَالَ أُسَامَةُ: أَنَا أَمِيرٌ عَلَى أَيْبِكَ وَ صَاحِبِيهِ، أَفَلَيْأَيُّ تَفَاجُرٍ؟!،

And in the book 'Al-Iqd' – Usama and Ibn Usman disputed regarding a garden, and the son of Usman prided. Usama said, 'I am the commander upon your father and his^{sawww} companion. Are you priding over me?!'

وَ لَمَّا بَعَثَ أَبُو بَكْرٍ إِلَى أُسَامَةَ يُخْبِرُهُ بِخِلَافِيهِ، قَالَ: أَنَا وَ مَنْ مَعِيَ مَا وَلَّيْنَاكَ أَمْرَنَا، وَ لَمْ يَغْرِبْنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَنْكُمَا، وَ أَنْتَ وَ صَاحِبُكَ يَغْرِبُ إِذْنِي رَجَعْتُمَا، وَ مَا خَفِيَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَوْضِعٌ، وَ قَدْ وُلَّيْنَا عَلَيْنَا وَ لَمْ يُؤَلِّكُمَا،

And when Abu Bakr sent a message to Usama informing him of he being the caliph, he said, 'I and the ones with me have not made you to be in-charge of our affairs, and Rasool-Allah^{sawww} did not suspend me from you two, and you and your companion both returned without my permission, and the place was not hidden from the Prophet^{sawww}, and he^{sawww} made me in-charge upon you both, and did not made you two to be in-charge (over me).'

فَهَمَّ الْأَوَّلُ أَنْ يَخْلَعَ نَفْسَهُ فَتَهَاهُ الثَّانِي، فَرَجَعَ أُسَامَةُ وَ وَقَفَ بِنَابِ الْمَسْجِدِ وَ صَاحَ: يَا مَعْشَرَ الْمُسْلِمِينَ! عَجِباً لِرَجُلٍ اسْتَعْمَلَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَعَزَّلَنِي وَ تَأَمَّرَ عَلَيَّ، انْتَهَى كَلَامُهُ.

²⁹⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 4

The first (Abu Bakr) thought of vacating his soul (killing him), but the second (Umar) forbade him. Usama returned and paused at the door of the Masjid and shouted, 'O community of Muslims! Strange for a man. Rasool-Allah^{saww} utilised me, but he suspends me and becomes a commander over me'. His speech ended".²⁹⁸

وَقَالَ مُحَمَّدُ بْنُ عَبْدِ الْكَرِيمِ الشَّهْرَسْتَانِيُّ فِي كِتَابِ الْمِلَالِ وَالنِّهَالِ - عِنْدَ ذِكْرِ الْإِخْتِلَافَاتِ الْوَاقِعَةِ فِي مَرَضِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ -: الْخِلَافَةُ الثَّانِي: أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: جَهَّزُوا حَيْشَ أُسَامَةَ، لَعَنَ اللَّهُ مَنْ تَخَلَّفَ عَنْ حَيْشِ أُسَامَةَ.

And Muhammad Bin Abdul Kareem Al-Shahrastani said in the book 'Al-Milal Wa Al-Nihal' – at the mention of the differing(s) of the events during the illness of the Prophet^{saww}, 'The opposition of the second (Umar) – He^{saww} said: 'Prepare the army of Usama! May Allah^{azwj} Curse the one who stays behind from the army of Usama'.

فَقَالَ: قَوْمٌ يَجِبُ عَلَيْنَا امْتِثَالُ أَمْرِهِ، وَ أُسَامَةُ قَدْ بَرَزَ مِنَ الْمَدِينَةِ. وَ قَالَ قَوْمٌ: قَدْ اشْتَدَّ مَرَضُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَلَا تَسْعَ قُلُوبُنَا لِمُفَارَقَتِهِ وَ الْحَالُ هَذِهِ، فَتَصْبِرُ حَتَّى نُصْبِرَ أَيُّ شَيْءٍ يَكُونُ مِنْ أَمْرِهِ؟، انْتَهَى.

A group said, 'It is obligatory upon us to comply with his^{saww} order', and Usama had gone out from Al-Medina. And a group said, 'The illness of the Prophet^{saww} intensified, there is no capacity in our hearts for his^{saww} separation and the situation is this. We shall be patient until we see which thing will be happening from his^{saww} affair?' End'.²⁹⁹

وَ قَالَ الشَّيْخُ الْمُفِيدُ قَدَّسَ اللَّهُ رُوحَهُ فِي كِتَابِ الْإِرْشَادِ: لَمَّا تَحَقَّقَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ دُنُوِّ أَجَلِهِ مَا كَانَ قَدَّمَ الذِّكْرَ بِهِ لِأُمَّيِّهِ، فَجَعَلَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَثُومُ مَقَامًا بَعْدَ مَقَامٍ فِي الْمُسْلِمِينَ يُحَذِّرُهُمُ الْفِتْنَةَ بَعْدَهُ وَ الْخِلَافَةَ عَلَيْهِ، وَ يُؤَكِّدُ وِصَايَتَهُمُ بِالْتَّمَسُّكِ بِسُنَّتِهِ وَ الْإِجْمَاعِ عَلَيْهَا وَ الْوَفَاقِ، وَ يُحْتَفِظُ عَلَى الْإِفْتِدَاءِ بِعِزَّتِهِ وَ الطَّاعَةِ لَهُمْ وَ النُّصْرَةِ وَ الْحِرَاسَةِ وَ الْإِعْتِصَامِ بِهِمْ فِي الدِّينِ، وَ يُزَجِّرُهُمْ عَنِ الْإِخْتِلَافِ وَ الْإِزْتِدَادِ ..

And the sheykh Al-Mufeed said in the book 'Al-Irshad' – when there was realisation for Rasool-Allah^{saww} of the approach of his^{saww} term (expiry) what he^{saww} had advanced its mention to his^{saww} community. He^{saww} went on to stand at a place after a place among the Muslims, cautioning them of the Fitna after him^{saww} and the opposition to him^{saww}, and emphasised them to adhere with his^{saww} Sunnah, and the uniting upon it, and the harmony, and he^{saww} urged them upon the modelling by his^{saww} family^{asws}, and being obedient to them^{asws}, and the help and the protection and the holding Fast with them^{asws} in the Religion, and rebuked them from the differing and the hesitation'.

وَ سَأَقِ الْكَلَامَ إِلَى قَوْلِهِ: ثُمَّ إِنَّهُ عَقَدَ لِأُسَامَةَ بْنِ زَيْدٍ الْإِمْرَةَ، وَ أَمْرَهُ وَ نَدَبَهُ أَنْ يُخْرِجَ بِجُمْهُورِ الْأُمَّةِ إِلَى حَيْثُ أُصِيبَ أَبُوهُ مِنْ بِلَادِ الرُّومِ، وَ اخْتَمَعَ رَأْيَهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَى إِخْرَاجِ جَمَاعَةٍ مِنْ مُقَدَّمِي الْمُهَاجِرِينَ وَ الْأَنْصَارِ فِي مَعْسَكِهِ - حَتَّى لَا يَبْقَى فِي الْمَدِينَةِ عِنْدَ وَقَاتِهِ مَنْ يَخْتَلِفُ فِي الرَّئَايَةِ، وَ يَطْمَعُ فِي التَّقَدُّمِ عَلَى النَّاسِ بِالْإِمَارَةِ - لِيَسْتَتِبَ الْأَمْرَ بَعْدَهُ لِمَنْ اسْتَحْلَفَهُ مِنْ بَعْدِهِ، وَ لَا يُنَازِعَهُ فِي حَقِّهِ مُنَازِعٌ،

And he continued the speech up to his words, 'Then he^{saww} tied the command to Usama Bin Zayd, and ordered him and delegated him to go out with the assembly of the community to where his father had been killed, from the city of Rome, and there is consensus of view of his^{saww} sending out a group of the first Emigrants and the Helpers in his army, to the extent that there did not remain in Al-Medina during his^{saww} expiry one from the citizens, staying

²⁹⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 5

²⁹⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 6

back, and might covet regarding the precedence over the people with the command in order to prepare the command after him^{sawww} to be for the one who would be his^{sawww} caliph from after him^{sawww}, and him^{asws} not to be disputed regarding his^{asws} right with any dispute.

فَعَمَدَ لَهُ الْإِمْرَةَ عَلَى مَا ذَكَرْنَا، وَ حَدَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي إِخْرَاجِهِمْ، وَ أَمَرَ أُسَامَةَ بِالْبُرُوزِ عَنِ الْمَدِينَةِ بِعَسْكَرِهِ إِلَى الْحَرْبِ، وَ حَتَّى النَّاسِ عَلَى الْحُرُوجِ إِلَيْهِ، وَ الْمَسِيرِ مَعَهُ وَ حَذْوِهِمْ [حَدَّرَهُمْ] مِنَ التَّلَوُّمِ وَ الْإِبْطَاءِ عَنْهُ،

He^{sawww} tied the command (of the army) to him (Usama) upon what we mentioned, and he^{sawww} strived in expelling them and ordered Usama with the advancing from Al-Medina with his soldiers to the cliff, and he^{sawww} urged the people upon the going to it, and the travelling with him, and cautioned them from the blaming and the delaying from it.

فَبَيْنَمَا هُوَ فِي ذَلِكَ إِذْ عَرَضَتْ لَهُ الشَّكَاةُ الَّتِي تُؤَيِّ فِيهَا .. وَ سَاقَ الْحَدِيثَ إِلَى قَوْلِهِ: وَ اسْتَمَرَ الْمَرَضُ بِهِ أَيَّاماً وَ ثَقُلَ، فَجَاءَ بِلَالٌ عِنْدَ صَلَاةِ الصُّبْحِ- وَ رَسُولُ اللَّهِ مَعْمُورٌ بِالْمَرَضِ-، فَتَادَى: الصَّلَاةَ يَرْحَمُكُمْ اللَّهُ،

While he^{sawww} was in that when the complaint (pain) presented to him^{sawww} in which he^{sawww} passed away' – and he continued the Hadeeth up to his words, 'And the illness persisted with him^{sawww} for days and he^{sawww} felt heavy. Bilal came at the morning Salat, and Rasool-Allah^{sawww} was with the illness. He called out, 'The Salat! May Allah^{azwj} have Mercy on you all!'

فَأُودِنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِبَدَائِهِ، فَقَالَ: يُصَلِّيَ بِالنَّاسِ بَعْضُهُمْ فِلَيْي مَشْغُولٌ بِنَفْسِي، فَقَالَتْ عَائِشَةُ: مُرُوا أَبَا بَكْرٍ، وَ قَالَتْ حَفْصَةُ: مُرُوا عُمَرَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ- حِينَ سَمِعَ كَلَامَهُمَا، وَ رَأَى حِرْصَ كُلِّ وَاحِدَةٍ مِنْهُمَا عَلَى التَّنْوِيهِ بِأَيِّهَا، وَ افْتِسَاحِيْمَا بِذَلِكَ، وَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَيٌّ-: اكْفُفْنَ فَإِنَّكُنَّ كَصُورِجِيَّاتٍ يُوسُفَ،

Rasool-Allah^{sawww} (repeated) the Azaan along with his Azaan. He^{sawww} said:' Let someone pray leading the Salat with the people for I^{sawww} am pre-occupied with myself^{sawww}'. Ayesha said, 'Instruct Abu Bakr'. And Hafsa said, 'Instruct Umar'. Rasool-Allah^{sawww} said, when he^{sawww} heard their talk and saw the greed of each one of them upon the dualism with their fathers, and their temptations with that while Rasool-Allah^{sawww} was alive: 'Refrain! You two are like the companions of Yusuf^{asr}.

ثُمَّ قَامَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مُبَادِرًا خَوْفًا مِنْ تَقَدُّمِ أَحَدِ الرَّجُلَيْنِ، وَ قَدْ كَانَ أَمْرُهُمَا بِالْحُرُوجِ مَعَ أُسَامَةَ وَ لَمْ يَكُ عِنْدَهُ أُنْهَمَا قَدْ تَخَلَّفَا، فَلَمَّا سَمِعَ مِنْ عَائِشَةَ وَ حَفْصَةَ مَا سَمِعَ عَلِمَ أَنَّهُمَا مُتَأَخَّرَانِ عَنْ أَمْرِهِ، فَبَدَرَ لِكِفِّ الْفِتْنَةِ وَ إِزَالَةِ الشُّبْهَةِ،

Then he^{sawww} stood up hurriedly, fearing from the arrival of one of the two men, and it had been from both their affairs with the going out with Usama, and it was not like by him^{sawww} that they would have both opposed. When he^{sawww} heard from Ayesha and Hafsa what he^{sawww} heard, he^{sawww} knew that they had both delayed from his^{sawww} order. He^{sawww} rushed to stop the Fitna and removal of the doubt.

فَقَامَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ- وَ إِنَّهُ لَا يَسْتَقْبَلُ عَلَى الْأَرْضِ مِنَ الضَّعْفِ- فَأَخَذَ يَدَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ الْقَضْلُ بْنُ عَبَّاسٍ، فَاعْتَمَدَ عَلَيْهِمَا وَ رِحَالَهُ يَخْطَانِ الْأَرْضَ مِنَ الضَّعْفِ،

He^{saww} stood up, and he^{saww} could not stand upon the ground out of weakness, so he^{saww} held a hand of Ali^{asws} Bin Abu Talib^{asws} and Al-Fazl Bin Al-Abbas, and he^{saww} leaned upon them and his^{saww} legs were dragging on the ground out of weakness.

فَلَمَّا خَرَجَ إِلَى الْمَسْجِدِ وَجَدَ أَبَا بَكْرٍ وَ قَدْ سَبَقَ إِلَى الْمِحْرَابِ، فَأَوْمَأَ إِلَيْهِ بِيَدِهِ أَنْ تَأَخَّرَ عَنْهُ، فَتَأَخَّرَ أَبُو بَكْرٍ وَ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَقَامَهُ، فَقَامَ وَ كَبَّرَ وَ ابْتَدَأَ الصَّلَاةَ الَّتِي كَانَ ابْتَدَأَهَا أَبُو بَكْرٍ، وَ لَمْ يَبْنِ عَلَى مَا مَضَى مِنْ فِعَالِهِ،

When he^{saww} went out to the Masjid, he^{saww} found Abu Bakr and he has preceded to the prayer niche. He^{saww} gestured to him by his^{saww} hand to delay from it. Abu Bakr delayed, and Rasool-Allah^{saww} stood in his place. He^{azwj} stood and exclaimed Takbeer and began the Salat which Abu Bakr had already begun it, and it was not clear upon what had passed from his deed.

فَلَمَّا سَلَّمَ انصَرَفَ إِلَى مَنْزِلِهِ، وَ اسْتَدْعَى أَبَا بَكْرٍ وَ عُمَرَ وَ جَمَاعَةً مِّنْ حَضَرَ الْمَسْجِدِ مِنَ الْمُسْلِمِينَ، ثُمَّ قَالَ: أَمْ لَمْ أَمُرْ أَنْ تُنْقِدُوا جَيْشَ أُسَامَةَ؟!

When he^{saww} performed Salaam, he^{saww} left to go to his^{saww} house, and he^{saww} summoned Abu Bakr and Umar and a group from the ones from the Muslims who were present in the Masjid, then said: 'Did I^{saww} not order you to enforce the army of Usama?!'

فَقَالُوا: بَلَى يَا رَسُولَ اللَّهِ (ص)! قَالَ: فَلِمَ تَأَخَّرْتُمْ عَنْ أَمْرِي؟! قَالَ أَبُو بَكْرٍ: إِنِّي خَرَجْتُ ثُمَّ رَجَعْتُ لِأَجْدَدَ بِكَ عَهْدًا. وَ قَالَ عُمَرُ: يَا رَسُولَ اللَّهِ (ص) إِنِّي لَمْ أَخْرُجْ، لِأَنِّي لَمْ أُحِبَّ أَنْ أَسْأَلَ عَنْكَ الرَّجَبَ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: نَقَدُوا جَيْشَ أُسَامَةَ .. يُكْرَهُمَا ثَلَاثًا.

'They said, 'Yes, O Rasool-Allah^{saww}!' He^{saww} said: 'Then why did you delay from my^{saww} order?!' Abu Bakr said, 'I had gone out, then I returned to renew the pact with you^{saww}'. And Umar said, 'O Rasool-Allah^{saww}! I did not go out because I did not like to ask the riders about you^{saww}'. The Prophet^{saww} said: 'Enforce the army of Usama!' – reiterating it thrice".³⁰⁰

الثالث: ما جرى منه في أمر فadak،

The third – what flowed from him regarding the matter of Fadak

و قد تقدّم القول فيه مفصلاً فلا نعيده.

And the word has preceded regarding it in detail, so we shall not repeat it.

³⁰⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 7

الرابع: أَنَّهُ قَالَ عُمَرُ بْنُ الْخَطَّابِ - مَعَ كَوْنِهِ وَلِيًّا وَ نَاصِرًا لِأَبِي بَكْرٍ

The fourth – (What) Umar Bin Al-Khattab said, along with his becoming a friend and a helper to Abu Bakr.

وَقَدْ رَوَى الْهَيْثَمُ بْنُ عَدِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ الْهَمْدَانِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: ذُكِرَ أَبُو بَكْرٍ وَعُمَرُ عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ، فَقَالَ رَجُلٌ: كَانَا وَاللَّهِ شَمْسِي هَذِهِ الْأُمَّةِ وَ نُورَيْهَا. فَقَالَ لَهُ ابْنُ عُمَرَ: وَمَا يُدْرِيكَ؟ فَقَالَ لَهُ الرَّجُلُ: أَوْ لَيْسَ قَدِ اثْتَلَفْنَا؟.

And it has been reported by Al Haysam Bin Aday, from Abdullah Bin Abbas Al Hamdany, from Saeed Bin Jubeyr who said,

‘Abu Bakr and Umar were mentioned in the presence of Abdullah Bin Umar. A man said, ‘By Allah^{azwj}! They were both the suns of this community and its radiance’. Ibn Umar said, ‘And what made you realise that?’ The man said to him, ‘Had they not been concordant?’

فَقَالَ ابْنُ عُمَرَ: بَلِ اخْتَلَفْنَا لَوْ كُنْتُمْ تَعْلَمُونَ، وَ أَشْهَدُ أَنِّي كُنْتُ عِنْدَ أَبِي يَوْمًا وَ قَدْ أَمَرَنِي أَنْ أَحْبَسَ النَّاسَ عَنْهُ، فَاسْتَأْذَنَ عَلَيْهِ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ، فَقَالَ عُمَرُ: دُوَيْبَةُ سَوْءٍ وَ هُوَ خَيْرٌ مِنْ أَبِيهِ، فَأَوْجَسَنِي ذَلِكَ، فَقُلْتُ: يَا أَبَتِ! عَبْدُ الرَّحْمَنِ خَيْرٌ مِنْ أَبِيهِ!؟. فَقَالَ: وَ مَنْ لَيْسَ خَيْرًا مِنْ أَبِيهِ لَا أُمَّ لَكَ، إِذْذَنْ لِعَبْدِ الرَّحْمَنِ،

Ibn Umar said, ‘But they differed, if only you knew, and I testified that I was in the presence of my father one day and he had instructed me to withhold the people from him. Abdul Rahman and Abu Bakr sought permission to see him. Umar said, ‘And evil vermin, and he is better than his father’. That rattled me, so I said, ‘O father! Abdul Rahman is better than his father?!’ He said, ‘And one who isn’t better than his father, may there be no mother for you! Give permission to Abdul Rahman’.

فَدَخَلَ عَلَيْهِ فَكَلَّمَهُ فِي الْحُطَيْبَةِ الشَّاعِرِ أَنْ يَرْضَى عَنْهُ - وَ كَانَ عُمَرُ قَدْ حَسَبَهُ فِي شِعْرِ قَالَهُ -، فَقَالَ عُمَرُ: إِنَّ الْحُطَيْبَةَ لَبَدِيٌّ فَدَعْنِي أَقْوَمُهُ بِطُولِ الْحَبْسِ، فَأَخَّ عَلَيْهِ عَبْدُ الرَّحْمَنِ وَ أَبِي عُمَرَ، وَ خَرَجَ عَبْدُ الرَّحْمَنِ فَأَقْبَلَ عَلَيَّ أَبِي، فَقَالَ: أَوْ غَفَلَةً أَنْتَ إِلَى يَوْمِكَ هَذَا عَمَّا كَانَ مِنْ تَقَدُّمِ أُحْبِقِ بَنِي تَيْمِ عَلَيَّ وَ ظَلَمِي لِي!؟.

He entered to see him and spoke to him regarding Al-Huteiya the poet then he be pleased from him – and Umar had imprisoned him regarding a poem he had said. Umar said, ‘Al-Huteiya offended me, so leave me to straighten him by the prolonged imprisonment’. Abdul Rahman and Abu Umar insisted upon it, and Abdul Rahman went out. My father turned to me and said, ‘Are you still heedless up to this day of yours from what had happened from the precedence of the clan of Taym against me and his injustice to me?!’

فَقُلْتُ: يَا أَبَتِ! لَا عِلْمَ لِي بِمَا كَانَ مِنْ ذَلِكَ. فَقَالَ: يَا بُنَيَّ! وَمَا عَسَيْتَ أَنْ تَعْلَمَ؟. فَقُلْتُ: وَاللَّهِ هُوَ أَحَبُّ إِلَيَّ مِنَ النَّاسِ مِنْ ضِيَاءِ أَبْصَارِهِمْ. قَالَ: إِنَّ ذَلِكَ لَكَذَلِكَ عَلَى رُغْمِ أَبِيكَ وَ سَخَطِهِ. فَقُلْتُ: يَا أَبَتِ! أَوْ فَلَا تُحْكِي عَنْ فِعْلِهِ بِمَوْقِفٍ فِي النَّاسِ تُبَيِّنُ ذَلِكَ لَهُمْ.

I said, ‘O father! There is no knowledge for me with what has happened from that’. He said, ‘O my son! And what would you like to know?’ I said, ‘By Allah^{azwj}! He is more beloved to the people than the illumination of their eyes’. He said, ‘If that is like that, it is upon the rubbing

of your father's nose and his anger'. I said, 'O father! Will you not tell me about his deed, with a situation among the people to clarify that to them?'

قَالَ: وَكَيْفَ لِي بِذَلِكَ مَعَ مَا ذَكَرْتَ أَنَّهُ أَحَبُّ إِلَيَّ النَّاسِ مِنْ ضِيَاءِ أَبْصَارِهِمْ؟ إِذْ يُرْضَخُ رَأْسُ أَبِيكَ بِالْجُنْدَلِ.

He said, 'And how can that be for me with what you mentioned that he is more beloved to the people than the illumination of their eyes? Then break your father's head with the stones'.

قَالَ ابْنُ عُمَرَ: ثُمَّ بَجَّاسَ وَاللَّهِ فَحَسَرَ فَمَا دَارَتْ الْجُمُعَةُ حَتَّى قَامَ خَطِيبًا فِي النَّاسِ، فَقَالَ: يَا أَيُّهَا النَّاسُ! إِنَّ بَيْعَةَ أَبِي بَكْرٍ كَانَتْ فُلْتَةً وَقَى اللَّهُ شَرَّهَا فَمَنْ دَعَاكُمْ إِلَى مِثْلِهَا فَاقْتُلُوهُ.

Ibn Umar said, 'Then you be daring, by Allah^{azwj}!' He dared, and the Friday had not come until he stood addressing among the people. He said, 'O you people! Surely, the allegiance to Abu Bakr was a mistake, Allah^{azwj} Saved from its evil. So, the one who calls you to the like of it, kill him!'³⁰¹

و روى الهيثم بن عدي- أيضا-، عن مجالد بن سعيد، قال: غدوت يوما إلى الشعبي- و إنما أريد أن أسأله عن شيء بلغني عن ابن مسعود أنه كان يقول-، فأثبته في مسجد حية- و في المسجد قوم ينتظرونه- فخرج، فتقرت إليه، و قلت: أصلحك الله! كان ابن مسعود يقول: ما كنت محذرا قوما حديثا لا يبلغه عقولهم إلا كان لبعضهم فتنة؟. قال: نعم، قد كان ابن مسعود يقول ذلك. و كان ابن عباس يقوله أيضا، و كان عند ابن عباس دفائن علم يعطيها أهلها، و يصرفها عن غيرهم؟

And it is reported by Al-Haysam Bin Aday, as well, from Mujalad Bin Saeed who said, 'One day I went to Al-Shabi, and rather I intended to ask him about something which had reached me from Ibn Masoud that he was saying, and I had come to him in Masjid Hayyah, and there was a group in the Masjid awaiting him. He came out, so I went near him and said, 'May Allah^{azwj} Keep you well! Ibn Masoud had said, 'I will not narrate a hadeeth to a people their intellects have not matured, except it would be a Fitna to some of them?' He said, 'Yes, Ibn Masoud had said that, and Ibn Abbas was saying that as well, and with Ibn Abbas had a lot of knowledge he gave to its rightful ones, and turned it away from others?'

فبينما نحن كذلك إذ أقبل رجل من الأزدي فجلس إلينا فأخذنا في ذكر أبي بكر و عمر، فضحك الشعبي و قال: لقد كان في صدر عمر ضرب على أبي بكر. فقال الأزدي: و الله ما رأينا و لا سمعنا برجل قطّ كان أسلس قيادا لرجل و لا أقول بالجميل فيه من عمر في أبي بكر،

While we were like that when a man from Al-Azdy came and sat to us. We took in mentioning Abu Bakr and Umar. Al-Shabi laughed and said, 'There was a grudge in the chest of Umar against Abu Bakr'. Al-Azdy said, 'By Allah^{azwj}! We have neither seen nor heard of any man at all smoothening the leadership for a man nor saying the beautiful regarding him than Umar regarding Abu Bakr'.

فأقبل عليّ الشعبي فقال: هذا مما سألت عنه، ثم أقبل على الرجل فقال: يا أبا الأزدي! كيف تصنع بالفلنة التي وقى الله شرّها؟! أ ترى عدوا يقول في عدو يريد أن يهدم ما بنى لنفسه في الناس أكثر من قول عمر في أبي بكر.

³⁰¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 8

Al-Shabi turned towards me and said, 'This is from what you asked about'. Then he turned towards the man and said, 'O brother of Al-Azd! How would you deal with the mistake which Allah^{azwj} Saved from its evil?! Have you seen any enemy saying regarding an enemy intending to demolish what he had built for himself among the people, any more than the words of Umar regarding Abu Bakr?'

فقال الرجل: سبحان الله! يا أبا عمرو! و أنت تقول ذلك؟! فقال الشعبي: أنا أقوله، قاله عمر بن الخطاب على رؤوس الأشهاد، فلمه أو دع! فنهض الرجل مغضبا و هو يهمهم بشيء لم أفهمه،

The man said, 'Glory be to Allah^{azwj}, O Abu Amro! And you are saying that?!' Al-Shabi said, 'I am saying it. Umar Bin Al-Khattab had said it upon the heads of the ones present, so blame him or leave (it)!' The man got up angered and he was saying something hesitantly I did not understand.

فقال مجالد: فقلت للشعبي: ما أحسب هذا الرجل إلا سينقل عنك هذا الكلام إلى الناس و بيته فيهم .. قال: إذا و الله لا أحفل به، و شيء لم يحفل به عمر بن الخطاب حين قام على رؤوس المهاجرين و الأنصار أحفل به أنا؟! و أنتم أيضا فأذيعوه عني ما بدا لكم.

Mujalad said, 'I said to Al-Shabi, 'I do not reckon of this man except that he will transmit this talk to the people and agitate among them'. He said, 'Then, by Allah^{azwj}, I do not care of it, and something Umar Bin Al-Khattab did not care with it when he stood upon the heads of the Emigrants and the Helpers, I should care of it?! And you as well, broadcast it from me whatever comes to you"³⁰².

وَ رَوَى شَرِيكُ بْنُ عَبْدِ اللَّهِ النَّخَعِيُّ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ مُرَّةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: حَجَجْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ، فَلَمَّا نَزَلْنَا وَ عَظَّمَ النَّاسُ، خَرَجْتُ مِنْ رَحْلِي أُرِيدُ عُمَرَ فَلَقَنِي مُغَيْرَةُ بْنُ شُعْبَةَ قَرَأَقَنِي، ثُمَّ قَالَ: أَيْنَ تُرِيدُ؟. فَقُلْتُ: أُمِيرَ الْمُؤْمِنِينَ عُمَرَ، فَهَلْ لَكَ؟. قَالَ: نَعَمْ،

And it is narrated by Shareek Bin Abdullah Al Nakhaie, from Muhammad Bin Amro Bin Murra, from his father, from Abdullah Bin Salama, from Abu Musa Al Ashari who said,

'I performed Hajj with Umar Bin Al-Khattab. When we descended and the people were a lot, I went out from my riding animal intending Umar. Mugheira Bin Shu'ba met me and befriended me, then said, 'Where are you intending?' I said, 'Commander of the faithful Umar. Is it for you (to see him as well)?' He said, 'Yes'.

قَالَ: فَأَنْطَلَقْنَا تُرِيدُ رَحْلَ عُمَرَ، فَإِنَّا لَفِي طَرِيقِنَا إِذْ ذَكَرْنَا تَوَلَّى عُمَرَ، وَ قِيَامَهُ بِمَا هُوَ فِيهِ، وَ حِيَاطَتَهُ عَلَى الْإِسْلَامِ، وَ نُهْوَهُ بِمَا قَبْلَهُ مِنْ ذَلِكَ، ثُمَّ خَرَجْنَا إِلَى ذِكْرِ أَبِي بَكْرٍ، فَقُلْتُ لِلْمُغَيْرَةِ، يَا لَكَ الْحَيْرُ! لَقَدْ كَانَ أَبُو بَكْرٍ مُسَدِّدًا فِي عُمَرَ كَأَنَّهُ يَنْظُرُ إِلَى قِيَامِهِ مِنْ بَعْدِهِ وَ جَدِّهِ وَ اجْتِهَادِهِ وَ عَنَائِهِ فِي الْإِسْلَامِ.

He said, 'We went intending the riding animal of Umar. We were in the road when we mentioned the rule of Umar and his standing with what he is in, and his surrounding upon Al-Islam, and his rising with what was before him from that. Then we went on to mention Abu Bakr. I said to Al-Mugheira, O, for you is the news! Abu Bakr has been aspiring regarding Umar, as if he was looking at his standing from after him, and his efforts and his struggles and his troubles regarding Al-Islam'.

³⁰² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 9

فَقَالَ الْمُغَيْرَةُ: لَقَدْ كَانَ ذَلِكَ، وَإِنْ كَانَ قَوْمٌ كَرِهُوا وَلَايَةَ عُمَرَ لِيُرُوها عَنْهُ، وَ مَا كَانَ هُمْ فِي ذَلِكَ مِنْ حَظٍّ. فَعُلْتُ لَهُ: لَا أَبَا لَكَ! وَ مِنَ الْقَوْمِ الَّذِينَ كَرِهُوا ذَلِكَ مِنْ عُمَرَ؟. فَقَالَ لِي الْمُغَيْرَةُ: لِلَّهِ أَنْتَ كَأَنَّكَ فِي غَفْلَةٍ لَا تَعْرِفُ هَذَا الْحَيَّ مِنْ قُرَيْشٍ، وَ مَا قَدْ خُصُّوا بِهِ مِنَ الْحَسَدِ؟. فَوَ اللَّهُ لَوْ كَانَ هَذَا الْحَسَدُ يُدْرِكُ بِحِسَابٍ لَكَانَ لِقُرَيْشٍ تِسْعَةُ أَعْشَارِ الْحَسَدِ وَ لِلنَّاسِ كُلِّهِمْ عَشْرٌ.

Al-Mugheira said, 'That has happened, and even thought a group disliked the governance of Umar in order to impede it from him, and there was no share for them in that'. I said to him, 'May there be no father for you! And who is the group, those who disliked that from Umar?' Al-Mugheira said to me, 'By Allah^{azwj}! It is as if you in heedlessness, not recognising this tribe from Quraysh, and what they have been specialising in, from the envy? By Allah^{azwj}! If this envy were to be realised by accounting, there would be for Quraysh nine-tenth, and for the people, all of them, would be a tenth (between them)'.

فَعُلْتُ: مَهْ يَا مُغَيْرَةُ! فَإِنَّ قُرَيْشًا بَانَتْ بِمُضْلِحِهَا عَلَى النَّاسِ .. وَ لَمْ نَزَلْ فِي مِثْلِ ذَلِكَ حَتَّى انْتَهَيْتَا إِلَى رَحْلِ عُمَرَ بْنِ الْخَطَّابِ فَلَمْ نَجِدْهُ، فَسَأَلْنَا عَنْهُ، فَقِيلَ: خَرَجَ آتِفًا، فَمَضَيْنَا نَقْفُوا [نَقْفُوا] أَنْتَهُ حَتَّى دَخَلْنَا الْمَسْجِدَ، فَإِذَا عُمَرُ يَطُوفُ بِالْبَيْتِ، فَطَفْنَا مَعَهُ،

I said, 'Shh, O Mugheira! Quraysh are built with their merit over the people'. And we continued in the like of that until we ended to the riding animal of Umar Bin Al-Khattab, but could not find him. We asked about him, and it was said, 'He just went out'. We went out in his tracks until we entered the (Sacred) Masjid, and there was Umar performing Tawaaf of the House (Kabah). So, we performed Tawaaf along with him.

فَلَمَّا فَرَغَ دَخَلَ بَيْتِي وَ بَيْنَ الْمُغَيْرَةَ فَتَوَكَّأَ عَلَى الْمُغَيْرَةَ، وَ قَالَ: مِنْ أَيْنَ جِئْتُمَا؟. فَعُلْنَا: يَا أَمِيرَ الْمُؤْمِنِينَ! خَرَجْنَا نُرِيدُكَ فَأَتَيْتَا رَحْلَكَ فَقِيلَ لَنَا خَرَجَ يُرِيدُ الْمَسْجِدَ فَأَتَيْتَاكَ.

When he was free, he entered to be between me and Al-Mugheira and leant upon Al-Mugheira and said, 'Where have you two come from?' We said, 'O commander of the faithful! We came out intending you. We came to your riding animal and it was said to us you had gone out intending the (Sacred) Masjid, so we followed you'.

قَالَ: تَبِعْتُمَا الْحَيَّ، ثُمَّ إِنَّ الْمُغَيْرَةَ نَظَرَ إِلَيَّ وَ تَبَسَّ، فَتَنَظَّرَ إِلَيْهِ عُمَرُ فَقَالَ: مِمَّ تَبَسَّمْتَ أَيُّهَا الْعَبْدُ؟. فَقَالَ: مِنْ حَدِيثِ كُنْتُ أَنَا وَ أَبُو مُوسَى فِيهِ آتِفًا فِي طَرِيقِنَا إِلَيْكَ. فَقَالَ: وَ مَا ذَاكَ الْحَدِيثُ؟ .. فَقَصَصْنَا عَلَيْهِ الْحَبْرَ حَتَّى بَلَّغْنَا ذِكْرَ حَسَدِ قُرَيْشٍ وَ ذِكْرَ مَنْ أَرَادَ صَرْفَ أَبِي بَكْرٍ عَنِ اسْتِخْلَافِهِ،

He said, 'You followed the good'. Then Al-Mugheira looked at me and smiled. Umar Looked at him and said, 'What are you smiling from, O servant?' He said, 'From a discussion which I and Abu Musa were in just now on our way to you'. He said, 'And what is that discussion?' We narrated the discussion to him until we reached mention of envy of Quraysh, and mentioned the ones who wanted to turn Abu Bakr away from his caliphate.

فَتَنَفَّسَ الصُّعْدَاءَ، ثُمَّ قَالَ: تَكَلَّمْتَ أُمَّكَ يَا مُغَيْرَةُ، وَ مَا تِسْعَةُ أَعْشَارِ الْحَسَدِ؟! إِنَّ فِيهَا لَتِسْعَةَ أَعْشَارِ الْحَسَدِ كَمَا ذَكَرْتَ وَ تِسْعَةَ أَعْشَارِ الْعُشْرِ، وَ فِي النَّاسِ عَشْرُ الْعُشْرِ، وَ قُرَيْشٌ شُرَكَائُهُمْ فِي عَشْرِ الْعُشْرِ أَيْضًا،

He breathed a sigh of relief, then said, 'May your mother be bereft of you, O Mugheira! And what is nine-tenths of the envy? In them there is nine-tenths of the envy just as you mentioned, and nine-tenths of the tenth, and in the people is a tenth of a tenth (between them), and Quraysh are their participants in the tenth of the tenth as well'.

ثُمَّ سَكَتَ مَلِيًّا وَ هُوَ يَتَهَادَى بَيْنَنَا، ثُمَّ قَالَ: أَلَا أُخْبِرُكُمْمَا بِأَحْسَدِ فَرِيْشٍ كُتِلَهَا؟! فُلْنَا: بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ. قَالَ: أَوَ عَلَيْنُكُمْمَا ثِيَابُكُمْمَا؟ فُلْنَا: نَعَمْ. قَالَ: وَ كَيْفَ بِذَلِكَ وَ أَنْتُمَا مُلْبَسَانِ ثِيَابِكُمَا؟! فُلْنَا لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ! وَمَا بَالُ الثِّيَابِ?..

Then he was silent for a while and he was wobbling between us, then he said, 'Shall I inform you two with the most envious of Quraysh, all of it?!' We said, 'Yes, O commander of the faithful'. He said, 'Are there clothes upon you?' We said, 'Yes'. He said, 'And how can it be that and you are both wearing your clothes?!' We said to him, 'O commander of the faithful! And what is the matter with the clothes?'

قَالَ: خَوْفُ الْإِدَاعَةِ مِنَ الثِّيَابِ. فَقُلْتُ لَهُ: أَتَخَافُ الْإِدَاعَةَ مِنَ الثِّيَابِ، فَأَنْتَ وَاللَّهِ مِنْ مُلْبَسِي الثِّيَابِ أَخَوْفُ، وَمَا الثِّيَابُ أَرَدْتَ!. قَالَ: هُوَ ذَلِكَ، فَأَنْطَلِقُ وَ أَنْطَلِقْنَا مَعَهُ حَتَّى أَنْتَهِنَا إِلَى رِجْلِهِ فَخَلَّى أَيْدِينَا مِنْ يَدِهِ، ثُمَّ قَالَ: لَا تَرِيْعَا .. ثُمَّ دَخَلَ،

He said, 'Fear of the broadcasting from the clothes'. I said to him, 'Are you fearing the broadcasting from the clothe? By Allah^{asws}! You are from the most covered with the clothes and more frightening. And what clothes do you intend?' He said, 'It is that'. He went and we went with him until we ended up to his riding animal. He let go of our hands from his hands, then said, 'Do not rest'. Then he entered (the house).

فَقُلْتُ لِلْمُغَيْرَةِ: لَا أَبَا لَكَ لَقَدْ عَثَرْنَا بِكَلَامِنَا مَعَهُ وَ مَا حُكْنَا فِيهِ وَ مَا رَأَهُ [نَرَاهُ] حَبَسْنَا إِلَّا لِيَذَكِّرَنَا بِإِيَّاهَا.

I said to Al-Mugheira, 'May there be no father for you! We have stumbled with our talk with him, and what we had been (discussing) in, and we do not see him imprisoning us except due to our mentioning it to him'.

قَالَ: فَإِنَّا لَكَذَلِكَ إِذْ خَرَجَ إِلَيْنَا آذِنُهُ، فَقَالَ: ادْخُلَا، فَدَخَلْنَا، فَإِذَا عُمَرُ مُسْتَلْقٍ عَلَى بَرْدَعَةِ الرَّجْلِ، فَلَمَّا دَخَلْنَا أَنْشَأَ يَتَمَتَّلُ بَيْنَتِ كَعْبِ بْنِ زُهَيْرٍ:

أُولَى وَ أَفْضَلُ مَا اسْتَوْدَعْتَ أَسْرَاراً
لَا تُخْشِ مِنْهُ إِذَا أَوْدَعْتَ إِظْهَاراً

لَا تُفْشِ سِرِّكَ إِلَّا عِنْدَ ذِي ثِقَةٍ
صَدْرًا رَحِيْبًا وَ قَلْبًا وَاسِعًا ضَمِيمًا

He (the narrator) said, 'We were like that when his guard came out to us and said, 'Enter!' We entered (the house), and there was Umar lying upon the luggage. When we entered, he prosed resembling with the couplets of Ka'ab Bin Zuheyr, 'Do not reveal your secret except in the presence of the trustworthy one. First and best is what you to keep the secrets. A generous chest implies a wide heart. Do not fear from him when you have apparently deposited'.

فَعَلِمْنَا أَنَّهُ يُرِيدُ أَنْ نَضْمَنَ لَهُ كَيْثَمَانَ حَدِيثِهِ، فَقُلْتُ أَنَا لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَكْرَمْنَا وَ حُصَّنَا وَ صَلَّنَا. فَقَالَ: بِمَا دَا يَا أَخَا الْأَشْعَرِيِّينَ؟. قُلْتُ: بِإِفْتِئَاءِ سِرِّكَ إِلَيْنَا وَ إِشْرَاكِنَا فِي هَمِّكَ، فَيَعِمُّ الْمُسْتَسْرِينَ نَحْنُ لَكَ. فَقَالَ: إِنِّكُمْمَا لَكَذَلِكَ، فَاسْأَلَا عَمَّا بَدَا لَكُمْمَا؟

We knew that he wanted us to guarantee to him the concealment of his narration. I said to him, 'O commander of the faithful! Honour us and specialise us and burden us (with it)'. He said, 'With what is that, O brother of Al-Ashareen?' I said, 'With revealing your secret to us and your participating us in your worries. We shall be good secret holders for you'. He said, 'You are both like that, so you can ask whatever comes to you'.

ثُمَّ قَالَ: فَتَقَامُ إِلَى الْبَابِ لِیُعْلِمَهُ، فَإِذَا آذَنَهُ الَّذِي آذَنَ لَنَا عَلَيْهِ فِي الْحِجْرَةِ، فَقَالَ: امْضِ عَنَّا - لَا أَمَّ لَكَ -، فَخَرَجَ وَاعْلَقَ الْبَابَ خَلْفَهُ ثُمَّ جَلَسَ وَاقْبَلَ عَلَيْنَا، وَقَالَ: سَلَا تُخْبِرًا. قُلْنَا: نُرِيدُ أَنْ تُخْبِرَنَا يَا أَمِيرَ الْمُؤْمِنِينَ بِأَحْسَدِ قُرَيْشِ الَّذِي لَمْ تَأْمَنْ ثِيَابَنَا عَلَى ذِكْرِهِ لَنَا.

Then he (the narrator) said, 'He stood to the door and locked it, and there was his guard who had permitted us to see him in the room. He said, 'Go away from us, may there be no mother for you!' He went out and he locked the door behind him. Then he sat down and faced towards us and said, 'Ask, you will be informed'. We said, 'We want you to inform us, O commander of the faithful, with the most envious of Quraysh, the one whom you did not even trust our clothes upon mentioning it to us'.

فَقَالَ: سَأَلْتُمَا عَنْ مُعْضِلَةٍ وَ سَأَخْبِرْكُمَا، فَلْيَكُنْ عِنْدَكُمَا فِي ذِمَّةٍ مَنِيعَةٍ وَ حِزْبٍ مَا بَقِيْتُ، فَإِذَا مِتُّ فَشَأْنُكُمَا وَ مَا أَحْبَبْتُمَا مِنْ إِيظَاهَارٍ أَوْ كِتْمَانٍ. قُلْنَا: فَإِنَّ لَكَ عِنْدَنَا ذَلِكَ.

He said, 'You have asked about a dilemma and I shall inform you two with it, so let it be with you in an impenetrable guarantee and a protection for as long I remain. When I die, then it is your concern, and whatever you like from manifesting or concealing'. We said, 'For you with us, is that'.

قَالَ أَبُو مُوسَى: وَ أَنَا أَقُولُ فِي نَفْسِي مَا أَظُنُّهُ يُرِيدُ إِلَّا الَّذِينَ كَرِهُوا اسْتِخْلَافَ أَبِي بَكْرٍ لَهُ كَطَلْحَةَ وَ عَظِيمَةَ، فَإِنَّهُمْ قَالُوا: لَا يَسْتَخْلِفُ عَلَيْنَا فَطَلْحَةُ غَلِيظًا، وَ إِذَا هُوَ يَذْهَبُ إِلَى غَيْرِ مَا فِي نَفْسِي.

Abu Musa said, 'And I said within myself, 'I don't think he intends except the ones who disliked the caliphate of Abu Bakr for him, like Talha and others, for they had said, 'A rude harsh one has become a caliph upon us', and there he was going to other than what was in myself'.

فَعَادَ إِلَى التَّنْفِيسِ، فَقَالَ: مَنْ تَرَيَانِهِ؟ قُلْنَا: وَ اللَّهُ مَا نَدْرِي إِلَّا طَلْحًا. قَالَ: وَ مَنْ تَطَّنَانِ؟ قُلْنَا: عَسَاكَ تُرِيدُ الْقَوْمَ الَّذِينَ أَرَادُوا أَبَا بَكْرٍ عَلَى صَرْفِ هَذَا الْأَمْرِ عَنَّا.

He repeated to the sighing. He said, 'Who do you see him to be?' We said, 'By Allah^{azwj}! We do not know except a guess'. He said, 'And who is your guess?' We said, 'Perhaps you intend the group, those who wanted to turn this command away from Abu Bakr'.

قَالَ: كَلَّا وَ اللَّهُ، بَلْ كَانَ أَبُو بَكْرٍ أَعَقَّ وَ أَظْلَمَ، هُوَ الَّذِي سَأَلْتُمَا عَنْهُ، كَانَ وَ اللَّهُ أَحْسَدَ قُرَيْشٍ كُلِّهَا، ثُمَّ أَطْرَقَ طَوِيلًا فَنَظَرَ إِلَيَّ الْمُغَيْرَةَ وَ نَظَرْتُ إِلَيْهِ، وَ أَطْرَقْنَا مَلِيًّا لِإِطْرَاقِهِ، وَ طَالَ السُّكُوتُ مِنَّا وَ مِنْهُ حَتَّى ظَنَّنَا أَنَّهُ قَدْ نَدِمَ عَلَيَّ مَا بَدَأَ مِنْهُ،

He said, 'Never, by Allah^{azwj}! But Abu Bakr was the most disrespectful and the most unjust. He is the one you two are asking about. By Allah^{azwj}! He was the most envious of Quraysh, all of them!' Then he lowered his head for a long time. Al-Mugheira looked at me and I looked at him, and we lowered our heads for a while to his lowering, and the silence prolonged from us and him, until we thought that he had regretted upon what had appeared from him.

ثُمَّ قَالَ: وَ لَهَا عَادَةً! عَلَى ضَبِيلِ بَنِي تَمِيمٍ بِنِ مَرَّةٍ، لَقَدْ تَقَدَّمَنِي ظَالِمًا وَ خَرَجَ إِلَيَّ مِنْهَا آثِمًا.

Then he said, 'Oh its regret! Upon the insignificant (clan of) Taym Bin Murrah. He had preceded me unjustly and came out sinful from it to me'.

قَالَ لَهُ الْمُغَيَّرَةُ: أَمَا تَقْدُمُهُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ ظَالِمًا فَقَدْ عَرَفْنَا، فَكَيْفَ خَرَجَ إِلَيْكَ مِنْهَا آمِنًا؟

Al-Mugheira said to him, 'As for his preceding over you unjustly, O commander of the faithful, we have recognised it, but how did he come out sinful from it to you?'

قَالَ: ذَلِكَ لِأَنَّهُ لَمْ يَخْرُجْ إِلَيَّ مِنْهَا إِلَّا بَعْدَ يَأْسٍ مِنْهَا، أَمَا وَاللَّهِ لَوْ كُنْتُ أَطَعْتُ زَيْدَ بْنِ الْخَطَّابِ وَأَصْحَابَهُ لَمْ يَتَلَمَّظْ مِنْ خِلَافَتِي بِشَيْءٍ أَبَدًا، وَ لَكِيي قَدَمْتُ وَأَخْرَجْتُ، وَ صَعِدْتُ وَ صَوَّبْتُ، وَ نَفَضْتُ وَ أَبْرَمْتُ، فَلَمْ أَجِدْ إِلَّا الْإِعْضَاءَ عَلَيَّ مَا نَثِبَ بِهِ مِنْهَا وَ التَّلَهُّفَ عَلَيَّ نَفْسِي، وَ أَمَلْتُ إِنَابَتَهُ وَ رُجُوعَهُ، فَوَاللَّهِ مَا فَعَلَ حَتَّى فَرَغَ مِنْهَا بِشَيْءٍ.

He said, 'That is because he did not come out to me from it except after problems from it. But by Allah^{azwj}! If I had obeyed Zayd Bin Al-Khattab and his companions, I would not have smacked by lips from its sweetness with any, ever. But I went ahead and delayed, and I ascended and corrected, and I broke and concluded, but I did not find except frustration upon what he arose with from it, and the eagerness upon myself, and I dictated his reassurance and its (caliphate's) return. By Allah^{azwj}! He did not do so until he was free from it'.

قَالَ الْمُغَيَّرَةُ: فَمَا مَنَعَكَ مِنْهَا يَا أَمِيرَ الْمُؤْمِنِينَ! وَ قَدْ عَرَضَهَا عَلَيْكَ يَوْمَ السَّقِيْمَةِ بِدَعَائِكَ إِلَيْهَا؟! ثُمَّ أَنْتَ الْآنَ تَنْتَقِمُ وَ تَتَأَسَّفُ. فَقَالَ: تَكَلِّمْتُكَ أَتَمَّكَ يَا مُغَيَّرَةُ! إِنِّي كُنْتُ لِأَعْدَاكَ مِنْ دَهَاةِ الْعَرَبِ، كَأَنَّكَ كُنْتَ غَائِبًا عَمَّا هُنَاكَ، إِنَّ الرَّجُلَ كَادِي فَكِدْتُهُ، وَ مَا كَرِهِي فَمَا كَرِهْتُهُ، وَ الْفُلَانِي أَخَذَرَ مِنْ قَطَاةٍ،

Al-Mugheira said, 'What prevented you from it, O commander of the faithful, and it was presented to you on the day of Al-Saqeefa, with calling to it?! Then, now you are vengeful and regretting'. He said, 'May your mother be bereft of you, O Mugheira! I was going to promise you from the village Arabs, it is as if you were absent from what is over there. The man double-crossed me so I double-crossed him, and he plotted against me so I plotted against him, and joined me more cautiously than a cat.

إِنَّهُ لَمَّا رَأَى شَعْفَ النَّاسِ بِهِ وَ إِتْبَائَهُمْ بِوُجُوهِهِمْ عَلَيْهِ، أُيْقِنَ أَنَّهُمْ لَا يُرِيدُونَ بِهِ بَدَلًا، فَأَحَبَّ لَمَّا رَأَى مِنْ حِرْصِ النَّاسِ عَلَيْهِ وَ شَعْفِهِمْ بِهِ أَنْ يَعْلَمَ مَا عِنْدِي، وَ هَلْ تُنَارِعُنِي نَفْسِي إِلَيْهَا، وَ أَحَبَّ أَنْ يَبْلُغُنِي بِإِطْمَاعِي فِيهَا وَ التَّعْرِضِ لِي بِهَا، وَ قَدْ عَلِمَ وَ عَلِمْتُ لَوْ قَبِلْتُ مَا عَرَضَهُ عَلَيَّ لَمْ يُجِبِ النَّاسُ إِلَى ذَلِكَ،

When he saw the passion of the people with him and their acceptance by their faces upon it, he became certain that they will not want any replacement with him. When I saw the eagerness of the people upon him and their passion with him, I loved to know what is with me, could I contend myself to it? And I loved to feel uncomfortable regarding it and the exposure to me with it, and he knew and I knew, if I had accepted what had been presented to me, the people would not have answered to that.

فَأَلْفَانِي قَائِمًا عَلَيَّ أَحْمِصِي مُسْتَوْفِرًا خَدِرًا وَ لَوْ أَحْبَبْتُهُ إِلَى قَبُولِهَا لَمْ يُسَلِّمِ النَّاسُ إِلَى ذَلِكَ، وَ اخْتَبَأَهَا صَعْنًا عَلَيَّ فِي قَلْبِي، وَ لَمْ أَمِنْ غَائِلَتَهُ وَ لَوْ بَعْدَ حِينٍ، مَعَ مَا بَدَأَ لِي مِنْ كِرَاهَةِ النَّاسِ لِي، أَمَا سَمِعْتَ نِدَاءَهُمْ مِنْ كُلِّ نَاحِيَةٍ عِنْدَ عَرَضِهَا عَلَيَّ: لَا تُرِيدُ سِوَاكَ يَا أَبَا بَكْرٍ، أَنْتَ لَهَا،

He met me standing upon my toes asking for caution, and if I had answered him to accepting it, the people would not have submitted to that, and he hid the grudges upon me in his heart, and I was not safe of his neglect and even if it was after a while, along with what had appeared to me from the abhorrence of the people to me. Did you not hear their calls from every corner during it (caliphate) being presented to me, 'We do not want anyone besides you, O Abu Bakr! You are for it!?'

فَرَدَدْتُهَا إِلَيْهِ فَعِنْدَ ذَلِكَ رَأَيْتُهُ وَقَدِ التَّمَعُ وَجْهَهُ لِذَلِكَ سُورًا، وَ لَقَدْ عَاتَبَنِي مَرَّةً عَلَى كَلَامٍ بَلَغَهُ عَنِّي، وَ ذَلِكَ لَمَّا قُدِّمَ عَلَيْهِ بِالْأَشْعَثِ أَسِيرًا فَعَنَّ عَلَيْهِ وَ أَطْلَقَهُ وَ زَوْجَهُ أُخْتَهُ أُمُّ فَرْوَةَ بِنْتُ أَبِي فُحَّافَةَ،

So, I returned it to him. During that, I saw him and his greedy face had cheered to that, and he had faulted me once upon some talk from me that had reached him, and that is due to what I had arrive to him with Al-Ash'as as a captive. He conferred upon him and feed him, and got him married to his sister Umm Farwa daughter of Abu Qohafa.

فَقُلْتُ لِلْأَشْعَثِ - وَ هُوَ قَاعِدٌ بَيْنَ يَدَيْهِ -: يَا عَدُوَّ اللَّهِ! أَكْفَرْتَ بَعْدَ إِسْلَامِكَ، وَ ائْتَدَدْتَ نَاكِصًا عَلَى عَتَبَتِكَ، فَتَنْظَرُ إِلَيَّ الْأَشْعَثُ نَظْرًا شَرًّا عَلِمْتُ أَنَّهُ يُرِيدُ أَنْ يَكْلِمَنِي بِكَلَامٍ فِي نَفْسِي، ثُمَّ لَقَيْتَنِي بَعْدَ ذَلِكَ فِي بَعْضِ سِكَكِ الْمَدِينَةِ فَرَأَيْتَنِي، ثُمَّ قَالَ لِي: أَنْتَ صَاحِبُ الْكَلَامِ يَا ابْنَ الْخَطَّابِ!.

I said to Al-Ash'as, and he was seated in front of him, 'O enemy of Allah^{azwj}! Are you disbelieving after your Islam, and are returning to be a Kafir upon your heels?' Al-Ash'as looked at me with a squinty look, I knew he wanted to speak to me with speech within himself. Then he met me after that in one of the markets of Al-Medina, and was friendly with me, then said to me, 'You are the one who spoke, O Ibn Al-Khattab?!'

فَقُلْتُ: نَعَمْ يَا عَدُوَّ اللَّهِ، وَ لَكَ عِنْدِي شَرٌّ مِنْ ذَلِكَ. فَقَالَ: بِئْسَ الْجَزَاءُ هَذَا لِي مِنْكَ. فَقُلْتُ: عَلَامَ تُرِيدُ مِنِّي حُسْنَ الْجَزَاءِ؟. قَالَ: لِأَنْفَعِي لَكَ مِنْ اتِّبَاعِ هَذَا الرَّجُلِ - يُرِيدُ أَبَا بَكْرٍ -، وَ اللَّهُ مَا جَرَّأَنِي عَلَى الْخِلَافِ عَلَيْهِ إِلَّا تَقَدُّمُهُ عَلَيَّ، وَ لَوْ كُنْتُ صَاحِبَهَا لَمَّا رَأَيْتَ مِنِّي خِلَافًا عَلَيْكَ.

I said, 'Yes, O enemy of Allah^{azwj}! And for you is evil from that with me'. He said, 'This is an evil recompense from you to me'. I said, 'Upon what do you want a goodly recompense from me?' He said, 'For my spending for you from following this man' – intending Abu Bakr – 'By Allah^{azwj}! Nothing emboldened me upon the opposition to him except his preceding upon you, and if you were its owner (caliphate), you would not have seen any opposition from me against you'.

قُلْتُ: وَ لَقَدْ كَانَ ذَلِكَ فَمَا تَأْمُرُ الْآنَ؟. قَالَ: إِنَّهُ لَيْسَ بِوَقْتِ أَمْرٍ، بَلْ وَقْتُ صَدْرٍ، وَ مَضَى وَ مَضَيْتُ، وَ لَقِي الْأَشْعَثُ الزُّبْرِقَانَ بِنَ بَدْرِ السَّعْدِيِّ فَذَكَرَ لَهُ مَا جَرَى بَيْنِي وَ بَيْنَهُ، فَتَقَلَّ الزُّبْرِقَانُ ذَلِكَ إِلَى أَبِي بَكْرٍ، فَأَرْسَلَ إِلَيَّ فَأَتَيْتُهُ، فَذَكَرَ ذَلِكَ لِي، ثُمَّ قَالَ: إِنَّكَ لَتَشَوِّقُ إِلَيْهَا يَا ابْنَ الْخَطَّابِ.

I said, 'And that has happened, so what are your instructions now?' He said, 'It isn't time of instructing, but it is a time of patience'. And he went away and I went away, and Al-Ash'as met Al-Zibriqan Bin Badr Al-Sa'ady, and mentioned to him what had flowed between me and him. Al-Zibriqan transmitted that to Abu Bakr, and he sent for me and I came to him. He mentioned that to me, then said, 'You are desirous to it (caliphate) O Ibn Al-Khattab?'

فَقُلْتُ: وَ مَا يَتَّبِعُنِي الشَّوْقُ إِلَى مَا كُنْتُ أَحَقَّ بِهِ مِنْ غَلْبَتِي عَلَيْهِ؟ أَمَا وَ اللَّهُ لَتَكْفُرَنَّ أَوْ لَأُكَلِّمَنَّ كَلِمَةً بِالْعَظَّةِ بِي وَ بِكَ فِي النَّاسِ تَحْمِلُهَا الزُّبْرِقَانُ حَيْثُ سَأَلُوا، وَ إِنْ شِئْتَ اسْتَدْمَنَا مَا نَحْنُ فِيهِ عَفْوًا.

I said, 'And what prevents me desisting to what I am more rightful with it than the one who overcame me upon it? But, by Allah^{azwj}! Either you refrain or I will speak far reaching words about me and you, among the people, the riders will carry it wherever they travel; and if you like, and if you like we can regret upon what we are in and excuse each other'.

فَقَالَ: بَلْ تَسْتَدِيمُهُ وَ إِنَّهَا لَصَائِرَةٌ إِلَيْكَ بَعْدَ أَيَّامٍ، فَمَا ظَنَنْتُ أَنَّهُ يَأْتِي عَلَيَّ جُمُعَةً حَتَّى يَرُدَّهَا عَلَيَّ، فَتَعَاوَلَ وَ اللَّهُ، فَمَا ذَكَرْتَنِي بَعْدَ ذَلِكَ الْمَجْلِسِ حَرْفًا حَتَّى هَلَكَ، وَ لَقَدْ مَدَّ فِي أَمْدِهَا عَاضًا عَلَى نَوَاجِذِهِ حَتَّى خَضِرَهُ الْمَوْتُ، فَأَيْسَ مِنْهَا

He said, 'But, you should maintain it and it shall be coming to you after (some) days'. I did not think that even a Friday would come to it until he would return it to me. But he was oblivious, by Allah^{azwj}. He did not mention a letter after that sitting, until he died, and he had extended in its term biting upon his teeth until the death presented to him. So, I despaired from it.

فَكَانَ مِنْهُ مَا رَأَيْتُمَا، فَاتَّخُمَا مَا فُلْتُمْ لَكُمَا عَنِ النَّاسِ كَافَّةً وَ عَنِ بَنِي هَاشِمٍ خَاصَّةً، وَ لِيَكُنْ مِنْكُمَا بِحَيْثُ أَمَرْتُمَا إِذَا شِئْتُمَا عَلَى بَرَكَةِ اللَّهِ،

It happened from him what you two have seen, so conceal from the people, all of them, what I have said to you, and from the Clan of Hashim^{as} in particular. And let it be from you both with what I have instructed you, whenever you so desire, upon the Blessings of Allah^{azwj}.

فَمَضَيْنَا وَ نَحْنُ نَعْجَبُ مِنْ قَوْلِهِ، فَوَ اللَّهُ مَا أَفْشَيْنَا سِرَّهُ حَتَّى هَلَكَ.

We went away and we were astounded from his words. By Allah^{azwj}! We did not reveal his secret until he died"³⁰³.

الخامس : أَنَّهُ تَرَكَ إِقَامَةَ الْحَدِّ وَ الْقَوْدِ فِي خَالِدِ بْنِ الْوَلِيدِ وَ قَدْ قَتَلَ مَالِكَ بْنَ نُؤَيْرَةَ وَ صَاحِبَ امْرَأَتِهِ مِنْ لَيْلِيهِ،

The fifth – He neglected establishing the legal punishment and the retaliation regarding Khalid Bin Al-Waleed, and (although) he had killed Malik Bin Nuweyra and copulated with his wife from its night

رووه مرسلًا عن أبي هريرة الكذاب أنّ النبيّ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ قَالَ: نعم عبد الله، خالد سيف من سيوف الله.

And they have reported transmitting from Abu Hureyra the liar, that the Prophet^{saww} said: 'Best servant of Allah^{azwj} is Khalid (Bin Al-Waleed), a sword from the swords of Allah^{azwj}'.

و قد ذكر ابن الأثير في الكامل تبرى النبيّ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ مِنْ صَنِيعِ خَالِدٍ، وَ أَنَّهُ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ وَ نَجَّهَ لِكَلَامِهِ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ أَرْسَلَ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامَ لِإِصْلَاحِ مَا أَفْسَدَهُ.

³⁰³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 10

And it has been mentioned by Ibn Al-Aseer in (the book) Kamil, the disavowment of the Prophet^{saww} from the deeds of Khalid, and he^{saww} rebuked his talk to Abdul Rahman Bin Awf, and that the Prophet^{saww} sent Amir Al-Momineen^{asws} to correct what he had spoilt.³⁰⁴

وَقَالَ ابْنُ عَبْدِ الْبِرِّ فِي الْإِسْتِيعَابِ فِي تَرْجَمَةِ مَالِكِ بْنِ نُؤَيْرَةَ: قَالَ الطَّبْرِيُّ: بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَالِكَ بْنَ نُؤَيْرَةَ عَلَى صَدَقَةِ بَنِي بَرْبُوعٍ - وَكَانَ قَدْ أَسْلَمَ هُوَ وَ أَخُوهُ: مُتَمِّمُ الشَّاعِرُ - فَقَتَلَ خَالِدٌ مَالِكًا بظَنِّ أَنَّهُ ارْتَدَّ - حِينَ وَجَّهَهُ أَبُو بَكْرٍ لِقِتَالِ أَهْلِ الرِّدَّةِ - وَ قَدْ اخْتَلَفَ فِيهِ هَلْ قَتَلَهُ مُسْلِمًا أَوْ مُرْتَدًّا؟ - وَاللَّهُ - أَعْلَمُ قَتْلَهُ خَطَأً، وَ أَمَّا مُتَمِّمٌ فَلَا شَكَّ فِي إِسْلَامِهِ، انْتَهَى.

And Ibn Abdul Birr said in (the book) 'Al-Istiyab', in a version of Malik Bin Nuweyra – Al-Tabari said, 'The Prophet^{saww} sent Malik Bin Nuweyra to be in-charge upon the charities of the clan of Yarbou – and he and his brother Mutammim the poet had become Muslims – but Khalid killed Malik thinking that he had reneged – when Abu Bakr sent him to fight the apostates – and there is a differing in it, 'Did he kill a Muslim or an apostate?' And Allah^{azwj} is more Knowing he killed him mistakenly. And as for Mutammim, so there is no doubt regarding his Islam'. End"³⁰⁵.

وَقَدْ رَوَى أَصْحَابُنَا أَنَّ مَالِكًا إِنَّمَا مَعَ أَبِي بَكْرٍ الزَّكَاةَ لِأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ لَهُ - لَمَّا سَأَلَ أَنْ يُعَلِّمَهُ الْإِيمَانَ -: هَذَا وَصِيٌّ مِنْ بَعْدِي - وَ أَشَارَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ -

And it has been reported by our companions that Malik rather refused (to give) the Zakaat to Abu Bakr, because Rasool-Allah^{saww} had said to him – when he had asked him^{saww} to teach him the Eman: 'This is my^{saww} bequest from after me^{saww}' – and he^{saww} gestured toward Ali^{asws} Bin Abu Talib^{asws}.

فَلَمَّا نُؤِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ رَجَعَ فِي بَنِي تَمِيمٍ إِلَى الْمَدِينَةِ فَرَأَى أَبَا بَكْرٍ عَلَى مَنبَرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَتَقَدَّمَ إِلَيْهِ، وَ قَالَ: مَنْ أَرْفَأَكَ هَذَا الْمِنْبَرَ وَ قَدْ جَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَلَيْهِ السَّلَامُ وَصِيَّهُ، وَ أَمَرَنِي بِمَوْلَانِي؟!.

When Rasool-Allah^{saww} passed away, he returned to Al-Medina among the clan of Tameem. He saw Abu Bakr being upon the pulpit of Rasool-Allah^{saww}, so he proceeded to him and said, 'Who raised you to this pulpit, and Rasool-Allah^{saww} had made Ali^{asws} to be his^{saww} successor^{asws}, and had ordered me with his^{asws} Wilayah?!'

فَأَمَرَ أَبُو بَكْرٍ بِإِخْرَاجِهِ مِنَ الْمَسْجِدِ، فَأَخْرَجَهُ فَنَفَّذَ بَنُو عُمَيْرٍ وَ خَالِدُ بْنُ الْوَلِيدِ، ثُمَّ وَجَّهَ أَبُو بَكْرٍ خَالِدًا وَ قَالَ لَهُ: لَقَدْ عَلِمْتَ مَا قَالَ، وَ لَسْتُ أَمْرُ أَنْ يَفْتَقَ عَلَيْنَا فِتْنًا لَا يَلْتَمِمْ فَاقْتُلْهُ، فَقَتَلَهُ خَالِدٌ وَ تَزَوَّجَ بِأَمْرَاتِهِ فِي لَيْلَتِهِ.

Abu Bakr ordered with his expulsion from the Masjid. So Qunfuz Bin Umeyr and Khalid Bin Al-Waleed expelled him. Then Abu Bakr sent Khalid and said to him, 'You have known what he said, and I am not safe that he would create discord upon us, a rupture which will not heal, therefore kill him. So, Khalid killed him and married his wife in his (murdered) night"³⁰⁶.

³⁰⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 11

³⁰⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 12

³⁰⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 13

رُوِيَ عَنْ بَعْضِ أَصْحَابِنَا، عَنْ أَهْلِ الْبَيْتِ عَلَيْهِمُ السَّلَامُ أَنَّ عُمَرَ اسْتَقْبَلَ فِي حِلَافَتِهِ خَالِدَ بْنَ الْوَلِيدِ يَوْمًا فِي بَعْضِ حِيطَانِ الْمَدِينَةِ، فَقَالَ لَهُ: يَا خَالِدُ! أَنْتَ الَّذِي قَتَلْتَ مَالِكًا؟. فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنْ كُنْتُ قَتَلْتُ مَالِكَ بْنَ نُوَيْرَةَ لِهَاتِ كَانَتْ بَيْنِي وَ بَيْنَهُ فَقَدْ قَتَلْتُ لَكُمْ سَعْدَ بْنَ عُبَادَةَ لِهَاتِ كَانَتْ بَيْنَكُمْ وَ بَيْنَهُ،

It is reported from our companions, from People^{asws} of the Household, that Umar received Khalid Bin Al-Waleed one day in one of the gardens of Al-Medina. He said to him, 'O Khalid! You are the one who killed Malik?' He said, 'O commander of the faithful! Even though I killed Malik Bin Nuweyra due to something between me and him. Sa'ad Bin Ubada had said to you there was something between you and him'.

فَأَعَجَبَ عُمَرَ قَوْلُهُ وَ ضَمَّهُ إِلَى صَدْرِهِ، وَ قَالَ لَهُ: أَنْتَ سَيْفُ اللَّهِ وَ سَيْفُ رَسُولِهِ (ص)!

Umar was fascinated by his words and hugged him to his chest and said to him, 'You are a sword of Allah^{azwj} and sword of His^{azwj} Rasool^{saww}!'³⁰⁷

السادس: إنَّ أبا بكر قال- مخبراً عن نفسه-: إنَّ لي شيطاناً يعتريني، فإن استقممت فأعينوني و إن زغت فقوموني

The sixth – Abu Bakr said, informing about himself, 'There is a satan^{la} for me, showing to me, so if I am straight, then assist me, and if I am crooked, then straighten me

رُوِيَ عَنْ مُحَمَّدِ بْنِ حَرْبِ الطَّبْرِيِّ أَنَّ الْأَنْصَارَ بَعَثُوا عُمَرَ إِلَى أَبِي بَكْرٍ يَسْأَلُهُ أَنْ يُؤَيِّبَ أَمْرَهُمْ رَجُلًا أَقْدَمَ سِنًا مِنْ أُسَامَةَ، فَوَثَبَ أَبُو بَكْرٍ - وَ كَانَ جَالِسًا - فَأَخَذَ بِلِحْيَةِ عُمَرَ، وَ قَالَ: تَكَلَّمْتَ أُمُّكَ يَا ابْنَ الْخَطَّابِ! اسْتَعْمَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ تَأْمَرُنِي أَنْ أَنْزِعَهُ؟!.

It is reported from Muhammad Bin Jareer Al-Tabari - 'The Helpers sent Umar to Abu Bakr to ask him make a man to be in-charge of their affairs who is of an older age than Usama. Abu Bakr leapt up – and he was seated – he grabbed a hand of Umar and said, 'May your mother be bereft of you, O Ibn Al-Khattab! Rasool-Allah^{saww} had utilised him and you are instructing me to remove him?!'

فَخَرَجَ عُمَرُ إِلَى النَّاسِ، فَقَالُوا: مَا صَنَعْتَ؟. قَالَ: امضُوا تَكَلَّمْتُكُمْ أُمَّهَاتِكُمْ، مَا لَقَيْتُ فِي سَبِّكُمْ الْيَوْمَ مِنْ خَلِيفَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ .. إِلَى آخِرِ مَا رَوَاهُ.

Umar went out to the people, and they said, 'What did he do?' He said, 'Go away, may your mothers be bereft of you all! What I have faced for your reason today from a caliph of Rasool-Allah^{saww}!' – up to the end of what is reported''.

و لا يصلح للإرشاد من يطلب الرشاد.

He is not correct for guidance, one who seeks the guidance (for himself).³⁰⁸

³⁰⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 14

وَقَدْ رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَنَّهُ تَرَكَ مُخَاصِمَةَ النَّاسِ فِي خُفُوفِهِ إِشْفَاقاً مِنَ الْمُعَصِيَةِ، وَكَانَ يُؤَلِّي ذَلِكَ عَقِيلاً، فَلَمَّا أَسَنَّ عَقِيلٌ كَانَ يُؤَلِّيهَا عَبْدَ اللَّهِ بْنَ جَعْفَرٍ رَحِمَهُ اللَّهُ.

And it has been reported from Amir Al-Momineen^{asws} that he^{asws} left disputing with the people regarding his^{asws} rights out of fear from the disobedience (from them), and he^{asws} had placed Aqeel in-charge of that. When Aqeel was old, he^{asws} made Abdullah son Ja'far^{as} in-charge of it.³⁰⁹

السابع: أنه كان جاهلاً بكثير من أحكام الدين، فَقَدْ قَالَ فِي الْكَلَالَةِ: أَقُولُ فِيهَا بِرَأْيِي، فَإِنْ كَانَ صَوَاباً فَمِنَ اللَّهِ وَإِنْ يَكُنْ خَطَأً فَمِنِّي وَ لَمْ يَعْرِفْ مِيرَاثَ الْجَدَّةِ

The seventh – He was ignorant of a lot of rulings of the Religion. He had said regarding the person neither having parents nor offspring, ‘I speak regarding it by my opinion, so if I was correct, it is from Allah^{azwj}, and if I am mistaken, it is from me’, and he did not understand inheritance of the grandmother

فَقَالَ: لَجَدَّةٍ سَأَلْتَهُ عَنْ إِرْثِهَا؟ لَا أَجِدُ لَكَ شَيْئاً فِي كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]، فَأَخْبَرَهُ الْمُغْبِيرَةَ وَ مُحَمَّدُ بْنُ مَسْلَمَةَ أَنَّ الرَّسُولَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَعْطَاهَا السُّدُسَ، وَ قَالَ: أَطْعِمُوا الْجَدَّاتِ السُّدُسَ.

He said to a grandmother, asking about her inheritance, ‘I cannot find anything being for you in the Book of Allah^{azwj} and Sunnah of His^{azwj} Prophet^{sawww}’. Al-Mugheira and Muhammad Bin Maslama informed him that the Rasool^{sawww} had given her the sixth and said: ‘Feed the grandmother, the sixth’.

أقول: يرد هنا آخر على أبي بكر، بل على صاحبه، و هو أنهما فسرا القرآن برأيهم – كما صرح به أبو بكر –

I (Majlisi) am saying, ‘I am referring the last upon Abu Bakr, but upon his companion (Umar), and it is that they both were interpreting the Quran by their opinions – just as Abu Bakr had stated.³¹⁰

و روي في صحاحهم المنع من ذلك، و من فسّر القرآن برأيه فقد كفر.

And it has been reported in their ‘Saheeh books’, the forbiddance from that, ‘One who interprets the Quran by his opinion, so he has blasphemed’.³¹¹

³⁰⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 15

³⁰⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 16

³¹⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 17

وَرَوَى فِي الْمَشْكَاةِ وَالْمَصَابِيحِ، عَنِ التِّرْمِذِيِّ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: مَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ.

And it is reported in (the book) 'Al-Mishkat Wa Al-Masabih', from Al-Tirmizi, from Ibn Abbas who said, 'One who says regarding the Quran by his opinion, so let him assume his seat from the Fire'.

وَفِي رِوَايَةٍ: مَنْ قَالَ فِي الْقُرْآنِ بِعَيْرِ عِلْمٍ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ.

And in a report (Saheeh Al-Tirmizi), 'One who says regarding the Quran without knowledge, so let him assume his seat from the Fire'.³¹²

وَعَنِ التِّرْمِذِيِّ وَ أَبِي دَاوُدَ، عَنْ جُنْدَبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]: مَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَأَصَابَ فَقَدْ أَخْطَأَ.

And from Al-Tirmizi, and Abu Dawood, from Jundab who said, 'Rasool-Allah^{saww} said: 'One who says regarding the Quran by his opinion, so he has mistaken'.³¹³

وَعَنْ أَحْمَدَ وَ ابْنِ مَاجَةَ بِإِسْنَادِهِمَا عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] قَوْمًا يَتَذَارِعُونَ فِي الْقُرْآنِ، فَقَالَ: إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِهَذَا، ضَرَبُوا كِتَابَ اللَّهِ بَعْضُهُ بَعْضٍ، وَ إِنَّمَا نَزَلَ كِتَابُ اللَّهِ يُصَدِّقُ بَعْضُهُ بَعْضًا، فَلَا تُكْذِبُوا بَعْضَهُ بَعْضٍ، فَمَا عَلِمْتُمْ مِنْهُ فَمَقُولُوا، وَ مَا جَهِلْتُمْ فَكَلِمَةٌ إِلَى عَالِمِهِ.

And from Ahmad, and Ibn Maja by their chain from Amro Bin Shueyb, from his father, from his grandfather who said, 'The Prophet^{saww} heard a group defending their own view in (using the) Quran. He^{saww} said: 'But rather, the ones before you were destroyed by (doing) this. They struck the Book of Allah^{azwj}, part of it with part. And rather the Book of Allah^{azwj} was Revealed ratifying part of it with part, so you should not be belying part of it with part. Whatever you know from it, they speak, and what you are ignorant of, allocate it to its knower'.

وَ عَنْ عُمَرَ فِيهِ رِوَايَةٌ أُخْرَى وَ هُوَ التَّوَقُّفُ، وَ كَانَ يَقُولُ: ثَلَاثَةٌ لَأَنْ يَكُونَ بَيْنَهَا الرَّسُولُ ص لَنَا أَحَبُّ إِلَيْنَا مِنَ الدُّنْيَا وَ مَا فِيهَا، الْكَلَالَةُ، وَ الْخِلَافَةُ، وَ الرِّبَا.

And from Umar regarding it, in another report, and it is the pausing, and he was saying, 'Three (things), if Rasool-Allah^{saww} had explained these to us, it would have been more beloved to me than the world and whatever is in it – the one with no parents or offspring (his share of inheritance), and the caliphate, and the interest (usury)'.³¹⁴

³¹¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 18

³¹² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 19

³¹³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 20

³¹⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 21

[خاتمة في ذكر ولادة أبي بكر و وفاته و بعض أحواله](#)

Its conclusion regarding mention of the birth of Abu Bakr and his death and part of his situation

قال المخالفون: كان مولده بمكة بعد الفيل بستين و أربعة أشهر إلا أياما، و اسمه: عبد الله بن عثمان بن أبي قحافة بن عامر بن عمر بن كعب بن سعد بن تيم بن مرة بن كعب بن لؤي بن غالب، و قيل اسمه: عتيق،

The adversaries said, 'His birth was at Makkah after (year of the) elephant by sixty years and four months except a few days, and his name is Abdullah Bin Usman Bin Abu Qohafa Bin Aamir Bin Umar Bin Ka'ab Bin Sa'ad Bin Taym Bin Murrah Bin Ka'ab Bin Lawy Bin Ghalib, and it is said his name is Ateeq.

و قيل: كان اسمه: عبد رب الكعبة، فسماه النبي صَلَّى اللهُ عَلَيْهِ وَ آله: عبد الله.

And it is aid, 'His name was Abd Rabb Al-Kaaba, and the Prophet^{saww} named him as Abdullah.

و أمه أم الخير سلمى بنت صخر بن عامر بن كعب.

And his mother is Umm Al-Khayr Salmy daughter of Sakhar Bin Aamir Bin Ka'ab.

غضب الخلافة ثاني يوم مات فيه النبي صَلَّى اللهُ عَلَيْهِ وَ آله، و مات بالمدينة ليلة الثلاثاء لثمان بقين من جمادى الآخرة سنة ثلاث عشرة بين المغرب و العشاء و له ثلاث و ستون سنة، و قيل خمس و ستون، و الأول أشهر. و كانت مدة خلافته المغصوبة سنتين و أربعة أشهر.

He usurped the caliphate on the second day from the day the Prophet^{saww} passed away, and he died at Al-Medina the night of Tuesday, eight (days) remaining from Jamadi Al-Aakhar of the year thirteen, between Al-Maghrib and Al-Isha, and for him were sixty-three years. And it is said sixty-five, and the first months, and the period of his usurped caliphate was two years and four months.

و قال في الاختصاص: مات و هو ابن ثلاث و ستين سنة، و ولي الأمر سنتين و ستة أشهر.

And it is said in (the book) 'Al-Ikhtisas' – 'He died and he was sixty-three years, and ruled for two years and six months'.

ثم اعلم أنه لم يكن له نسب شريف و لا حسب منيف، و كان في الإسلام خيَاطا، و في الجاهلية معلّم الصبيان،

Then know that there did not happen to be for him any noble lineage nor any eminent tribal affiliation, and he was a tailor in Al-Islam, and in the pre-Islamic period he was a teacher of children.

و كان أبوه سيّء الحال ضعيفا، و كان كسبه أكثر عمره من صيد القماري و الدباسي لا يقدر على غيره، فلما عمي و عجز ابنه عن القيام به التجأ إلى عبد الله ابن جدعان- من رؤساء مكة- فنصبه ينادي على مائدته كلّ يوم لإحضار الأضياف، و جعل له على ذلك ما يعونه من الطعام،

And his father was of a poor state, weak, and his earning were more than this age from the gambling activities, not being able upon anything else. When he became blind, and his son was unable to stand by him, he requested Abdullah Ibn Jad'an, from the chiefs of Makkah, and he nominated him as a caller upon the meals during every day for presentation of the guests, and made to be for him from the food upon what would assist him.

ذكر ذلك جماعة منهم الكلبي في كتاب المثالب - على ما أورده في الصراط المستقيم - و لذا قال أبو سفيان لعلي عليه السلام - بعد ما غضب الخليفة -: أ رضيتم يا بني عبد مناف! - أن يلي عليكم تيمي رذل؟!،

That is mentioned by a group, from them being Al-Kalby in the book 'Al-Masalib' – upon what is referred in (the book) 'Siraat Al-Mustaqeem – 'And due to that Abu Sufyan said to Ali^{asws}, after the usurpation of the caliphate, 'O you please, O clan of Abd Manaf^{as}! He is ruling upon you all, a Taymi (from clan of Taym), the repulsive?!'

و قال أبو قحافة: ما رواه ابن حجر في صواعقه حيث قال: و أخرج الحاكم أن أبا قحافة لما سمع بولاية ابنه قال: هل رضي بذلك بنو عبد مناف و بنو المغيرة؟ قالوا: نعم. قال: اللهم لا واضع لما رفعت و لا رافع لما وضعت.

And Abu Qohafa said what is reported by Ibn Hajar in his (book) 'Sawaa'iq', where he said, 'And Al-Hakim has extracted that when Abu Qohafa heard of the governance of his son, he said, 'Are the clan of Abu Manaf^{as} pleased with that, and the clan of Al-Mugheira?' They said, 'Yes'. He said, 'O Allah^{azwj}! There is no one to put down what You^{azwj} have Raised, nor a raiser to what You^{azwj} have Put down'.

وَ قَالَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ - فِي بَعْضِ كَلِمَاتِهَا -: إِنَّهُ مِنْ أَعْجَازِ فُرَيْشٍ وَ أَدْنَائِهَا.

And (Syeda) Fatima^{asws} in one of her^{asws} speeches (said): 'He is from the most disgraceful of Quraysh and their sins'.

و قال صاحب إلزام النواصب: أجمع النسابون أن أبا قحافة كان حبرا لليهود يعلم أولادهم.

And the author of (the book) 'Ilzam Al-nawasib' – 'The Nasibis are united upon that Abu Qohafa was a rabbi of the Jews, teaching their children'.

و العجب أنهم مع ذلك يدعون أن الله تعالى أغنى النبي صلى الله عليه و آله بمال أبي بكر.

And the strange thing is that they, along with that, are claiming that Allah^{azwj} the Exalted Enriched the Prophet^{saww} with the wealth of Abu Bakr.

و عقد الخليفة عند موته لعمر، فحمل أثقاله مع أثقاله، و أضاف وباله إلى وباله.

And he tied the caliphate to Umar at his death, so he carried his burden along with his own burden, and additional scourge to his own scourge.³¹⁵

³¹⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 22

وَقَالَ ابْنُ أَبِي الْحَدِيدِ- فِي كَيْفِيَّةِ ذَلِكَ- أَنَّهُ أَحْضَرَ أَبُو بَكْرٍ عُثْمَانَ- وَهُوَ يَجُودُ بِنَفْسِهِ- فَأَمَرَ أَنْ يَكْتُبَ عَهْدًا، وَقَالَ: اكْتُبْ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، هَذَا مَا عَهَدَ بِهِ عَبْدُ اللَّهِ بْنُ عُثْمَانَ إِلَى الْمُسْلِمِينَ أَمَّا بَعْدُ، .. ثُمَّ أُعْجِيَ عَلَيْهِ، فَكَتَبَ عُثْمَانُ: قَدْ اسْتَخْلَفْتُ عَلَيْكُمْ ابْنَ الْخَطَّابِ، وَأَفَاقَ أَبُو بَكْرٍ، فَقَالَ: اقْرَأْ فَرَأَاهُ،

And Ibn Abi Al-Hadeed said, regarding that situation, 'Usman was present with Abu Bakr when he was finding his (last) breaths. He instructed him to write a pact and said, 'Write, 'In the Name of Allah^{azwj}, the Beneficent, the Merciful. This is what Abdullah Bin Usman (Abu Bakr) is making a pact with to the Muslims. As for after' – then there was fainting upon him. Usman wrote, 'He has made Ibn Al-Khattab as caliph upon you all', and Abu Bakr woke up. He said, 'Read it'. He read it.

فَكَبَّرَ أَبُو بَكْرٍ، وَقَالَ: أَرَاكَ حِفَّتَ أَنْ يُخْتَلِفَ النَّاسُ إِنْ مِتُّ فِي عَشِيَّتِي! قَالَ: نَعَمْ. قَالَ: جَزَاكَ اللَّهُ خَيْرًا عَنِ الْإِسْلَامِ وَ أَهْلِهِ، ثُمَّ أَتَمَّ الْعَهْدَ وَ أَمَرَهُ أَنْ يَقْرَأَ عَلَى النَّاسِ فَرَأَاهُ، ثُمَّ أَوْصَى إِلَى عُمَرَ بِوَصَايَا.

Abu Bakr exclaimed Takbeer and said, 'I see that you are fearing that the people would differ if I had died during my unconsciousness!' He said, 'Yes'. He said, 'May Allah^{azwj} Recompense you goodly from Al-Islam and its people'. Then he completed the pact and instructed him to read it out to the people. He read it, then he (Abu Bakr) bequeathed a bequest to Umar'.

قَالَ: وَ رَوَى كَثِيرٌ مِنَ النَّاسِ أَنَّ أَبَا بَكْرٍ لَمَّا نَزَلَ بِهِ الْمَوْتُ دَعَا عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ، فَقَالَ: أَخْبِرْنِي عَنْ عُمَرَ، فَقَالَ: إِنَّهُ أَفْضَلُ مَنْ رَأَيْتُهُ إِلَّا أَنْ فِيهِ عِلْطَةٌ.

He said, 'And it is reported by a lot of people that Abu Bakr, when death descended to him, he called Abdul Rahman Bin Awf and said, 'Inform me about Umar'. He said, 'He is the nest of the one I can see, except that there is harshness in him'.

فَقَالَ: ذَلِكَ لِأَنَّهُ يَرَانِي رَفِيقًا وَ لَوْ قَدْ أَفْضَى الْأَمْرُ إِلَيْهِ لَتَرَكَ كَثِيرًا بِمَا هُوَ عَلَيْهِ، وَ قَدْ رَمَقْتُهُ إِذَا أَنَا عَضِبْتُ عَلَى رَجُلٍ أَرَانِي الرِّضَا عَنْهُ، وَ إِذَا لِنْتُ أَرَانِي الشَّدَّةَ عَلَيْهِ،

He said, 'That is because he sees me as a friend, and if the command is given to him, he would leave most of what he is upon, and looked at him, when I am angry upon a man, he shows me the pleasure from him, and when I am lenient, he shows me the severity upon him'.

ثُمَّ دَعَا عُثْمَانَ، فَقَالَ: أَخْبِرْنِي عَنْ عُمَرَ. فَقَالَ: سَرِيرَتُهُ خَيْرٌ مِنْ عَلَانِيَتِهِ، وَ لَيْسَ فِيْنَا مِثْلُهُ. فَقَالَ لَهُمَا: لَا تَذْكُرَا بِمَا قُلْتُمْ لَكُمَا شَيْعًا، وَ لَوْ تَرَكَتُمْ عُمَرَ مَا عَدَوْتُمْ يَا عُثْمَانُ، وَ الْحَيْرَةُ لَكَ أَنْ لَا تَلِيَّ مِنْ أُمُورِهِمْ شَيْعًا، وَ لَوَدِدْتُ أَنِّي كُنْتُ مِنْ أُمُورِكُمْ حَلُولًا، وَ كُنْتُ فِيْمَنْ مَضَى مِنْ سَلْفِكُمْ.

Then he called Usman and said, 'Inform me about Umar'. He said, 'His secrets are better than his announcements, and there isn't any one like him among us'. He said to them both, 'Do not mention anything from what I am saying to you, and if I were to leave Umar what I count to you O Usman, and the goodness is for you if you don't be in charge of anything from their affairs, and I would love it I had vacated from their affairs, and I would have been among the ones passed from your ancestors'.

وَدَخَلَ طَلْحَةُ عَلَى أَبِي بَكْرٍ، فَقَالَ: إِنَّهُ بَلَغَنِي أَنَّكَ - يَا خَلِيفَةَ رَسُولِ اللَّهِ (ص)- اسْتَخْلَفْتَ عَلَى النَّاسِ عُمَرَ، وَ قَدْ رَأَيْتَ مَا يَلْقَى النَّاسُ مِنْهُ وَ أَنْتَ مَعَهُ، فَكَيْفَ إِذَا خَلَا بِهِمْ؟! وَ أَنْتَ عَدَا لَاقٍ رَبِّكَ فَسَأَلْتُكَ عَنْ رَعِيَّتِكَ!.

And Talha entered to see Abu Bakr and said, 'It has reached me that you, O caliph of Rasool-Allah^{sawww}, have made Umar to be the caliph upon the people and you have seen what they have (so far) faced from him, and you are with him. So how would it be when he is alone with them?! And tomorrow you will meet your Lord^{azwj}, and He^{azwj} will Ask you about your citizens!'

فَقَالَ أَبُو بَكْرٍ: أَجْلِسُونِي .. أَجْلِسُونِي، ثُمَّ قَالَ: أ بِاللَّهِ تُخَوِّفُونِي؟!، إِذَا لَقِيتُ رَبِّي فَسَاءَ لِي، قُلْتُ: اسْتَخْلَفْتُ عَلَيْهِمْ خَيْرَ أَهْلِكَ. فَقَالَ طَلْحَةُ: أ عُمَرُ خَيْرُ النَّاسِ يَا خَلِيفَةَ رَسُولِ اللَّهِ!؟.

Abu Bakr said, 'Sit me up, sit me up'. Then he said, 'Are you scaring me with Allah^{azwj}?! When I meet my Lord^{azwj} and He^{azwj} Asks me, I shall say, 'I left a caliph behind upon them who was the best of Your^{azwj} people'. Talha said, 'Is Umar best of the people, O caliph of Rasool-Allah^{sawww}?!'

فَاسْتَدَّ غَضَبُهُ وَ قَالَ: إِي وَ اللَّهِ، هُوَ خَيْرُهُمْ وَ أَنْتَ شَرُّهُمْ، أَمَا وَ اللَّهِ لَوْ وَلَيْتُكَ لَجَعَلْتُ أَنْفَكَ فِي فَنَّاكَ، وَ لَرَفَعْتُ نَفْسَكَ فَوْقَ قَدْرِهَا حَتَّى يَكُونَ اللَّهُ هُوَ الَّذِي يَضَعُهَا، أَتَيْتَنِي وَ قَدْ ذَلَكْتَ عَيْنَيْكَ تُرِيدُ أَنْ تَفْتِنَنِي عَنْ دِينِي، وَ تُرِيدَ لِي عَنْ رَبِّي،

His anger intensified, and he said, 'Yes, by Allah^{azwj}! He is their best and you are their evilest. But, by Allah^{azwj}! If I were to place you in-charge, I would make your nose to be in your palm, and raise yourself above its worth until Allah^{azwj} becomes the One to Drop it, and you have rubbed your eyes intending to tempt me away from my religion, and remove me away from my opinion.

فَمَا لَا أَقَامَ اللَّهُ رِجْلَيْكَ، أَمَا وَ اللَّهِ لَئِنْ عَشِثَ فُؤَاقَ نَاقَةٍ وَ بَلَغَنِي أَنَّكَ عَمَضْتَهُ فِيهَا أَوْ ذَكَرْتَهُ بِشَوْءٍ لَأَحْقَنَّاكَ بِحِمَصَاتٍ فَنَّةً حَيْثُ كُنْتُمْ تُسَقِّوْنَ وَ لَا تَزُوؤُونَ، وَ تُرَعِّوْنَ وَ لَا تَشْبَعُونَ، وَ أَنْتُمْ بِذَلِكَ مُبْتَهَجُونَ رَاضُونَ! . فَقَامَ طَلْحَةُ فَخَرَجَ.

Arise, may Allah^{azwj} not Make your legs to stand! But, by Allah^{azwj}! Even if I were to live (the duration of) the hiccup of a camel, and it reached me that you have turned a blind eye to him (Umar) or mention him with evil, I shall join you with hunger of Qunnah (a place) when you were drinking and were not saturated, and you were pasturing and were not satiated, and you were happy with that, pleased!' Talha got up and went out'.

قال: و تَوَيَّ لَيْلَةَ الثَّلَاثَاءِ لِثَمَانَ بَقِيْنَ مِنْ جَمَادَى الْآخِرَةِ مِنْ سَنَةِ ثَلَاثِ عَشْرَةَ. انْتَهَى.

He (the narrator) said, 'And he dies on the night of Wednesday with eight remaining from Jamadi Al-Akhira from the year thirteen'. End.

قال: و مكث في خلافته سنتين و ثلاثة أشهر إلا خمس ليال. و قيل: سنتين و ثلاثة أشهر و سبع ليال.

And he remained in his caliphate for two years and three months except five nights. And it is said, 'Two years and three months and seven nights.

قال: و اختلف في السبب الذي مات منه، فذكر الواقدي أنه اغتسل في يوم بارد فحتمّ و مرض خمسة عشر يوماً، و قال الزبير بن بكار: كان به طرف من السل، و روي عن سلام بن أبي مطيع: إنه سمّ.

And there is differing regarding the cause which he died from. Al-Waqidy has mentioned that he bathed during a cold day and caught fever and was ill for fifteen days. And Al-Zybeyr Bin Bakkar said, 'There was a touch of tuberculosis'. And it is reported by Salam Bin Abu Matie, it was poison.

قال: و أوصى بغسله أسماء بنت أبي عميس زوجته فغسلته، و صلّى عليه عمر بن الخطاب و نزل في قبره عمر و عثمان و طلحة و عبد الله بن أبي بكر، و دفن ليلاً في بيت عائشة.

He (the narrator) said, 'And he bequeathed with his washing to Asma Bint Abu Umeys, his wife, and there prayed Salat upon him, Umar Bin Al-Khattab, and there descended into his grave, Umar, and Usman, and Talha, and Abdullah Bin Abu Bakr, and he was buried in the house of Ayesha.

و أما افتخارهم بدفنه في جوار النبي صلى الله عليه و آله فسيأتي فيه.

And as for their pride with him being buried in the vicinity of the Prophet^{saww}, so I (Majlisi) shall come with (reports) regarding it.³¹⁶

و روى في الصراط المستقيم بإسناده عن عاصم بن حميد، عن صفوان، عن الصادق عليه السلام: أَنَّهُمَا لَمْ يَبِيْتَا مَعَهُ إِلَّا لَيْلَةً ثُمَّ نُقِلَا إِلَى وَادٍ فِي جَهَنَّمَ يُقَالُ لَهَا: واد [وادي] الدود.

And it is reported in (the book) 'Al-Sirat Al-Mustaqeem, by his chain, from Aasim Bin Humeyd, from Safwan, from Al-Sadiq^{asws}: 'They both (Abu Bakr and Umar), spend except one night with (near) him^{saww}, then they were transferred to a valley in Hell called the valley of Al-Dowd''³¹⁷.

³¹⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 23

³¹⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 22 H 24

[23] باب الاحتجاج على المخالفين بإيراد الأخبار من صحاحهم،

CHAPTER 23 – THE ARGUMENTATION AGAINST THE ADVERSARIES BY REFERRING TO THE AHADEETH FROM THEIR ‘SAHEEH’ BOOKS

الأول:

The first –

ما رَوَيْتُهُ الْعَامَّةُ وَالْحَاصَّةُ أَنَّهُ أَرَادَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي مَرَضِهِ أَنْ يَكْتُبَ لِأُمَّتِهِ كِتَابًا لِقَالِ يَضِلُّوا بَعْدَهُ وَ لَا يَحْتَلِفُوا، فَطَلَبَ دَوَاةً وَ كَيْفَاً أَوْ نَحْوَ ذَلِكَ، فَمَنَعَ عُمَرُ مِنْ إِخْضَارِ ذَلِكَ وَ قَالَ: إِنَّهُ لَيَهْجُرُ، أَوْ مَا يُؤَدِّي هَذَا الْمَعْنَى، وَ قَدْ وَصَفَهُ اللَّهُ سُبْحَانَهُ بِأَنَّهُ: لَا يَنْطِقُ عَنِ الْهَوَى، وَ أَنَّ كَلَامَهُ لَيْسَ إِلَّا وَحْيًا يُوحَى،

What is reported by the general Muslims and the special (Shias), that the Prophet^{saww}, during his^{saww} illness, wanted to write a letter for his^{saww} community lest they stray after him^{saww} and they should not differ. He^{asws} demanded ink and a shoulder bone, or approximate to that, but Umar refused from presenting that and said, ‘He^{saww} is rambling’, or whatever delivers this meaning, and Allah^{azwj} the Glorious had Described him^{saww} that he^{saww} does not speak out of whims, and that his^{saww} talk isn’t except Revelation Revealed.

و كثر اختلافهم و ارتفعت أصواتهم حتى تسام و تزجر. فقال بعضهم: أحضروا ما طلب. و قال بعضهم: القول ما قال عمر،

And their differing was a lot and their voices were raised until there was hostility and discontent. Some of them said, ‘Present what he^{saww} asks for’. And others said, ‘The word is what Umar said’.

و قد قال الله سبحانه: وَ مَا كَانَ لِلْمُؤْمِنِ وَ لَا الْمُؤْمِنَةِ إِذَا قَضَى اللَّهُ وَ رَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَ مَنْ يَعْصِ اللَّهَ وَ رَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا،

And Allah^{azwj} the Glorious has Said: ***And it was not for a Momin, nor for a Momina, when Allah and His Rasool decide a matter that the choice would happen to be for them from their matter. And one who disobeys Allah and His Rasool, so he has strayed a clear straying [33:36].***

و قال تعالى: فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَ يُسَلِّمُوا تَسْلِيمًا،

And the Exalted Said: ***But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65].***³¹⁸

فأما الروايات العامية:.

³¹⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 1

As for the reported from the general Muslims: -

فَرَوَى الْبُخَارِيُّ فِي بَابِ إِخْرَاجِ الْيَهُودِ مِنْ حَزِيرَةِ الْعَرَبِ مِنْ كِتَابِ الْجِهَادِ وَالسِّيَرِ، وَ مُسْلِمٌ فِي كِتَابِ الْوَصَايَا، عَنْ سُفْيَانَ، عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: يَوْمَ الْحَمِيسِ وَ مَا يَوْمَ الْحَمِيسِ! ثُمَّ بَكَى حَتَّى بَلَ دَمْعُهُ الْحَصَى، قُلْتُ: يَا ابْنَ عَبَّاسٍ! مَا يَوْمَ الْحَمِيسِ؟.

It is reported by Al Bukhari in the chapter of expulsion of the Jews from the Arabian peninsula from the book of Jihar and the travel, and Muslim in the book 'Al Wisaya', from Sufyan, from Suleyman Al Ahowl, from Saeed Bin Jubeyr who heard Ibn Abbas saying,

'The day of Thursday! And what is the day of Thursday!' Then he wept until his tears moistened the pebbles. I said, 'O Ibn Abbas! What about the day of Thursday?'

قَالَ: اشْتَدَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَحُغُهُ، فَقَالَ: ائْتُونِي بِكَيْفٍ أَكْتُبُ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ أَبَدًا، فَتَنَازَعُوا وَ لَا يَنْبَغِي عِنْدَ نَبِيِّ تَنَازُعٍ، فَقَالُوا: مَا لَهُ أَهَجَرَ؟! اسْتَفْهَمُوهُ؟. فَقَالَ: دَرُونِي فَأَلَّذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ.

He said, 'The pain of Rasool-Allah^{saww} intensified and he^{saww} said: 'Bring me a shoulder bone I^{saww} shall write a letter for you so you will not stray after it, ever!' They disputed in the presence of the Prophet^{saww} with dispute and they said, 'What is the matter with him^{saww}, is he delirious? Does he^{saww} even understand it?' He^{saww} said: 'Leave me^{saww}! That which I^{saww} am in is better than what you a calling me^{saww} to'.

فَأَمَرَهُمْ بِثَلَاثٍ، قَالَ: أَخْرِجُوا الْمُشْرِكِينَ مِنْ حَزِيرَةِ الْعَرَبِ، وَ أَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أَجِيزُهُمْ، وَ الثَّالِثَةَ: إِمَّا أَنْ سَكَتَ عَنْهَا وَ إِمَّا أَنْ قَالَهَا فَتَسِيئَتُهَا، قَالَ: قَالَ سُفْيَانُ: هَذَا مِنْ قَوْلِ سُلَيْمَانَ.

He^{saww} ordered them with three. He^{saww} said: 'Expel the Polytheists from the Arabian peninsula, and recompense the delegations with approximately what I^{saww} used to recompense them' – and the third, either he^{saww} was silent from it or he^{saww} said it but I forgot it'. Sufyan said, 'This is from the words of Suleyman"³¹⁹.

وَ فِي بَابِ حَوَائِزِ الْوَفْدِ مِنَ الْكِتَابِ الْمُدْكُورِ، عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ: يَوْمَ الْحَمِيسِ وَ مَا يَوْمَ الْحَمِيسِ! ثُمَّ بَكَى حَتَّى حَصَبَ دَمْعُهُ الْحَصْبَاءَ، فَقَالَ: اشْتَدَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَحُغُهُ يَوْمَ الْحَمِيسِ، فَقَالَ: ائْتُونِي بِكِتَابٍ أَكْتُبُ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا،

And in the chapter on the delegations, from the aforementioned book, from Suleyman Al Ahowl, from Ibn Jubeyr, from Ibn Abbas having said,

'The day of Thursday! And what about the day of Thursday?!' Then he wept until his tears dyed the pebbles. He said, 'The pain of Rasool-Allah^{saww} intensified on the day of Thursday and he^{saww} said: 'Bring me a letter (paper), I^{saww} shall write a letter for you, you will never stray after it, ever!'

فَتَنَازَعُوا وَ لَا يَنْبَغِي عِنْدَ نَبِيِّ تَنَازُعٍ، فَقَالُوا: هَجَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ؟ فَقَالَ: دُعُونِي فَأَلَّذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ، وَ أَوْصَى عِنْدَ مَوْتِهِ بِثَلَاثٍ: أَخْرِجُوا الْمُشْرِكِينَ مِنْ حَزِيرَةِ الْعَرَبِ، وَ أَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أَجِيزُهُمْ، وَ تَسِيثُ الثَّالِثَةَ.

³¹⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 2

They disputed, and disputes were not befitting in the presence of the Prophet^{saww}. They said, 'Is Rasool-Allah^{saww} delirious?!' He^{saww} said: 'Leave me^{saww}, for that which I^{saww} am in is better than what you are calling me^{saww} to'. And he^{saww} bequeathed with three (things) during his^{saww} expiry: - Expel the Polytheists from the Arabian peninsula, and reward the delegations with approximate to what I^{saww} used to reward them' – and I (the narrator) forgot the third".³²⁰

وَرَوَى الْبُخَارِيُّ فِي بَابِ كِتَابَةِ الْعِلْمِ مِنْ كِتَابِ الْعِلْمِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَمَّا اشْتَدَّ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَجَعُهُ، قَالَ: ائْتُونِي بِكِتَابٍ أَكْتُبُ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ.

And it is reported by Al Bukhari in the chapter of writing the knowledge, from the book of knowledge, from Ubeydullah Bin Abdullah, from Ibn Abbas who said,

'When the pain intensified with the Prophet^{saww}, he^{saww} said: 'Bring me^{saww} a letter (paper) I^{saww} shall write a letter for you all, you will not go astray after it'.

قَالَ عُمَرُ: إِنَّ النَّبِيَّ عَلَيْهِ الْوَجَعُ وَ عِنْدَنَا كِتَابُ اللَّهِ .. حَسْبُنَا، فَاحْتَلَفُوا وَ كَثُرَ اللَّعْطُ، فَقَالَ: فُؤِمُوا عَنِّي وَ لَا يَنْبَغِي عِنْدِي التَّنَازُعُ،

Umar said, 'The pain has overcome upon the Prophet^{saww} and with us is the Book of Allah^{azwj}. It is sufficient for us'. So, they differed and there was a lot of fuss. He^{saww} said: 'Arise away from me^{saww}, and the contention is not befitting in my^{saww} presence!'

فَخَرَجَ ابْنُ عَبَّاسٍ يَقُولُ: إِنَّ الرِّزْيَةَ كُلَّ الرِّزْيَةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ بَيْنَ كِتَابِهِ.

Ibn Abbas went out saying, 'The calamity of all calamities is what formed a barrier between Rasool-Allah^{saww} and his^{saww} letter".³²¹

وَ فِي هَذَا الْبَابِ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثَيْبَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَمَّا حَضَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] - وَ فِي الْبَيْتِ رِجَالٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]: هَلُمُّوا أَكْتُبُ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ.

And in this chapter (Saheeh Al Bukhari – the book of the Prophet^{saww} – from Al Zuhry, from Ubeydullah Bin Abdullah Bin Utba, from Ibn Abbas who said,

'When (the expiry) presented to Rasool-Allah^{saww}, and in the house there were men, the Prophet^{saww} said: 'Come, I^{saww} shall write a letter for you all, you will not stray after it'.

فَقَالَ بَعْضُهُمْ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] قَدْ غَلَبَهُ الْوَجَعُ وَ عِنْدَكُمْ الْقُرْآنُ، حَسْبُنَا كِتَابُ اللَّهِ، فَاحْتَلَفَ أَهْلُ الْبَيْتِ وَ اخْتَصَمُوا، فَمِنْهُمْ مَنْ يَقُولُ: قَرَّبُوا يَكْتُبُ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ، وَ مِنْهُمْ مَنْ يَقُولُ غَيْرَ ذَلِكَ،

One of them (Umar) said, 'Rasool-Allah^{saww}, the pain has overcome him^{saww} and the Quran is with you. The Book of Allah^{azwj} is sufficient for us!' The people of the house differed and they disputed. From them was one who said, 'Give him^{saww}, he^{saww} will write a letter for you, you will not stray after it'. From them was one who said other than that.

³²⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 3

³²¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 4

فَلَمَّا أَكْثَرُوا اللَّعْنَ وَ الْإِخْتِلَافَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ]: فُؤَمُوا.

When the fuss and differing was a lot, Rasool-Allah^{saww} said: ‘Arise! (and go away)’.

قَالَ عُبَيْدُ اللَّهِ: فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: إِنَّ الرِّزْيَةَ كُلَّ الرِّزْيَةِ مَا خَالَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ] وَ بَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ، لِإِخْتِلَافِهِمْ وَ لَعَطِيهِمْ.

Ubeydullah said, ‘Ibn Abbas was saying, ‘The calamity of all calamities is what came between Rasool-Allah^{azwj} and him^{saww} writing that letter for them, due to their differing and their fuss’.³²²

وَ رَوَى مُسْلِمٌ فِي الْكِتَابِ الْمَدْكُورِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ: يَوْمَ الْحَمِيسِ وَ مَا يَوْمَ الْحَمِيسِ، ثُمَّ جَعَلَ تَسِيلُ دُمُوعُهُ حَتَّى رَأَيْتُ عَلَى خَدَيْهِ كَأَنَّهَا نِظَامُ اللُّؤْلُؤِ،

And it is reported by Muslim in the mentioned book (Saheeh), from Saeed Bin Jubeyr, from Ibn Abbas who said,

‘The day of Thursday! And what about the day of Thursday?’ Then his tears went on to flow until these were seen upon his cheeks as if these were a system of pearls.

قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ]: ائْتُونِي بِالْكَتِفِ وَ الدَّوَاةِ- أَوْ اللُّوْحِ وَ الدَّوَاةِ- أَكْتُبُ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا. فَقَالُوا: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ] يَهْجُرُ.

He said, ‘Rasool-Allah^{saww} said: ‘Bring me^{saww} a shoulder bone and the ink’ – or the tablet and the ink - ‘I^{saww} shall write such a letter, you will never stray after it, ever!’ They said, ‘Rasool-Allah^{saww} is delirious’.³²³

الْحُمَيْدِيُّ مِنْ نُسخَةِ- عَلَيْهَا عِدَّةُ سَمَاعَاتٍ وَ إِجَارَاتٍ تَارِيخُ بَعْضِهَا سَنَةٌ إِحْدَى وَ أَرْبَعِينَ وَ حَمْسِمِائَةٍ مَا هَذَا لَفْظُهُ-: قَالَ: قَالَ ابْنُ عَبَّاسٍ: يَوْمَ الْحَمِيسِ وَ مَا يَوْمَ الْحَمِيسِ- فِي رِوَايَةٍ: ثُمَّ بَكَى حَتَّى بَلَ دَمْعُهُ الحَصَى-، فَقُلْتُ: يَا ابْنَ عَبَّاسٍ! وَ مَا يَوْمَ الْحَمِيسِ؟. قَالَ: اشْتَدَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ] وَجَعُهُ، فَقَالَ: ائْتُونِي بِكَتِفٍ أَكْتُبُ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ أَبَدًا.

Al Humeydi, from a copy, upon it were a number of listeners, permits of history, part of it in the year five hundred and forty-one, what are these words, said, ‘Ibn Abbas said,

‘The day of Thursday! And what about the day of Thursday?’ In a report, ‘Then he cried until his tears moistened the pebbles. I said, ‘O Ibn Abbas! And what about the day of Thursday?’ He said, ‘The pain intensified upon Rasool-Allah^{saww}, and he^{saww} said: ‘Bring me^{saww} a shoulder bone, I^{saww} shall write a letter for you, you will not go astray after it, ever!’

فَتَنَارَعُوا- وَ لَا يَنْبَغِي عِنْدَ نَبِيِّ تَنَارُعٍ-. فَقَالُوا: مَا شَأْنُهُ، هَجَرَ؟ اسْتَفْهَمُوهُ؟. فَذَهَبُوا يُرَدُّونَ عَلَيْهِ، فَقَالَ: دَرُونِي .. دَعُونِي، فَالَّذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونَنِي إِلَيْهِ.

³²² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 5

³²³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 6

They disputed – and disputing is not appropriate in the presence of the Prophet^{saww}. They said, ‘What is his^{saww} concern, is he^{saww} delirious? Does he understand?’ They went on reiterating upon him^{saww}. He^{saww} said: ‘Leave me^{saww}! Leave me^{saww}, for that which I^{saww} am in, is better than what you are calling me^{saww} to’.³²⁴

و فِي رِوَايَةٍ مِنَ الْحَدِيثِ الرَّابِعِ مِنَ الصَّحِيحَيْنِ: فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: إِنَّ الرِّزْيَةَ كُلَّ الرِّزْيَةِ مَا خَالَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ بَيْنَ كِتَابِهِ.

And in a report from the fourth Hadeeth from the two ‘Saheehs’ – Ibn Abbas was saying, ‘The calamity of all calamities is what formed a barrier between Rasool-Allah^{saww} and his^{saww} writing (the letter)’.³²⁵

و رَوَى حَدِيثَ الْكِتَابِ- الَّذِي أَرَادَ أَنْ يَكْتُبَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ أَلِهِ لِأُمَّتِهِ لِأَمَانَتِهِ مِنَ الضَّلَالَةِ عَنْ رَسُولِهِ- جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ- فِي الْمُتَّفَقِ عَلَيْهِ مِنْ صَحِيحِ مُسْلِمٍ- فَقَالَ فِي الْحَدِيثِ السَّادِسِ وَ الثَّمَانِينَ مِنْ إِفْرَادِ مُسْلِمٍ مِنْ مُسْنَدِ جَابِرِ بْنِ عَبْدِ اللَّهِ مَا هَذَا لَفْظُهُ: قَالَ: وَ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] بِصَحِيفَةٍ عِنْدَ مَوْتِهِ فَأَرَادَ أَنْ يَكْتُبَ لَهُمْ كِتَابًا لَا يَضِلُّونَ بَعْدَهُ، وَ كَثُرَ اللَّعْطُ وَ تَكَلَّمَ عُمَرُ، فَرَفَضَهَا صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ].

And the Hadeeth of the letter has been reported, that which Rasool-Allah^{saww} wanted to write for his^{saww} community for their safety from the straying from his^{saww} Message – Jabir Bin Abdullah Al Ansari, in the agreed upon from (the book) ‘Saheeh Muslim’, he said in Hadeeth ninety six from the number of Muslim, from attribution of Jabir Bin Abdullah, is what are these words –

He said, ‘And Rasool-Allah^{saww} called for a parchment during his^{saww} expiry and he^{saww} wanted to write a letter for them, they would not be straying after it, and the fuss was a lot, and Umar spoke and rejected it his^{saww} (request)’.

مَا ذَكَرَهُ الْحُمَيْدِيُّ فِي الْجَمْعِ بَيْنَ الصَّحِيحَيْنِ فِي الْحَدِيثِ الرَّابِعِ مِنَ الْمُتَّفَقِ عَلَيْهِ فِي صِحَّتِهِ مِنْ مُسْنَدِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: لَمَّا اخْتُصِرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ أَلِهِ- وَ فِي بَيْتِهِ رِجَالٌ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ-، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ أَلِهِ: هَلُمُّوا أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا.

What is reported by al Humeydi in (the book) ‘Al Jam’a Bayn Al Sahiheyn’, in the fourth Hadeeth from the agreed upon regarding its correctness, from attribution of Abdullah Bin Abbas who said,

‘When (the expiry) presented to the Prophet^{saww}, and in his^{saww} house were men, among them being Umar Bin Al-Khattab, the Prophet^{saww} said: ‘Come, I^{saww} shall write such a letter for you, you will never stray after me^{saww}, ever!’

فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ أَلِهِ قَدْ غَلَبَهُ الْوَجَعُ وَ عِنْدَكُمْ الْقُرْآنُ، حَسْبُكُمْ كِتَابُ رَبِّكُمْ.

Umar Bin Al-Khattab said, ‘The Prophet^{saww}, the pain has overcome upon him^{saww}, and the Quran is with you. The Book of your Lord^{azwj} is sufficient for you all’.

و فِي رِوَايَةِ ابْنِ عُمَرَ- مِنْ عَدْرِ كِتَابِ الْحُمَيْدِيِّ-، قَالَ عُمَرُ: إِنَّ الرَّجُلَ لَيَهْجُرُ.

And in a report of Ibn Umar, from other than the book of Al-Humeydi, Umar said, ‘The man^{saww} is delirious’.

³²⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 7

³²⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 8

وَ فِي كِتَابِ الْحُمَيْدِيِّ: قَالُوا: مَا شَأْنُهُ، هَجَرَ؟.

And in the book of Al-Humeydi – They said, ‘What is his^{saww} concern, is he^{saww} delirious?’

وَ فِي الْمُجَلَّدِ الثَّانِي مِنْ صَحِيحِ مُسْلِمٍ: فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] يَهْجُرُ. ..

And in the second volume of (the book) ‘Saheeh Muslim’ – He (Umar) said, ‘Rasool-Allah^{saww} is delirious’.

قَالَ الْحُمَيْدِيُّ: فَاخْتَلَفَ الْحَاضِرُونَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَبَعْضُهُمْ يَقُولُ الْقَوْلَ مَا قَالَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَعَرَّبُوا إِلَيْهِ كِتَابًا يَكْتُبُ لَكُمْ، وَ مِنْهُمْ مَنْ يَقُولُ الْقَوْلَ مَا قَالَهُ عُمَرُ،

Al-Humeydi said, ‘The ones present disputed in the presence of the Prophet^{saww}. Some of them were saying the word what the Prophet^{saww} said, ‘Bring a letter (paper) to him^{saww} so he^{saww} can write a letter for you all’; and from them were ones saying the word what Umar said.

فَلَمَّا أَكْثَرُوا اللَّعَطَ وَ الْإِخْتِلَافَ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: فُومُوا عَنِّي فَلَا يَنْبَغِي عِنْدِي التَّنَازُعُ،

When the commotion and the differing was a lot, the Prophet^{saww} said: ‘Arise away from me^{saww}! The disputing is not appropriate in my^{saww} presence’.

فَكَانَ ابْنُ عَبَّاسٍ يَبْكِي حَتَّى تَبَلَ دُمُوعُهُ الْحُصَى، وَ يَقُولُ: يَوْمَ الْحَمِيسِ وَ مَا يَوْمَ الْحَمِيسِ.

Ibn Abbas cried until his tears moistened the pebbles, and he said, ‘The day of Thursday! And what about the day of Thursday!’

قَالَ زَاوِي الْحَدِيثِ: فَقُلْتُ: يَا ابْنَ عَبَّاسٍ! وَ مَا يَوْمَ الْحَمِيسِ؟. فَذَكَرَهُ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ يَوْمَ مُنِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِنْ ذَلِكَ الْكِتَابِ، وَ كَانَ يَقُولُ: الرَّزِيَّةُ كُلُّ الرَّزِيَّةِ مَا خَالَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ بَيْنَ كِتَابِهِ.

The reporter of the Hadeeth said, ‘I said, ‘O Ibn Abbas! And what about the day of Thursday?’ Abdullah Bin Abbas mentioned the day Rasool-Allah^{saww} was prevented from that letter, and he said, ‘The calamity of all calamities is what formed a barrier between Rasool-Allah^{saww} and his^{saww} writing (that letter)’³²⁶.

الْحَدِيثُ فِي وَصِيَّتِهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ سَلَّمَ الَّذِي حَدَّثَنَا بِهِ الْقَاضِي أَبُو عَلِيٍّ، عَنْ أَبِي الْوَلِيدِ، عَنْ أَبِي ذَرٍّ، عَنْ أَبِي مُحَمَّدٍ وَ أَبِي الْهَيْثَمِ وَ أَبِي إِسْحَاقَ جَمِيعًا، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مُعَمَّرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَمَّا اخْتُصِرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ سَلَّمَ- وَ فِي الْبَيْتِ رِحَالٌ- قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ سَلَّمَ: هَلُمُّوا أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضَلُّوا بَعْدَهُ.

The Hadeeth regarding the bequest of Rasool-Allah^{saww} which was narrated to us by the judge Abu Ali, from Abu Al Waleed, from Abu Zarr^{ra}, from Abu Muhammad, and Abu Al Haysam, and Abu Is'haq, altogether from Muhammad Bin Yusuf, from Muhammad Bin Ismail, from Ali Bin Abdullah, from Abdul Razzaq, from Muammar, from Al Zuhry, from Ubeydullah Bin Abdullah, from Ibn Abbas who said,

³²⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 9

'When (expiry) presented Rasool-Allah^{saww}, and in the house there were men, the Prophet^{saww} said: 'Come! I^{saww} shall write a letter for you all, you will never stray after it'.

فَقَالَ بَعْضُهُمْ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ] وَسَلَّمَ غَلَبَهُ الْوَجْعُ.

One of them said, 'Rasool-Allah^{azwj}, the pain has overcome upon him"³²⁷.

وَفِي رِوَايَةٍ: ائْتُونِي أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضَلُّوا بَعْدِي أَبَدًا، فَتَنَازَعُوا، فَقَالُوا: مَا لَهُ؟ أَهَجَرَ؟ اسْتَفْهَمُوهُ. فَقَالَ: دَعُونِي فَإِنَّ أَلَدِي أَنَا فِيهِ خَيْرٌ.

And in a report: 'Bring me (Paper and pen), I^{saww} shall write a letter for you all, you will never stray after me^{saww}, ever!' But they disputed and said, 'What is the matter with him^{saww}, is he^{saww} delirious? Make him^{saww} understand it!' He^{saww} said: 'Leave me^{saww}, for that which I^{saww} am in is better"'.³²⁷

وَفِي رِوَايَةٍ: وَاخْتَلَفَ أَهْلُ الْبَيْتِ وَاخْتَصَمُوا، فَمِنْهُمْ مَنْ يَقُولُ: فَزَيُّوا يَكْتُبْ لَكُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ] وَسَلَّمَ كِتَابًا، وَ مِنْهُمْ مَنْ يَقُولُ الْقَوْلُ مَا قَالَ عُمَرُ.

And in a report, 'And the people of the house differed and they disputed. From them was one who said, 'Give him^{saww} so that Rasool-Allah^{saww} can write a letter for you all'. And from them were ones saying the word of Umar"³²⁸.

مَا رَوَاهُ ابْنُ أَبِي الْحَدِيدِ فِي الْجُزْءِ الثَّانِي عَشَرَ مِنْ شَرْحِهِ عَلَى النَّهْجِ فِي سَلْكَ الْأَخْبَارِ الَّتِي رَوَاهَا عَنْ عُمَرَ، قَالَ: رَوَى ابْنُ عَبَّاسٍ، قَالَ: خَرَجْتُ مَعَ عُمَرَ إِلَى الشَّامِ، فَانْفَرَدَ يَوْمًا بِسَيْرٍ عَلَى بَعِيرٍ فَاتَّبَعْتُهُ، فَقَالَ لِي: يَا ابْنَ عَبَّاسٍ! أَشْكُوا إِلَيْكَ ابْنَ عَمِّكَ، سَأَلْتُهُ أَنْ يُخْرِجَ مَعِيَ فَلَمْ يَفْعَلْ، وَ لَا أَرَأَى أَرَاهُ وَاجِدًا، فِيمَا تَطُنُّ مَوْجِدْتُهُ؟

What is reported by Ibn Abi Al Hadeed in the twelfth volume of his commentary upon (the book 'Al Nahj (Al Balagah)' in the way of the news which were reported from Umar, he said, 'Ibn Abbas said,

'I went out with Umar to Syria, and one day he became alone upon a camel, so I followed him. He said to me, 'O Ibn Abbas! I am complaining to you of the son^{asws} of your uncle^{as}. I asked him^{asws} to come out with me, but he^{asws} did not do so, and I have not ceased to see him^{asws} as alone. Regarding what do you see his^{asws} loneliness is about?'

فُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّكَ لَتَعْلَمُ، قَالَ: أَظُنُّهُ لَا يَزَالُ كَثِيرًا لِقَوَاتِ الْحِلَافَةِ؟ فُلْتُ: هُوَ ذَلِكَ، إِنَّهُ يَزْعُمُ أَنَّ رَسُولَ اللَّهِ (ص) أَرَادَ الْأَمْرَ لَهُ.

I said, 'O commander of the faithful! You know (well)'. He said, 'I think he^{asws} has not ceased to be gloomy at the loss of the caliphate?' I said, 'It is that. He^{asws} claims that Rasool-Allah^{azwj} wanted the command to be for him^{asws}'.

فَقَالَ: يَا ابْنَ عَبَّاسٍ! وَ أَرَادَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ] الْأَمْرَ لَهُ فَكَانَ مَا دَا إِذَا لَمْ يُرِدِ اللَّهُ تَعَالَى ذَلِكَ، إِنَّ رَسُولَ اللَّهِ (ص) أَرَادَ أَمْرًا وَ أَرَادَ اللَّهُ عَزَّ وَجَلَّ فَتَنَفَّذَ مُرَادَ اللَّهِ وَ لَمْ يَتَنَفَّذْ مُرَادَ رَسُولِ اللَّهِ، أَوْ كَلِمًا أَرَادَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ أَلِيهِ كَانَتْ؟ إِنَّهُ أَرَادَ إِسْلَامَ عَمِّهِ وَ لَمْ يُرِدْهُ اللَّهُ تَعَالَى فَلَمْ يُسَلِّمْ!.

³²⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 10

³²⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 11

He said, 'O Ibn Abbas! And Rasool-Allah^{sawww} did want the command to be for him^{asws}, but is so happened that Allah^{azwj} the Exalted did not want that. Rasool-Allah^{sawww} wanted a matter and Allah^{azwj} Wanted something else. Thus, the 'Purpose of Allah^{azwj} was Accomplished and the purpose of Rasool-Allah^{sawww} was not accomplished. Or is it that all what Rasool-Allah^{sawww} wanted took place? He^{sawww} wanted Islam of his^{sawww} uncle^{as} and Allah^{azwj} the Exalted did not Want it, so he^{as} did not become a Muslim!''

قَالَ: وَ قَدْ رُوِيَ مَعْنَى هَذَا الْخَبَرِ بِغَيْرِ هَذَا اللَّفْظِ، وَ هُوَ قَوْلُهُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَرَادَ أَنْ يُدَكِّرَهُ لِلْأَمْرِ فِي مَرَضِهِ، فَصَدَّدْتُهُ عَنْهُ خَوْفًا مِنَ الْفِتْنَةِ وَ انْتِشَارِ أَمْرِ الْإِسْلَامِ، فَعَلِمَ رَسُولُ اللَّهِ (ص) مَا فِي نَفْسِي وَ أَمْسَكَ، وَ أَبِي اللَّهُ إِلَّا إِمْنَاءَ مَا حُتِمَ.

He (Ibn Abi Al-Hadeed) said, 'And the meaning of this news has been reported with other than these words, and it is his (Umar's) words, 'Rasool-Allah^{sawww} wanted to mention him^{asws} for the command during his^{sawww} illness, but I hindered him^{sawww} from it fearing from the Fitna and the scattering of the matter of Al-Islam, so Rasool-Allah^{sawww} knew what was in myself and withheld, and Allah^{azwj} Refused except He^{azwj} would Accomplish what He^{azwj} had Ordained'.³²⁹

وَ رَوَى أَيْضًا فِي الْمَوْضِعِ الْمَذْكُورِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: دَخَلْتُ عَلَى عُمَرَ فِي أَوَّلِ حِلَافَتِهِ وَ قَدْ أُلْقِيَ لَهُ صَاعٌ مِنْ تَمْرٍ عَلَى خَصْفَةٍ، فَدَعَانِي إِلَى الْأَكْلِ، فَأَكَلْتُ تَمْرَةً وَاحِدَةً وَ أَقْبَلَ يَأْكُلُ حَتَّى أَتَى عَلَيْهِ، ثُمَّ شَرِبَ مِنْ جَرَّةٍ كَانَتْ عِنْدَهُ، وَ اسْتَلْقَى عَلَى مِرْفَقِهِ لَهُ وَ طَفِقَ يَحْمَدُ اللَّهَ .. يُكْرِرُ ذَلِكَ،

And it is reported as well in the mentioned place, from Ibn Abbas who said, 'I entered to see Umar during the beginning of his caliphate, and a Sa'a of dates had been cast to him upon a basket. He called me to eat. I ate one date and he ate until he was satiated. Then he drank from a jug which was with him, and he lied down upon his elbow and began praising Allah^{azwj}, repeating that.

ثُمَّ قَالَ: مِنْ أَيْنَ جِئْتَ يَا عَبْدَ اللَّهِ؟. قُلْتُ: مِنَ الْمَسْجِدِ. قَالَ: كَيْفَ خَلَّفْتَ ابْنَ عَمَّكَ؟. قُلْتُ: فَطَلَنْتُهُ يَعْنِي عَبْدَ اللَّهِ بْنَ جَعْفَرٍ، قُلْتُ: خَلَّفْتُهُ يَلْعَبُ مَعَ أَتْرَابِهِ. قَالَ: لَمْ أَعْنِ ذَلِكَ، إِنَّمَا عَنَيْتُ عَظِيمَكُمْ أَهْلَ الْبَيْتِ. قُلْتُ: خَلَّفْتُهُ يَتَمَتَّعُ بِالْعَرَبِ عَلَى خِيَالَاتٍ مِنْ فُلَانٍ وَ يَتَمَرُّ الْقُرْآنَ.

Then he said, 'Where are you coming from, O servant of Allah^{azwj}? I said, 'From the Masjid'. He said, 'How have you left behind son^{asws} of your uncle^{as}? I thought he meant Abdullah son of Ja'far^{as}. I said, 'I left him playing with his dust'. He said, 'I did not mean that. But rather I meant the great one of your People^{asws} of the Household'. I said, 'I left him^{asws} pulling a bucket (watering) upon palm trees of so and so and reciting the Quran'.

قَالَ: يَا عَبْدَ اللَّهِ! عَلَيْكَ دِمَاءُ الْبُذُنِ إِنْ كَتَمْتَنِيهَا، هَلْ بَقِيَ فِي نَفْسِهِ شَيْءٌ مِنْ أَمْرِ الْخِلَافَةِ؟. قُلْتُ: نَعَمْ. قَالَ: أَيْزَعُمُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ [نَصَّ عَلَيْهِ؟. قُلْتُ: نَعَمْ، وَ أَزِيدُكَ، سَأَلْتُ أَبِي عَمَّا يَدَّعِيهِ، فَقَالَ: صَدَقَ.

He said, 'O servant of Allah^{azwj}! Upon you is blood of the camel if you were to conceal it. Does there remain anything in his^{asws} self from the matter of the caliphate?' I said, 'Yes'. He said, 'Does he^{asws} (still) claim that Rasool-Allah^{azwj} dictated it upon him^{asws}? I said, 'Yes, and I shall increase for you. I asked my father about what he^{asws} claims, and he said, 'He^{asws} speaks the truth'.

³²⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 12

فَقَالَ عُمَرُ: لَقَدْ كَانَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] فِي أَمْرِهِ دَرَّةٌ مِنْ قَوْلٍ لَا يُثْبِتُ حُجَّةً وَ لَا يَقْطَعُ عُذْرًا، وَ لَقَدْ كَانَ يَرِيغُ فِي أَمْرِهِ وَفْتًا مَا، وَ لَقَدْ أَرَادَ فِي مَرَضِهِ أَنْ يُصْرِّحَ بِاسْمِهِ فَمَنْعْتُهُ مِنْ ذَلِكَ إِشْفَاقًا وَ حَيْطَةً عَلَى الْإِسْلَامِ،

Umar said, 'There had been from Rasool-Allah^{saww} regarding his^{asws} matter, a speck of a word, no proof could be proved nor any excuse cut off, and he^{asws} has been deceived regarding his^{asws} matter for a time. He^{saww} had intended during his^{saww} illness to shout his^{asws} name, but I prevented him^{saww} from compassion and caution upon Al-Islam.

لَا وَ رَبِّ هَذَا [هَذِهِ] النَّبِيِّ لَا جَمْتَمُعُ عَلَيْهِ فُرَيْشٌ أَبَدًا، وَ لَوْ وَلِيَهَا لَا انْتَقَضَتْ عَلَيْهِ الْعَرَبُ مِنْ أَقْطَارِهَا، فَعَلِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] أَنِّي عَلِمْتُ مَا فِي نَفْسِهِ فَأَمْسَكَ، وَ أَبِي اللَّهُ إِلَّا إِنْضَاءَ مَا حَتَمَ.

No, by the Lord^{azwj} of this building! Quraysh would not have united upon him^{asws}, ever! And had he^{asws} ruled them, the Arabs from its outskirts would have broken (allegiance) to him^{asws}. So, Rasool-Allah^{saww} knew what I knew what is in his^{saww} self, so he^{saww} withheld, and Allah^{azwj} Refused except Accomplishment of what He^{azwj} had Ordained".³³⁰

و قد ذكر الموجه نفسه شرح هذه القصص في الجزء الثاني عشر في سلك الأخبار التي رواها عن عمر، قال: لما كتب النبي صلى الله عليه [وَأَلِهِ] كتاب الصلح في الحديبية بيته و بين سهيل بن عمرو، و كان في الكتاب أن من خرج من المسلمين إلى فريش لا يرُدُّ و من خرج من المشركين إلى النبي صلى الله عليه [وَأَلِهِ] يرُدُّ إليهم،

And he (Ibn Abi Al-Hadeed) has mentioned the commentary of this story in volume twelve in the way of the news which is reported from Umar, he said, 'When the Prophet^{saww} wrote the letter of the reconciliation (peace treaty) in Al-Hudaybiyya between him^{saww} and Suheyl Bin Amro, and it was in the letter that the one from the Muslims who goes out to Quraysh would not be returned, and one who goes out from the Polytheists to the Prophet^{saww} would be returned to them'.

عَضِبَ عُمَرُ وَ قَالَ لِأَبِي بَكْرٍ: مَا هَذَا يَا أَبَا بَكْرٍ؟ أَيْرُدُّ الْمُسْلِمُونَ إِلَى الْمُشْرِكِينَ؟!، ثُمَّ جَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] فَحَلَسَ بَيْنَ يَدَيْهِ، وَ قَالَ: يَا رَسُولَ اللَّهِ! أَلَسْتَ رَسُولَ اللَّهِ حَقًّا؟! قَالَ: بَلَى. قَالَ: وَ نَحْنُ الْمُسْلِمُونَ حَقًّا؟. قَالَ: نَعَمْ. قَالَ: وَ هُمْ الْكَافِرُونَ؟! قَالَ: نَعَمْ.

Umar got angry and said to Abu Bakr, 'What is this, O Abu Bakr? Can the Muslims be returned to the Polytheists?!' Then he came to Rasool-Allah^{saww} and sat in front of him^{saww} and said, 'O Rasool-Allah^{saww}! Aren't you^{saww} a Rasool^{saww} of Allah^{azwj} truly?!' He^{saww} said: 'Yes'. He said, 'And we are the Muslims truly?' He^{saww} said: 'Yes'. He said, 'And they are Kafirs?' He^{saww} said: 'Yes'.

قَالَ: فَعَلَامَ نُعْطِي الدِّينَةَ فِي دِينِنَا؟! فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: أَنَا رَسُولُ اللَّهِ (ص) أَفَعَلُ مَا يَأْمُرُنِي بِهِ وَ لَنْ يُضَيِّعَنِي، فَقَامَ عُمَرُ مُغْضَبًا، وَ قَالَ: وَ اللَّهُ لَوْ أَجِدُ أَعْوَانًا مَا أَعْطَيْتُ الدِّينَةَ أَبَدًا،

He said, 'Then upon what are we giving them the lowness in our Religion?!' Rasool-Allah^{saww} said: 'I^{saww} am Rasool-Allah^{saww}! I^{saww} do whatever I^{saww} am Commanded with and He^{azwj} will never lower me^{saww}. Umar stood up angrily and said, 'By Allah^{azwj}! If I were to find supporters, I would not give the lowness, ever!'

³³⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 13

وَ جَاءَ إِلَى أَبِي بَكْرٍ، فَقَالَ لَهُ: يَا أَبَا بَكْرٍ! أَلَمْ يَكُنْ وَعَدَنَا، أَنَا سَنَدْخُلُ مَكَّةَ، فَأَيْنَ مَا وَعَدَنَا بِهِ؟! فَقَالَ أَبُو بَكْرٍ: أَلَمْ يَكُنْ لَكَ إِذَا الْعَامَ نَدْخُلُهَا؟ قَالَ: لَا. قَالَ: فَسَنَدْخُلُهَا.

And he came to Abu Bakr and said to him, 'O Abu Bakr! Did he^{sawww} not promise us that we would be entering Makkah? So where is what he^{sawww} had promised us with?!' Abu Bakr said, 'Did he^{sawww} say to him that we would be entering it this year?' He said, 'No'. He said, 'So we will be entering it'.

قَالَ: فَمَا هَذِهِ الصَّحِيفَةُ الَّتِي كُتِبَتْ؟ وَ كَيْفَ تُعْطِي الدِّيَّةَ فِي أَنْفُسِنَا؟. فَقَالَ: يَا هَذَا! أَلَمْ تَرَ عَزْرَةَ فَوَ اللَّهُ إِنَّهُ لَرَسُولُ اللَّهِ، إِنَّ اللَّهَ لَا يُضَيِّعُهُ،

He said, 'So what is this parchment (peace treaty) which has been written? And how can we give the lowness regarding ourselves?' He said, 'O you! Necessitate his^{sawww} fixing (of the matters). By Allah^{azwj}, he^{sawww} is a Rasool^{sawww} of Allah^{azwj}. Allah^{azwj} will not Lower him^{sawww}.

فَلَمَّا كَانَ يَوْمُ الْفَتْحِ وَ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِفْتَاحَ الْكَعْبَةِ، قَالَ: ادْعُوا لِي عُمَرَ، فَجَاءَ، فَقَالَ: هَذَا الَّذِي كُنْتُ وَعَدْتُ بِهِ.

When it was the day of the conquest (of Makkah), and Rasool-Allah^{sawww} took the keys of the Kabah, he^{sawww} said: 'Call Umar for me^{sawww}'. He came, and he^{sawww} said: 'This is that which I^{sawww} had promised you with"³³¹.

وَ رَوَى الْبُخَارِيُّ فِي صَحِيحِهِ فِي بَابِ الشُّرُوطِ فِي الْجِهَادِ وَ الْمُصَالِحَةِ مَعَ أَهْلِ الْخُرُوبِ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الرَّهْمِيِّ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ وَ مَرْوَانَ - يُصَدِّقُ كُلِّ وَاحِدٍ مِنْهُمَا حَدِيثَ صَاحِبِهِ - قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] مِنَ الْحَدَيْبِيَّةِ .. وَ سَاقَ الْحَدِيثَ .. إِلَى أَنْ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ: فَأَتَيْتُ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]، فَعُلْتُ: أَلَسْتَ نَبِيَّ اللَّهِ حَقًّا؟. قَالَ: بَلَى. فَعُلْتُ: أَلَسْنَا عَلَى الْحَقِّ، وَ وَعَدُّنَا عَلَى الْبَاطِلِ؟. قَالَ: بَلَى. فَعُلْتُ: فَلِمَ تُعْطِي الدِّيَّةَ فِي دِينِنَا إِذَا؟. قَالَ: إِنَِّّي رَسُولُ اللَّهِ وَ لَسْتُ أَغْصِيهِ، وَ هُوَ نَاصِرِي.

And it is reported by Al Bukhari in his (book) 'Saheeh', in the chapter of the conditions regarding the Jihad and the reconciliation with the people of wars, from Al Zuhry, from Urwah Bin Al Zuheyr, from Al Miswar Bin Makhramah and Marwan, each one ratifying the Hadeeth of his companion, both said,

'Rasool-Allah^{sawww} went out from Al-Hudaybiyya' – and he continued the Hadeeth up to, Umar Bin Al Khattab said, 'I came to the Prophet^{sawww} and said, 'Aren't you^{sawww} a Prophet^{sawww} of Allah^{azwj}?' He^{sawww} said: 'Yes'. I said, 'Aren't we upon the truth and our enemies are upon the falsehood?' He^{sawww} said: 'Yes'. I said, 'They why are we giving the lowness in our religion then'. He^{sawww} said: 'I^{sawww} am a Rasool^{sawww} of Allah^{azwj} and will not disobey Him^{azwj}, and He^{azwj} is my^{sawww} Helper'.

قُلْتُ: أَو لَسْتُ كُنْتُ مُحَدِّثُنَا أَنَا سَنَاتِي النَّبِيِّ فَنَطُوفُ بِهِ؟! قَالَ: بَلَى، فَأَخْبَرْتُكَ أَنَا نَأْتِيهِ الْعَامَ؟. قُلْتُ: لَا. قَالَ: فَإِنَّكَ آتِيهِ وَ تَطُوفُ بِهِ.

I said, 'Or haven't you^{sawww} narrated to us that we will be going to the House and performing Tawaaf with it?' He^{sawww} said: 'Yes, but did I^{sawww} inform you that we would be going to it this year?' I said, 'no'. He^{sawww} said: 'so, you will go to it and perform Tawaaf with it'.

قَالَ: فَأَتَيْتُ أَبَا بَكْرٍ، فَعُلْتُ: يَا أَبَا بَكْرٍ! أَلَيْسَ هَذَا نَبِيَّ اللَّهِ حَقًّا؟. قَالَ: بَلَى. قُلْتُ: أَلَسْنَا عَلَى الْحَقِّ وَ وَعَدُّنَا عَلَى الْبَاطِلِ؟. قَالَ: بَلَى. قُلْتُ: فَلِمَ تُعْطِي الدِّيَّةَ فِي دِينِنَا إِذَا؟.

³³¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 14

He said, 'I came to Abu Bakr and said, 'O Abu Bakr! Isn't this one a true Prophet^{saww} of Allah^{azwj}?' He said, 'Yes'. I said, 'Aren't we upon the truth and our enemies are upon the falsehood?' He^{saww} said: 'Yes'. I said, 'They why are we giving them the lowness in our religion then?'

قَالَ: أَيُّهَا الرَّجُلُ إِنَّهُ لَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ] وَ لَيْسَ يَعْصِي رَأْيَهُ وَ هُوَ نَاصِرُهُ، فَاسْتَمْسِكْ بِعَزِيذِهِ، فَوَاللَّهِ إِنَّهُ عَلَى الْحَقِّ.

He said, 'O you man! He^{saww} is a Rasool^{saww} of Allah^{azwj}, and he^{saww} won't disobey his^{saww} Lord^{azwj} and He^{azwj} is his^{saww} Helper, therefore adhere with his^{saww} purpose, for by Allah^{azwj}, he^{saww} is upon the truth'.

قُلْتُ: أَلَيْسَ كَانَ مُجِدِّئُنَا أَنَا سَنَأْتِي الْبَيْتَ وَ نَطُوفُ بِهِ؟! قَالَ: بَلَى، أ فَأَخْبِرَكَ أَنَّكَ تَأْتِيهِ الْعَامُ؟. قُلْتُ: لَا. قَالَ: فَإِنَّكَ آتِيهِ وَ نَطُوفُ بِهِ.

I said, 'Didn't he^{saww} narrated to us that we would be going to the House (Kabah) and perform Tawaaf with it?!' He said, 'Yes, but did he^{saww} inform you that you will be going to it this year?' I said, 'No'. He said, 'Then you will be going to him and perform Tawaaf with it'.

قَالَ الرَّهْرِيُّ: قَالَ عُمَرُ: فَعَمِلْتُ لِذَلِكَ أَعْمَالًا.

Al-Zuhry said, 'Umar said, 'So I worked a work for that''.³³²

وَرَوَى الْبُخَارِيُّ فِي تَفْسِيرِ سُورَةِ الْفَتْحِ مِنْ كِتَابِ تَفْسِيرِ الْقُرْآنِ، وَ مُسْلِمٌ فِي كِتَابِ الْقَضَاءِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، قَالَ: أَتَيْتُ أَبَا وَائِلٍ أَسْأَلُهُ، فَقَالَ: كُنَّا بِصِفِّينَ، فَقَالَ رَجُلٌ: أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيحًا مِنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ.. فَقَالَ عَلِيُّ [عَلَيْهِ السَّلَامُ]: نَعَمْ،

And it is reported by Al Bukhari in interpretation of Surah Al Fat'h from the book of interpretation of the Quran, and Muslim ins the book of judgment, from Habeen Bin Abu Sabir who said,

'I came to Abu Waail to ask him. He said, 'We were at Siffeen, and a man said, **Have you not seen those who are given a portion of the Book? They are invited to the Book of Allah [3:23]**'. Ali^{asws} said: 'Yes'.

فَقَالَ سَهْلُ بْنُ حُنَيْفٍ: أَهْمَمُوا أَنْفُسَكُمْ فَلَقَدْ رَأَيْتَنَا يَوْمَ الْحُدَيْبِيَّةِ - بَعْنِي الصُّلْحَ الَّذِي كَانَ بَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ] وَ الْمُشْرِكِينَ - وَ لَوْ نَرَى قِتَالًا لَقَاتَلْنَا، فَجَاءَ عُمَرُ، فَقَالَ: أَلَسْنَا عَلَى الْحَقِّ وَ هُمْ عَلَى الْبَاطِلِ؟ أَلَيْسَ قَتَلْنَا فِي الْجَنَّةِ وَ قَتَلَهُمْ فِي النَّارِ؟. قَالَ: بَلَى.

Sahl Bin Huneyf said, 'Accuse your own selves for we have seen the day of Al-Hudaybiyya – meaning the peace treaty which was between the Prophet^{saww} and the Polytheists – and if we were to see fighting, we shall fight. Umar had come and said, 'Aren't we upon the truth and they are upon the falsehood? Wouldn't our killed ones be in the Paradise and their killed ones would be in the Fire?' He^{saww} said: 'Yes'.

قَالَ: فَمِمَّ نُعْطِي الدِّيَّةَ فِي دِينِنَا وَ نَرْجِعُ وَ لِمَا يُحْكُمُ اللَّهُ بَيْنَنَا؟!.. فَقَالَ: يَا ابْنَ الْخَطَّابِ! إِنِّي رَسُولُ اللَّهِ (ص) وَ لَنْ يُضَيِّعَنِي اللَّهُ أَبَدًا.

³³² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 15

He said, 'Then regarding what are we giving them the lowness in our religion and we are hoping to what Allah^{azwj} would be Judging between us?!' He^{saww} said: 'O Ibn Al-Khattab! I^{saww} am a Rasool^{saww} of Allah^{azwj} and Allah^{azwj} will never lower me^{saww}, ever!'

فَرَجَعَ مُتَعَبًا فَلَمْ يَصْبِرْ حَتَّى جَاءَ إِلَى أَبِي بَكْرٍ، فَقَالَ: يَا أَبَا بَكْرٍ! أَلَسْنَا عَلَى الْحَقِّ وَ هُمْ عَلَى الْبَاطِلِ؟ قَالَ: يَا ابْنَ الْخَطَّابِ! إِنَّهُ رَسُولُ اللَّهِ (ص) وَ لَنْ يُضَيِّعَهُ اللَّهُ أَبَدًا، فَتَرَلْتُ سُورَةَ الْفَتْحِ، كَذَا فِي رِوَايَةِ الْبُخَارِيِّ.

He returned angrily and was not patient until he came to Abu Bakr and said, 'O Abu Bakr! Aren't we upon the truth and they are upon the falsehood?' He said, 'O Ibn Al-Khattab! He^{azwj} is Rasool-Allah^{saww} and Allah^{azwj} will never lower him^{saww}, ever!' So, Surah Al-Fat'h was Revealed' – That is how it is in the report of Al-Bukhari.

وَ فِي رِوَايَةِ مُسْلِمٍ - بَعْدَ قَوْلِهِ: وَ لَنْ يُضَيِّعَهُ اللَّهُ أَبَدًا - نَزَلَ الْقُرْآنُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] بِالْفَتْحِ، فَأُرْسِلَ إِلَى عُمَرَ فَأَقْرَأَهُ إِيَّاهُ، فَقَالَ: يَا رَسُولَ اللَّهِ (ص)! أَوْ فَتَحَ هُوَ؟. فَقَالَ: نَعَمْ. فَطَابَتْ نَفْسُهُ وَ رَجَعَ.

And in a report of Muslim – after his words, 'And he^{saww} will never lower him^{saww}, ever!' – The Quran was Revealed unto Rasool-Allah^{saww} with (Surah) Al-Fat'h. He^{saww} sent a message to Umar and it was read out to him. He said, 'O Rasool-Allah^{saww}! And is it a victory?' He^{saww} said: 'Yes'. He felt good and returned".³³³

وَ رَوَى الشَّيْخُ الطَّبْرَسِيُّ رَضِيَ اللَّهُ عَنْهُ فِي جَمْعِ الْبَيَانَ قِصَّةَ الْخُدَيْبِيَّةِ بِتَخْوِجٍ مِمَّا سَبَقَ، وَ فِيهِ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: وَ اللَّهُ مَا شَكَكْتُ مُنْذُ أَسْلَمْتُ إِلَّا يَوْمَئِذٍ، فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَقُلْتُ: أَلَسْتَ نَبِيَّ اللَّهِ .. إِلَى آخِرِ الْحَقِيرِ.

And it is reported by the sheykh Al-Tabari in (the book) 'Majma'a Al-Bayaan', story of Al-Hudaybiyya with approximate from what passed, and in it, 'Umar Bin Al-Khattab said, 'By Allah^{azwj}! I did not doubt since I became a Muslim except on that day. I came to the Prophet^{saww} and said, 'Aren't you^{saww} a Prophet^{saww} of Allah^{azwj}? – up to the end of the Hadeeth".³³⁴

مَا رَوَاهُ الْبُخَارِيُّ - فِي بَابِ غَزْوَةِ الْخُدَيْبِيَّةِ مِنْ كِتَابِ الْمَغَازِي -، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] كَانَ يَسِيرُ فِي بَعْضِ أَسْفَارِهِ وَ عُمَرُ بْنُ الْخَطَّابِ يَسِيرُ مَعَهُ لَيْلًا، فَسَأَلَهُ عُمَرُ بْنُ الْخَطَّابِ عَنْ شَيْءٍ فَلَمْ يُجِبْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ بِشَيْءٍ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ،

And it is reported by Al Bukhari – in the chapter of military expedition of Al Hudaybiyya from the book of the battles – from Zayd Bin Aslam, from his father,

'Rasool-Allah^{saww} was travelling in one of his^{saww} journeys and Umar Bin Al-Khattab was with him^{saww} one night. Umar Bin Al-Khattab asked him^{saww} about something, but Rasool-Allah^{saww} did not answer him. Then he asked him^{saww} (again), but he^{saww} did not answer him with anything. Then he asked him^{saww}, but he^{saww} did not answer him.

فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: نَكَلْتَكَ أُمَّكَ يَا عُمَرُ! نَزَرْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] ثَلَاثَ مَرَّاتٍ كُلِّ ذَلِكَ لَا يُجِيبُنِي. قَالَ عُمَرُ: فَحَرَكْتُ بَعِيرِي ثُمَّ تَقَدَّمْتُ أَمَامَ الْمُسْلِمِينَ وَ خَشِيتُ أَنْ يَنْزِلَ فِي قُرْآنٍ، فَمَا نَسِيتُ أَنْ سَمِعْتُ صَارِحًا يَصْرُخُ بِي.

³³³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 16

³³⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 17

Umar Bin Al-Khattab said, 'May your mother be bereft of you, O Umar! You saw Rasool-Allah^{azwj} three times, all that he^{saww} did not answer you'. Umar said, 'My camel moved, then it proceeded in front of the Muslims, and I feared that Quran may be Revealed regarding me. I have not forgotten that a shouter shouting at me'.

قَالَ: فَعُلْتُ: لَقَدْ خَشِيتُ أَنْ يَنْزَلَ فِيَّ فُرْآنٌ وَ جِئْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]، فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: لَقَدْ أَنْزَلْتُ عَلَيَّ اللَّيْلَةَ سُورَةً هِيَ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ، ثُمَّ قَرَأَ: إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا.

He said, 'I said, 'I had feared that Quran might be Revealed regarding me, and I went to Rasool-Allah^{saww} and greeted to him^{saww}. He^{saww} said: 'There has been Revealed unto me^{saww} tonight such a Chapter, it is more beloved to me^{saww} than whatever the sun emerges upon'. Then he^{saww} recited: **Surely, We Opened for you a clear victory [48:1]**'.³³⁵

وَقَالَ فِي النَّهْيَةِ: حَدِيثُ عُمَرَ «أَنَّهُ سَأَلَ رَسُولَ اللَّهِ (ص) عَنْ شَيْءٍ مِرَارًا فَلَمْ يُجِبْهُ فَقَالَ لِنَفْسِهِ: تَكَلَّمْتُكَ أُمَّكَ يَا عُمَرُ نَزَرْتُ رَسُولَ اللَّهِ (ص) مِرَارًا لَا يُجِيبُكَ»،.

And he said in (the book) 'Al-Nihayah', a Hadeeth of Umar, 'He asked Rasool-Allah^{saww} about something repeatedly, but he^{saww} did no answer him. He said to himself, 'May your mother be bereft of you! O Umar, you harassed Rasool-Allah^{saww} repeatedly, he^{saww} did not answer you''.³³⁶

مَا رَوَاهُ ابْنُ أَبِي الْحَدِيدِ فِي أَحْكَامِ عُمَرَ فِي الْحِزْبِ الثَّانِي عَشَرَ، وَ رَوَاهُ مُسْلِمٌ فِي صَحِيحِهِ فِي كِتَابِ الْإِيمَانِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: كُنَّا فُعُودًا حَوْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ مَعَنَا أَبُو بَكْرٍ وَ عُمَرُ فِي نَعْرِ، فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] مِنْ بَيْنِ أَظْهُرِنَا فَأَبْطَأَ عَلَيْنَا، فَخَشِينَا أَنْ يُقَطَعَ دُونَنَا وَ فَرَعْنَا وَ قُتْنَا، فَكُنْتُ أَوَّلَ مَنْ فَرَعَ، فَخَرَجْتُ أَبْتَعِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] حَتَّى أَتَيْتُ حَائِطًا لِأَنْصَارٍ لِقَوْمٍ مِنْ بَنِي النَّجَّارِ

What is reported by Ibn Abi Al Hadeed in the news of Umar in the twelfth volume, and it is reported by Muslim in his (book) 'Saheeh', in the book of Eman, from Abu Hureyra who said,

'We were seated around the Prophet^{saww} and with us were Abu Bakr and Umar among a number. Rasool-Allah^{saww} stood up from our midst and was delayed to us. We feared that he^{saww} might have been cut off (by bandits) besides us and we panicked and stood up. I was the first one to panic. I went seeking Rasool-Allah^{saww} until I came to a garden of the Helpers, there was a group of the clan of Najjar.

فَلَمْ أَجِدْ لَهُ بَابًا، فَإِذَا رِبْعٌ يَدْخُلُ فِي حَوْفٍ حَائِطٍ مِنْ بِنْرِ خَارِجَةٍ- وَ الرَّبِيعُ: الْجُدُولُ- فَاحْتَفَزْتُ فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]، فَقَالَ: أَبُو هُرَيْرَةَ؟. فَعُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ: مَا شَأْنُكَ؟.

I could not find a door, and there was a spring entering into the interior of the garden from an outside well, and the spring was the wheel. I went and entered to see Rasool-Allah^{azwj}. He^{saww} said: 'Abu Hureyra?' I said, 'Yes, O Rasool-Allah^{saww}!' He^{saww} said: 'What is your concern?'

³³⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 18

³³⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 19

فُلْتُ: كُنْتُ بَيْنَ أَظْهُرِنَا فَمُتُّ فَأَبْطَأْتُ عَلَيْنَا، فَخَشِينَا أَنْ تُقَطَّعَ دُونَنَا، فَفَرَعْنَا- فَكُنْتُ أَوَّلَ مَنْ فَرَعَ- فَأَتَيْتُ هَذَا الْحَائِطَ فَاحْتَفَزْتُ كَمَا تَحْتَفِزُ التَّغْلَبُ وَ هَوْلَاءِ النَّاسِ وَرَائِي،

I said, 'You^{saww} were in our midst and stood up, then you^{saww} were delayed to us. We feared that you^{saww} might have been cut off (by bandits) besides us, so we panicked, and I was the first one to panic, so I came to this garden, and I burrowed just as the wolf tends to burrow, and here are these people behind me'.

فَقَالَ: يَا أَبَا هُرَيْرَةَ!- وَ أَعْطَانِي نَعْلَيْهِ، قَالَ: اذْهَبْ بِنَعْلَيَّ هَاتَيْنِ فَمَنْ لَقِيتَ مِنْ وَرَاءِ هَذَا الْحَائِطِ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَقِيمًا بِمَا قَلْبُهُ فَبَشِّرْهُ بِالْجَنَّةِ،

He^{saww} said: 'O Abu Hureyra!' – and he^{saww} gave me his^{saww} slippers. He^{saww} said: 'Go with these slippers of mine^{saww}. The one you meet from behind this garden testifying that there is no god except Allah^{azwj}, being convinced with his heart, give him the glad tidings of the Paradise'.

فَكَانَ أَوَّلَ مَنْ لَقِيتُ عُمَرَ، فَقَالَ: مَا هَاتَانِ التَّغْلَانِ يَا أَبَا هُرَيْرَةَ؟. فُلْتُ: هَاتَانِ تَغْلَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] بَعَثَنِي بِمَا مِنْ لَقِيتُ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَقِيمًا بِمَا قَلْبُهُ بَشَّرْتُهُ بِالْجَنَّةِ،

It so happened that the first one I met was Umar. He said, 'What are these two slippers, O Abu Hureyra?' I said, 'These are two slippers of Rasool-Allah^{saww}. He^{saww} sent me with these. One I meet testifying that there is no god except Allah^{azwj}, being convinced with it by his heart, I should give him glad tidings of the Paradise'.

فَضْرَبَ عُمَرُ بِيَدِهِ بَيْنَ تَدْيِي فَخَزَزْتُ لِاسْتِي، فَقَالَ: ارْجِعْ يَا أَبَا هُرَيْرَةَ!. فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] فَأَجْهَشْتُ بِكَأَمٍّ وَ رَكِبَنِي عُمَرُ، فَإِذَا هُوَ عَلَى أُتْرِي، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]: مَا لَكَ يَا أَبَا هُرَيْرَةَ؟. فُلْتُ: لَقِيتُ عُمَرَ فَأَخْبَرْتُهُ بِالَّذِي بَعَثَنِي بِهِ، فَضْرَبَ بَيْنَ تَدْيِي ضَرْبَةً فَخَزَزْتُ لِاسْتِي، قَالَ: ارْجِعْ.

Umar struck his hand upon my chest and I fell down to my back. He said, 'Return, O Abu Hureyra!' I returned to Rasool-Allah^{saww}, and I was surprised with the crying, and Umar was holding my neck and he was on my footsteps. Rasool-Allah^{saww} said: 'What is the matter with you, O Abu Hureyra?' I said, 'I met Umar and informed him that which you^{saww} had sent me with, and he hit on my chest with such a hit, I fell down on my neck. He said, 'Return!''

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]: مَا حَمَلَكَ عَلَى مَا فَعَلْتَ؟. فَقَالَ: يَا رَسُولَ اللَّهِ! بِأَبِي أَنْتَ وَ أُمِّي، أ بَعَثْتَ أَبَا هُرَيْرَةَ بِنَعْلَيْكَ مِنْ لَقِي يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَقِيمًا بِمَا قَلْبُهُ بَشَّرَهُ بِالْجَنَّةِ؟. قَالَ: نَعَمْ.

Rasool-Allah^{saww} said: 'What carried you upon what you did?' He said, 'O Rasool-Allah^{saww}! May my father and my mother be (sacrificed) for you^{saww}! Did you^{saww} send Abu Hureyra with your^{saww} slippers, one he meets testifying that there is no god except Allah^{azwj} being convinced with it by his hear, to give him glad tidings of the Paradise?' He^{saww} said: 'Yes'.

قَالَ: فَلَا تَفْعَلْ، فَإِنِّي أَخْشَى أَنْ يَتَكَلَّمَ النَّاسُ عَلَيْهَا فَحَلَّاهُمْ يَحْمَلُونَ. قَالَ رَسُولُ اللَّهِ (ص): فَحَلَّاهُمْ.

He said, 'Don't do it, for I fear that the people would rely upon it and the stop doing their deeds'. Rasool-Allah^{saww} said: 'So let them stop'.³³⁷

وَرَوَى الْبُخَارِيُّ فِي تَفْسِيرِ سُورَةِ بَرَاءَةِ مِنْ كِتَابِ تَفْسِيرِ الْقُرْآنِ، وَرَوَاهُ مُسْلِمٌ فِي بَابِ فَضَائِلِ عُمَرَ بْنِ الْخَطَّابِ، عَنِ ابْنِ عُمَرَ، قَالَ: لَمَّا تَوَضَّعَ عَبْدُ اللَّهِ بْنُ أُبَيٍّ حَاءَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ]، فَسَأَلَهُ أَنْ يُعْطِيَهُ قَمِيصَهُ يَكْفُنُ فِيهِ أَبَاهُ فَأَعْطَاهُ، ثُمَّ سَأَلَهُ أَنْ يُصَلِّيَ عَلَيْهِ، فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِيُصَلِّيَ عَلَيْهِ،

And it is reported by Al Bukhari in interpretation of Surah Bara'ah from the book on interpretations of the Quran, and it is reported by Muslim in the chapter on merits of Umar Bin Al Khattab, from Ibn Umar who said,

'When Abdullah Bin Ubay died, his son came to Rasool-Allah^{saww}. He asked him^{saww} to give him his^{saww} shirt to enshroud his father in it. He^{saww} gave it. Then he asked him^{saww} to pray Salat upon him. Rasool-Allah^{saww} stood up in order to pray Salat upon him.

فَقَامَ عُمَرُ فَأَخَذَ بِثَوْبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] فَقَالَ: يَا رَسُولَ اللَّهِ! أَ تُصَلِّيَ عَلَيْهِ وَ قَدْ نَهَاكَ رَبُّكَ أَنْ تُصَلِّيَ عَلَيْهِ؟! فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ]: إِنَّمَا خَيْرِي اللَّهُ، فَقَالَ: اسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً.. وَ سَأَزِيدُ عَلَى السَّبْعِينَ، فَقَالَ: إِنَّهُ مُنَافِقٌ.

Umar stood up and grabbed the cloth of Rasool-Allah^{saww}. He said, 'O Rasool-Allah^{saww}! Will you^{saww} pray Salat upon him, and your^{saww} Lord^{azwj} has Forbidden you^{saww} to pray Salat upon him?!' Rasool-Allah^{saww} said: 'But rather, He^{azwj} Gave me^{saww} a choice. He^{azwj} Said: **Whether you seek Forgiveness for them or do not seek Forgiveness for them; even if you seek Forgiveness for them seventy times, [9:80], and I^{saww} shall exceed upon the seventy**'. He said, 'He is a hypocrite'.

قَالَ: فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ]، فَأَنْزَلَ اللَّهُ تَعَالَى: وَ لَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَ لَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ.

He (the narrator) said, 'Rasool-Allah^{saww} prayed Salat upon him. Allah^{azwj} the Exalted Revealed: **And do not pray Salat upon anyone of them who dies, ever, and do not stand by his grave. They committed Kufr with Allah [9:84]**'.³³⁸

وَفِي رِوَايَةٍ أُخْرَى لَهُ عَنْ عُمَرَ: أَنَّهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ]: أَحْزَرَ عَنِّي يَا عُمَرُ! فَلَمَّا أَكْثَرْتُ عَلَيْهِ قَالَ: إِنِّي خَيْرْتُ فَاخْتَرْتُ، لَوْ أَعْلَمُ إِنْ زِدْتُ عَلَى السَّبْعِينَ يُغْفَرُ لَهُ لَزِدْتُ عَلَيْهِ،

And in another report (after the previous one), from Umar, 'Rasool-Allah^{saww} said: 'Hold on from me^{saww}, O Umar!' When he frequented to him^{saww}, he^{saww} said: 'I^{saww} am Given a choice, so I^{saww} chose. If I^{saww} knew that if I^{saww} were to exceed upon the seventy He^{azwj} would Forgive, I^{saww} have increased upon it'.

قَالَ: فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] ثُمَّ انْصَرَفَ، فَلَمْ يَمُكُثْ إِلَّا يَسِيرًا حَتَّى نَزَلَتْ الْآيَاتَانِ مِنْ بَرَاءَةِ... قَالَ: فَعَجِبْتُ بَعْدَ مِنْ جُرْأَتِي عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] وَ اللَّهُ وَ رَسُولُهُ أَعْلَمُ!.

³³⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 20

³³⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 21

He said, 'Rasool-Allah^{saww} prayed Salat upon him, then left. He^{saww} did not wait except a little until the two Verses from Surah Bara'ah were Revealed. I was astonished from my audacity upon Rasool-Allah^{saww}, and Allah^{azwj} and His^{azwj} Rasool^{saww} know".³³⁹

وَرَوَى ابْنُ أَبِي الْحَدِيدِ فِي أَخْبَارِ عُمَرَ قَرِيباً مِنَ الرَّوَايَةِ الْأُولَى، وَ فِيهَا: فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] بَيْنَ يَدَيْ الصَّفِّ، فَجَاءَ عُمَرُ فَحَدَبَهُ مِنْ خَلْفِهِ، وَقَالَ: أَلَمْ يَنْهَكَ اللَّهُ عَنِ الصَّلَاةِ عَلَى الْمُنَافِقِينَ؟! قَالَ: فَعَجِبَ النَّاسُ مِنْ جُرْأَةِ عُمَرَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ].

And it is reported by Ibn Abi Al-Hadeed, in the news are Umar, near to the first report, and in it, 'Rasool-Allah^{saww} stood in front of the row. Umar came and pulled him^{saww} from behind and said, 'Did not Allah^{azwj} Forbid you from the Salat upon the hypocrites?!' The people were astonished from the audacity of Umar upon Rasool-Allah^{saww},³⁴⁰

رَوَى الْبُخَارِيُّ فِي صَحِيحِهِ فِي بَابِ مَا جَاءَ فِي الْمُنَافِقِينَ مِنْ كِتَابِهِ اسْتِثْنَاءَ الْمُؤْتَدِينَ عَنْ سَعِيدِ بْنِ عُيَيْدَةَ، قَالَ: تَنَازَعَ أَبُو عَبْدِ الرَّحْمَنِ وَ حِبَّانُ بْنُ عَطِيَّةَ، فَقَالَ أَبُو عَبْدِ الرَّحْمَنِ لِحِبَّانَ: لَقَدْ عَلِمْتُ مَا الَّذِي جُرَّأَ صَاحِبِكَ عَلَى الدِّمَاءِ- يَعْنِي عَلَيًّا عَلَيْهِ السَّلَامُ-؟. قَالَ: مَا هُوَ؟ لَا أَبَا لَكَ!. قَالَ: شَيْءٌ سَمِعْتُهُ يَقُولُهُ. قَالَ: مَا هُوَ؟.

It is reported by Al Bukhari in (the book) 'Saheeh', in the chapter what has come regarding the translators of his book 'Responding to the apostates', from Saeed Bin Ubeyda who said,

'Abu Abdul Rahman and Hibban Bin Atiya disputed. Abu Abdul Rahman said to Hibban, 'You have known what is that which emboldened your companion upon the bloods, meaning Ali^{asws}?' He said, 'What is it? May there be no father for you!' He said, 'Something I heard him^{asws} saying'. He said, 'What is it?'

قَالَ: بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ الرُّبَيْرِ وَ أَبَا مَرْثِدٍ وَ كُنُنَا فَارِسٌ-، فَقَالَ: انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ حَاجٍ ...، فَإِنَّ فِيهَا امْرَأَةً مَعَهَا صَحِيفَةٌ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى الْمُشْرِكِينَ فَأْتُونِي بِهَا،

He^{asws} had said: 'Rasool-Allah^{saww} sent me^{asws}, and Al-Zubeyr and Abu Marsad, and all of us were horsemen. He^{saww} said: 'Go until you come to an orchard of a pilgrim, for therein is a woman having a parchment with her from Hatib Bin Abay of information to the Polytheists. Come to me^{saww} with it'.

فَانْطَلَقْنَا عَلَى أَفْرَاسِنَا حَتَّى أَذْرَكُنَاهَا حَيْثُ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ تَسْبِيرٌ عَلَى بَعِيرٍ لَهَا، وَ كَانَ كَتَبَ إِلَى أَهْلِ مَكَّةَ بِمَسِيرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] إِلَيْهِمْ، فَمَلْنَا: أَيْنَ الْكِتَابَ الَّذِي مَعَكَ؟. قَالَتْ: مَا مَعِيَ كِتَابٌ، فَأَخَذْنَا بِهَا بَعِيرَهَا، فَابْتَغَيْنَا فِي رَحْلِهَا فَمَا وَجَدْنَا شَيْئاً،

We went upon our horses until we caught up with her where Rasool-Allah^{saww} had said to us, travelling upon a camel of hers, and he had written to the people of Makkah of the journey of Rasool-Allah^{saww} to them (to conquer Makkah). We said, 'Where is the letter which is with you?' She said, 'There is no letter with me'. Her camel grunted with her. We searched in her luggage but could not find anything.

فَقَالَ صَاحِبَايَ: مَا نَرَى مَعَهَا كِتَاباً؟. قَالَ: قُلْتُ: لَقَدْ عَلِمْنَا مَا كَذَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ]؟ ثُمَّ خَلَفَ عَلَيَّ: وَ الَّذِي يُخَلِّفُ بِهِ لَتُخْرِجَنَّ الْكِتَابَ أَوْ لِأَخْرَدَنَّكَ، فَأَهْوَتْ إِلَى حُجْرَتِهَا- وَ هِيَ مُحْتَجِرَةٌ بِكِسَاءٍ- فَأَخْرَجَتِ الصَّحِيفَةَ،

³³⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 22

³⁴⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 23

My^{asws} two companions said, 'We cannot see any letter being with her?' He^{asws} said: 'I^{asws} said: 'We know that Rasool-Allah^{saww} would not lie upon us?' Then Ali^{asws} swore: 'By the One^{azwj} Who is sworn by! Either you bring out the letter or I^{asws} shall bare you' He^{asws} gestured towards her cloak – and she had been retaining a cloak. She brought out the parchment.

فَأْتَوْا بِمَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آيِهِ]، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! قَدْ خَانَ اللَّهُ وَ رَسُولَهُ وَ الْمُؤْمِنِينَ، دَعْنِي فَأَضْرِبْ عُنُقَهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آيِهِ]: يَا حَاطِبُ! مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟

They came with it to Rasool-Allah^{saww}. Umar said, 'O Rasool-Allah^{saww}! He has betrayed Allah^{azwj} and His^{azwj} Rasool^{saww} and the Momineen. Leave me to strike off his neck!' Rasool-Allah^{saww} said: 'O Hatib! What carried you upon what you did?'

قَالَ: يَا رَسُولَ اللَّهِ! مَا بِي أَنْ لَا أَكُونَ مُؤْمِنًا بِاللَّهِ وَ رَسُولِهِ، وَ لَكِنِّي أَرَدْتُ أَنْ تَكُونَ لِي عِنْدَ الْقَوْمِ يَدٌ يَدْفَعُ اللَّهُ بِهَا عَنِّ أَهْلِي وَ مَالِي، وَ لَيْسَ مِنْ أَصْحَابِكَ أَحَدٌ إِلَّا وَ لَهُ هُنَاكَ مِنْ قَوْمِهِ مَنْ يَدْفَعُ اللَّهُ بِهِ عَنِّ أَهْلِي وَ مَالِي،

He said, 'O Rasool-Allah^{saww}! It is not that I do not happen to be a believer in Allah^{azwj} and His^{azwj} Rasool^{saww}, but I wanted that there should happen to be a hand (favour) for me in the presence of the people (of Makkah), Allah^{azwj} can Defend by it from my family and my wealth, and there is no one from your^{saww} companions over there from his people, someone Allah^{azwj} can Defend from his family and his wealth'.

قَالَ: صَدَقَ، لَا تَقُولُوا لَهُ إِلَّا خَيْرًا، قَالَ: فَعَادَ عُمَرُ، فَقَالَ: يَا رَسُولَ اللَّهِ! قَدْ خَانَ اللَّهُ وَ رَسُولَهُ وَ الْمُؤْمِنِينَ، دَعْنِي فَأَضْرِبْ عُنُقَهُ.

He^{saww} said: 'You speak the truth'. He^{saww} did not say anything to him except good. Umar returned and said, 'O Rasool-Allah^{saww}! He has betrayed Allah^{azwj} and His^{azwj} Rasool^{saww} and the Momineen. Leave me to strike off his neck!'

قَالَ: أَوْ لَيْسَ مِنْ أَهْلِ بَدْرٍ، وَ مَا يُدْرِيكَ لَعَلَّ اللَّهَ أَطَّلَعَ عَلَيْهِمْ، فَقَالَ: ااعْمَلُوا مَا شِئْتُمْ فَقَدْ أُوجِبْتُ لَكُمْ الْجَنَّةَ؟، فَأَعْرُزَتْ عَيْنَاهُ، فَقَالَ: اللَّهُ وَ رَسُولُهُ أَعْلَمُ.

He^{saww} said: 'Or isn't he from the people (participants) of (battle of) Badr? And what would make you know, perhaps Allah^{azwj} has Notified upon them? He^{azwj} said: 'Do what you like for Allah^{azwj} has Obligated the Paradise for you?' His eyes filled up and he said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing''³⁴¹.

مَا حَكَاهُ فِي كِتَابِ فَتْحِ الْبَارِي فِي شَرْحِ صَحِيحِ الْبُخَارِيِّ فِي بَابِ مَنْ تَرَكَ قِتَالَ الْخَوَارِجِ لِلتَّأْلِيْفِ قَالَ: أَخْرَجَ أَحْمَدُ بِسَنَدٍ حَسَنٍ، عَنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: جَاءَ أَبُو بَكْرٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آيِهِ]، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي مَرَرْتُ بِوَادِي .. كَذَا فَوَإِذَا رَجُلٌ حَسَنُ الْهَيْئَةِ مُنْخَشَعٌ يُصَلِّي فِيهِ، فَقَالَ: اأْهْبِ إِلَيْهِ فَاقْتُلْهُ، قَالَ: فَذَهَبَ إِلَيْهِ أَبُو بَكْرٍ فَلَمَّا رَأَاهُ يُصَلِّي كَرِهَ أَنْ يَقْتُلَهُ، فَرَجَعَ.

What is narrated in the book 'Fat'h Al Nary' in the commentary of (the book) 'Saheeh Al Bukhari', in the chapter on leaving fighting the Kharijites at Al Taif, he said, 'It was extracted by Ahmad by a new attribution, from Abu Saeed Al Khudry who said,

³⁴¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 24

'Abu Bakr came to Rasool-Allah^{saww} and said, 'O Rasool-Allah^{saww}! I passed by such and such valley, and there was a man of goodly appearance, humble, praying Salat in it. He^{saww} said: 'Go to him and kill him'. Abu Bakr went to him. When he saw him praying Salat, he disliked to kill him, so he returned.

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَآلِهِ] وَسَلَّمَ لِعُمَرَ: اذْهَبْ فَاقْتُلْهُ، فَذَهَبَ فَرَأَاهُ فِي تِلْكَ الْحَالَةِ، فَرَجَعَ.

The Prophet^{saww} said to Umar: 'Go and kill him'. He went and saw him in that state, so he returned.

فَقَالَ: يَا عَلِيُّ! اذْهَبْ إِلَيْهِ فَاقْتُلْهُ، فَذَهَبَ عَلِيُّ [عَلَيْهِ السَّلَامُ] فَلَمْ يَرَهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَآلِهِ] وَسَلَّمَ: إِنَّ هَذَا وَ أَصْحَابَهُ يُتْرَفُونَ الْقُرْآنَ لَا يُجَاوِزُونَ تَرَاقِيهِمْ يُتْرَفُونَ مِنَ الدِّينِ كَمَا يُتْرَفُ السَّهْمُ مِنَ الرِّمِيَّةِ، لَا يَعُودُونَ فِيهِ، فَاقْتُلُوهُمْ فَهُمْ شَرُّ الْبَرِيَّةِ.

He^{saww} said: 'O Ali^{asws}! Go to him and kill him'. Ali^{asws} went, but could not see him. The Prophet^{saww} said: 'This one and his companions are reciting the Quran not going beyond their throats. They are piercing from the Religion just as the arrow pierces from the target, not returning in it. Kill them, for they are the evilest created beings'.³⁴²

وَرَوَى ابْنُ أَبِي الْحَدِيدِ فِي الْحِزْمِ الثَّانِي فِي شَرْحِ حُطْبَتِهِ عَلَيْهِ السَّلَامُ فِي تَخْوِيفِ أَهْلِ النَّهْرِ. قَالَ: فِي بَعْضِ الصَّحَاحِ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ لِأَبِي بَكْرٍ، وَ قَدْ غَابَ الرَّجُلُ - يَعْنِي ذَا الْخُوَيْصِرَةِ - عَنْ عَيْنَيْهِ: فَمُ إِلَى هَذَا فَاقْتُلْهُ، فَقَامَ ثُمَّ عَادَ، وَ قَالَ: وَجَدْتُهُ يُصَلِّي، فَقَالَ لِعُمَرَ: مِثْلَ ذَلِكَ، فَعَادَ وَ قَالَ: وَجَدْتُهُ يُصَلِّي،

And it is reported by Ibn Abi Al-Hadeeth in the second volume in the commentary of his^{asws} sermon in frightening the people of Al-Nahr. He said, 'It is in one of the 'Saheehs' that Rasool-Allah^{saww} said to Abu Bakr, and the man had disappeared – meaning Zal Khuweysara – from his^{saww} eyes: 'Arise to go to this one and kill him!' He arose, then returned and said, 'I found him praying Salat'. He^{saww} said to Umar similar to that. He returned and said, 'I found him praying Salat'.

فَقَالَ لِغُلَامٍ عَلَيْهِ السَّلَامُ مِثْلَ ذَلِكَ، فَعَادَ فَقَالَ: لَمْ أَجِدْهُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: لَوْ قُتِلَ هَذَا لَكَانَ أَوَّلَ الْفِتْنَةِ وَ آخِرِهَا، أَمَا إِنَّهُ سَيَخْرُجُ مِنْ بَيْطِي هَذَا قَوْمٌ يُتْرَفُونَ مِنَ الدِّينِ كَمَا يُتْرَفُ السَّهْمُ مِنَ الرِّمِيَّةِ.. الْحَدِيثُ.

He^{saww} said to Ali^{asws} similar to that. He^{asws} returned and said: 'I^{asws} could not find him'. Rasool-Allah^{saww} said: 'If only this one had been killed. He would be the beginning of the Fitna and its end. But there will be emerging from the lineage of these people piercing from the Religion just as the arrow pierces from the target'. The Hadeeth.³⁴³

وَ قَالَ فِي الصَّرَاطِ الْمُسْتَقِيمِ: ذَكَرَ الْمُؤَصِّلِيُّ فِي مُسْنَدِهِ، وَ أَبُو نَعِيمٍ فِي جَلَّتِيهِ، وَ ابْنُ عَبْدِ رَبِّهِ فِي عَقْدِهِ، وَ أَبُو حَاتِمٍ فِي زَيْنَتِهِ، وَ الشَّيْبَانِيُّ فِي تَفْسِيرِهِ الْمُسْتَخْرَجِ مِنَ الْإِسْنِيِّ عَشْرَ تَفْسِيرَاتٍ: أَنَّ الصَّحَابَةَ مَدَّحُوا رَجُلًا بَكْتَرَةَ الْعِبَادَةِ فَذَفَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَآلِهِ] سَيْفَهُ إِلَى أَبِي بَكْرٍ وَ أَمَرَهُ بِقَتْلِهِ، فَدَخَلَ فَرَأَاهُ يُصَلِّي فَرَجَعَ، فَذَفَعَهُ إِلَى عُمَرَ وَ أَمَرَهُ بِقَتْلِهِ، فَدَخَلَ فَرَجَعَ، فَذَفَعَهُ إِلَى عَلِيِّ عَلَيْهِ السَّلَامُ فَدَخَلَ فَلَمْ يَجِدْهُ، فَقَالَ صَلَّى اللَّهُ عَلَيْهِ [وَآلِهِ]: لَوْ قُتِلَ لَمْ يَبْقَعْ بَيْنَ أُمَّتِي اخْتِلَافٌ أَبَدًا.

³⁴² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 25

³⁴³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 26

And he said in (the book) 'Siraat Al Mustaqeem' – Al Mowsuly has mentioned in his (book) 'Musnad', and Abu Naeem in his (book) 'Hulyah', and Ibn Abdul Rabbih in his (book) 'Iqdah', and Abu Hatim in his (book) 'Zeenatih', and Al Shirazi in his Tafseer extracted from twelve Tafaseer,

'The companions praised a man of abundant worship. The Prophet^{saww} handed his^{saww} sword to Abu Bakr and ordered him with killing him. He entered and saw him praying Salat, so he returned (without killing him). He^{saww} handed it to Umar and ordered him with killing him, but he returned (as well). He^{saww} handed it to Ali^{asws}. He^{asws} entered but could not find him. He^{saww} said: 'Had he been killed, no differing would have occurred in my^{saww} community, ever!''

وَ فِي رِوَايَةٍ أُخْرَى: لَكَانَ أَوَّلَ الْفِتْنَةِ وَ آخِرَتِهَا.

And in another report: 'He would be the beginning of the Fitna and its end''³⁴⁴

الثاني: التخلف عن جيش أسامة.

The second – Staying behind from the army of Usama

و لا خلاف في أنّ عمر بن الخطاب كان من الجيش، و قد لعن رسول الله صلى الله عليه و آله المتخلف عنه. و قد سبق في مطاعن أبي بكر ما فيه كفاية في هذا المعنى، و لا يجري هاهنا ما سبق من الأجوبة الباطلة في منع الدخول في الجيش، فتوجه الطعن على عمر أظهر.

And there is no differing regarding that Umar Bin Al-Khattab was from the army, and Rasool-Allah^{saww} had cursed the one who stayed behind from it. And it has preceded regarding the back stabbing of Abu Bakr which should suffice in this meaning, and it will not flow over here what has preceded from the false answers in refusing to enter into the army. Pay attention to the apparent contestation upon Umar.³⁴⁵

الثالث: أنه بلغ في الجهل إلى حيث لم يعلم بأن كل نفس ذائقة الموت*، و أنه يجوز الموت على رسول الله صلى الله عليه و آله، و أنه أسوة الأنبياء في ذلك،

The third – He reached to the ignorance to where he did not know that every soul would taste death, and the death is allowed upon Rasool-Allah^{saww}, and it is an exemplar of the Prophet^{as} regarding that

فَقَالَ: وَ اللَّهُ مَا مَاتَ حَتَّى يَنْقَطَعَ أَيْدِي رِجَالٍ وَ أَرْجُلُهُمْ!، فَقَالَ لَهُ أَبُو بَكْرٍ: أَمَا سَمِعْتَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ: إِنَّكَ مَيِّتٌ وَ إِنَّهُمْ مَيِّتُونَ، وَ قَوْلُهُ تَعَالَى: وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ

He (Umar) said, 'By Allah^{azwj}! He^{saww} has not died, until hands and feet of the men are cut!' Abu Bakr said to him, 'Have you not heard Words of Allah^{azwj} Mighty and Majestic: **You shall**

³⁴⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 27

³⁴⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 28

pass away and they would be dying [39:30]? And His^{azwj} Words: And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? [3:144]?

قَالَ: فَلَمَّا سَمِعْتُ ذَلِكَ أَتَمَّنْتُ بِوَفَاتِهِ، وَ سَقَطْتُ إِلَى الْأَرْضِ، وَ عَلِمْتُ أَنَّهُ قَدْ مَاتَ.

He (the narrator) said, ‘When he heard that, he became convinced of his^{saww} expiry and fell to the ground, and knew that he^{saww} had passed away’.

أقول: و يؤيد ذلك ما ذكره ابن الأثير في النهاية حيث قال: و مِنْهُ حَدِيثُ الْعُبَّاسِ فِي مَوْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ سَلَّمَ، قَالَ لِعُمَرَ: خَلِّ بَيْنَنَا وَ بَيْنَ صَاحِبِنَا، فَإِنَّهُ يَأْسُنُ كَمَا يَأْسُنُ النَّاسُ .. أَيُّ يَتَغَيَّرُ، وَ ذَلِكَ أَنَّ عُمَرَ كَانَ قَدْ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ سَلَّمَ لَمْ يَمُتْ وَ لَكِنَّهُ صَعِقَ كَمَا صَعِقَ مُوسَى وَ مَنَعَهُمْ عَنْ دَفْنِهِ.

I (Majlisi) am saying, ‘And that is supported by what is mentioned by Ibn Al-Aseer in (the book) ‘Al-Nihaya’ where he said, ‘And from it is Hadeeth of Al-Abbas regarding the expiry of the Prophet^{saww}. He said to Umar, ‘Vacate between us and our companions, for he has despaired just as the people have despaired’ – i.e. changed; and that is because Umar had said, ‘Rasool-Allah^{saww} has not died, but he^{saww} is stunned just as Musa^{as} was stunned’, and prevented them from burying him^{saww}’.³⁴⁶

وَ قَدْ رَوَى مُسْلِمٌ فِي صَحِيحِهِ عَنْ زَيْدِ بْنِ أَرْقَمٍ أَنَّهُ قَالَ: قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَوْمَآ فِينَا خَطِيبًا بِمَا يُدْعَى حُمًّا- بَيْنَ مَكَّةَ وَ الْمَدِينَةِ- فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ وَعَظَ وَ ذَكَرَ، ثُمَّ قَالَ: أَمَا بَعْدُ، أَلَا أَيُّهَا النَّاسُ! إِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَني رَسُولُ رَبِّي فَأُجِيبُ،

And Muslim has reported in his (book) ‘Saheeh’, from Zayd Bin Arqam, who said, ‘One day Rasool-Allah^{saww} stood among us to preach at a watering place called Khumm – being between Makkah and Al-Medina. He^{saww} praised Allah^{azwj} and extolled upon Him^{azwj}, and advised, and mentioned, then said: ‘As for after, indeed, O you people! But rather I^{saww} am a mortal. There is no doubt that a messenger of my^{saww} Lord^{azwj} would come and I^{saww} shall answer.

وَ أَنَا تَارِكٌ فِيكُمْ الثَّقَلَيْنِ، أَوْلُهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَى وَ النُّورُ، فَخُذُوا بِكِتَابِ اللَّهِ وَ اسْتَمْسِكُوا بِهِ .. فَحَتَّ عَلَى كِتَابِ اللَّهِ وَ رَعَبَ فِيهِ، ثُمَّ قَالَ: وَ أَهْلُ بَيْتِي، أَذَكَّرُكُمْ اللَّهَ فِي أَهْلِ بَيْتِي .. أَذَكَّرُكُمْ اللَّهَ فِي أَهْلِ بَيْتِي..

And I^{saww} am leaving behind among you all the two weighty things – Book of Allah^{azwj} wherein is the Guidance, and the Noor, so take with the Book of Allah^{azwj} and adhere with it!’ He^{azwj} urged upon the Book of Allah^{azwj} and made the people desirous regarding it. Then he^{saww} said: ‘And People^{asws} of my^{saww} Household. I^{saww} remind you all of Allah^{azwj} regarding People^{asws} of my^{saww} Household! I^{saww} remind you all of Allah^{azwj} regarding People^{asws} of my^{saww} Household’.³⁴⁷

وَ قَدْ رَوَى مُتَوَاتِرًا مِنَ الطَّرِيقَيْنِ قَوْلُهُ لِعَلِيٍّ عَلَيْهِ السَّلَامُ: سَتَقَاتِلُ بَعْدِي النَّاكِبِينَ وَ الْقَابِضِينَ وَ الْمَارِقِينَ.

³⁴⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 29

³⁴⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 30

And it has been reported frequently from the two ways (Shias and non-Shias), his^{sawww} words to Ali^{asws}: ‘You^{asws} will be fighting after me^{asws}, the breakers (of the covenant), and the deviants, and the renegades’.³⁴⁸

وَرَوَى فِي جَامِعِ الْأُصُولِ، أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ: عَلَيَّ وَرِثَةُ كُلِّ مُؤْمِنٍ بَعْدِي.

And it is reported in (the book) ‘Jamie Al-Usool’, he^{sawww} said: ‘Ali^{asws} is in charge of every Momin after me^{sawww}’.³⁴⁹

وَقَدْ رَوَى الْبُخَارِيُّ فِي صَحِيحِهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ [مَاتَ وَ أَبُو بَكْرٍ بِالسُّنْحِ، قَالَ: قَالَ إِسْمَاعِيلُ: تَعْنِي بِالْعَالِيَةِ، فَقَامَ عُمَرُ يُقُولُ: وَاللَّهِ مَا مَاتَ رَسُولُ اللَّهِ (ص).

And it has been reported by Al-Bukhari in his (book) ‘Saheeh’, from Ayesha (well known fabricatress), ‘Rasool Allah^{sawww} passed away and Abu Bakr was at Al-Sun’h’. Ismail said, ‘She meant at Al-Aaliya’. ‘Umar stood up saying, ‘By Allah^{azwj}, Rasool Allah^{sawww} has not died’.

قَالَتْ: وَ قَالَ عُمَرُ: وَاللَّهِ مَا كَانَ يَخُفُّ فِي نَفْسِي إِلَّا ذَالِكُ، وَ لَيَبْسُتُهُ اللَّهُ نَلَيْتُطْعَمَ أَيْدِي رِجَالٍ وَ أَرْجُلِهِمْ، فَمَاءَ أَبُو بَكْرٍ فَكَشَفَتْ عَنْ وَجْهِ رَسُولِ اللَّهِ (ص) فَتَبَّلَّهُ، وَ قَالَ: يَا أَيُّ أَنْتَ وَ أُمِّي طَبِيتَ حَيًّا وَ مَيِّتًا، وَ الَّذِي نَفْسِي بِيَدِهِ لَا يُذِيقُكَ اللَّهُ الْمَوْتَيْنِ أَبَدًا.

She said, ‘And Umar said, ‘By Allah^{azwj}! Nothing occurred within myself except that, and let Allah^{azwj} Send him and let the hands of the men and their legs be cut off’. Abu Bakr came and uncovered from the face of Rasool Allah^{sawww} and kissed him^{sawww} and said, ‘May my father and my mother be (sacrificed) for you^{sawww}! You^{sawww} are good alive and dead. By the One^{azwj} in Whose Hand is my soul! Allah^{azwj} will not Make you^{sawww} taste two deaths’.

ثُمَّ خَرَجَ فَقَالَ: أَيُّهَا الْخَالِفُ! عَلَى رَسَلِكَ، فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ حَلَسَ عُمَرُ، فَحَمِدَ اللَّهُ أَبُو بَكْرٍ وَ أَنْتَى عَلَيْهِ، وَ قَالَ: أَلَا مَنْ كَانَ يَعْْبُدُ مُحَمَّدًا ... الْحَبِيرَ.

Then he went out and said, ‘O you, swearer upon your Rasool^{sawww}!’. When Abu Bakr spoke, Umar sat down. Abu Bakr praised Allah^{azwj} and extolled upon Him^{azwj} and said, ‘Indeed! One who used to worship Muhammad^{sawww} – the Hadeeth’.³⁵⁰

عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ أَنَّهُ لَمَّا بُويعَ أَبُو بَكْرٍ فِي السَّقِيْفَةِ- وَ كَانَ الْعُدُ- حَلَسَ أَبُو بَكْرٍ عَلَى الْمِنْبَرِ، فَقَامَ عُمَرُ فَتَكَلَّمَ قَبْلَ أَبِي بَكْرٍ، فَحَمِدَ اللَّهُ عَزَّ وَ جَلَّ وَ أَنْتَى عَلَيْهِ وَ قَالَ: يَا أَيُّهَا النَّاسُ! إِنِّي كُنْتُ قُلْتُ لَكُمْ بِالْأَمْسِ مَقَالَةً مَا كَانَتْ إِلَّا عَنْ رَأْيِي، وَ مَا وَجَدْتُهَا فِي كِتَابِ اللَّهِ، وَ لَا كَانَتْ لِعَهْدٍ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَ لَكِنْ قَدْ كُنْتُ أَرَى أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مُسْتَدْبِرٌ أَمْرِنَا حَتَّى يَكُونَ آخِرَنَا مَوْتًا.

From Al-Zuhry, from Anas (well-known fabricator), ‘When Abu Bakr was pledged to in Al-Saqeefa – and it was the next morning – Abu Bakr sat upon the pulpit. Umar stood up and spoke before Abu Bakr did. He praised Allah^{azwj} Mighty and Majestic and extolled upon Him^{azwj} and said, ‘I had said certain words to you all yesterday what were not except from my personal opinion, and cannot be found in the Book of Allah^{azwj}, nor were these from the

³⁴⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 31

³⁴⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 32

³⁵⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 33

pact of Rasool-Allah^{saww}, but I had opined that Rasool-Allah^{saww} would be managing our affairs until the last one of us had died”³⁵¹.

قَالَ: وَ رَوَى عِكْرِمَةُ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: وَ اللَّهُ إِيَّيَّيْ لَأَمْشِي مَعَ عُمَرَ فِي خِلَافَتِهِ وَ مَا مَعَهُ غَيْرِي، وَ هُوَ يُحَدِّثُ نَفْسَهُ وَ يَضْرِبُ قَدَمَيْهِ بِرِجْلِهِ إِذْ تَنَقَّتْ إِلَيَّ، فَقَالَ: يَا ابْنَ عَبَّاسٍ! هَلْ تَدْرِي مَا حَمَلَنِي عَلَى مَقَالَتِي الَّتِي قُلْتُ حِينَ تُؤَيِّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ؟

He said, ‘And it is reported by Ikrimah (Bin Abu Jahl), from Ibn Abbas who said, ‘By Allah^{azwj}! I was walking with Umar during his caliphate and there was no one else with him apart from me, and he was discussing with himself and striking his feet in the ground, when he turned towards me and said, ‘I Ibn Abbas! Do you know what carried me upon my words which I said when Rasool-Allah^{saww} expire?’

قَالَ: قُلْتُ: لَا أُدْرِي، أَنْتَ أَعْلَمُ يَا أَمِيرَ الْمُؤْمِنِينَ، قَالَ: فَإِنَّهُ وَ اللَّهُ مَا حَمَلَنِي عَلَى ذَلِكَ إِلَّا أَنِّي كُنْتُ أَقْرَأُ هَذِهِ الْآيَةَ: وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَ يَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا،

He (the narrator) said, ‘I said, ‘I do not know. You are more knowing, O commander of the faithful’. He said, ‘By Allah^{azwj}! Nothing carried me upon that except I had read this Verse: **And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you. [2:143].**

فَكُنْتُ أَظُنُّ أَنَّهُ سَيَبْقَى بَعْدَ أُمَّتِهِ حَتَّى يَشْهَدَ عَلَيْهَا بِآخِرِ أَعْمَالِهَا، فَإِنَّهُ الَّذِي حَمَلَنِي عَلَى أَنْ قُلْتُ مَا قُلْتُ.

So, I used to think that he^{saww} will be remaining after his^{saww} community until he^{saww} witnessed upon it with the last of its deeds. This is which carried me upon saying what I said”³⁵².

[الرابع: أَنَّهُ حَرَّمَ الْمُنْتَعِنِينَ، مَتَعَةَ الْحَجِّ وَ مَتَعَةَ النِّسَاءِ.](#)

The fourth – He (Umar) prohibited the two Mutahs – Mutah of Hajj and Mutah of the women

و قال الفخر الرازي في التفسير: اتفقت الأمة على أنها كانت مباحة في ابتداء الإسلام، قال: .: وَ رَوَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ [وَ آلِهِ] وَ سَلَّمَ أَنَّهُ لَمَّا قَدِمَ مَكَّةَ فِي عُمْرَتِهِ تَزَوَّجَ نِسَاءً مَكَّةَ، فَشَكَا أَصْحَابُ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ طَوْلَ الْعُرْبَةِ، فَقَالَ: اسْتَمْتِعُوا مِنْ هَذِهِ النِّسَاءِ.

And Fakh Al Deen Al-Razi said in the Tafseer, ‘The community is agreed upon that it was legalised during the beginning of Al-Islam. And it is reported from the Prophet^{saww} that when he^{saww} arrived at Makkah during his^{saww} Umrah, and women of Makkah adorned themselves.

³⁵¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 34

³⁵² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 35

The companions of Rasool-Allah^{saww} complained of the prolonged expedition. He^{saww} said: ‘Do Mutah from these women’.³⁵³

وَرَوَى مُسْلِمٌ فِي صَحِيحِهِ، وَ ابْنُ الْأَثِيرِ فِي جَامِعِ الْأُصُولِ، عَنْ قَيْسٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] لَيْسَ لَنَا نِسَاءٌ، فَقُلْنَا: أَلَا نَسْتَخْصِي؟! فَهَئَانَا عَنْ ذَلِكَ، ثُمَّ رَخَّصَ لَنَا أَنْ نَسْتَمْتِعَ، فَكَانَ أَحَدُنَا يَنْكِحُ الْمَرْأَةَ بِالثَّوبِ إِلَى أَجَلٍ، ثُمَّ قَرَأَ عَبْدُ اللَّهِ: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ.

And it is reported by Muslim in his (book) ‘Saheeh’, and Ibn Al Aseer in (the book) ‘Jamie Al Usool’, from Qays who said, ‘I heard Abdullah (Bin Masoud) saying,

‘We were in a military expedition with Rasool-Allah^{saww} and there were no women with us. We said, ‘Shall we get castrated?!’ He^{saww} forbade us from that. Then he^{saww} permitted for us that we do Mutah (temporary marriage). It so happened that one of us had married a woman for a (piece of) cloth to a (defined) term. Then Abdullah (Bin Masoud) recited: ***O you who believe! Do not be prohibiting yourselves the good things what Allah has Permitted for you nor be excessive; surely Allah does not Love the exceders [5:87]***’.³⁵⁴

وَرَوَى الْبُخَارِيُّ وَ مُسْلِمٌ فِي صَحِيحِهِمَا [صَحِيحَيْهِمَا]، وَ ابْنُ الْأَثِيرِ فِي جَامِعِ الْأُصُولِ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ وَ عَنْ جَابِرٍ، قَالَا: خَرَجَ عَلَيْنَا مُنَادِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] قَدْ أَذِنَ لَكُمْ أَنْ تَسْتَمْتِعُوا فَاسْتَمْتِعُوا .. يَعْنِي مُتْعَةَ النِّسَاءِ.

And it is reported by Al-Bukhari and Muslim in their books (Saheeh), and Ibn Al Aseer in (the book) ‘Jamie Al Usool’, from Salama Bin Al Akwa and from Jabir, they both said,

‘A caller of Rasool-Allah^{saww} came out to us and said, ‘Rasool-Allah^{saww} has permitted for you all that you can do Mutah, therefore do Mutah’ – meaning Mutah of women’.³⁵⁵ (a Non-Shia source)

وَعَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] أَتَانَا فَأَذِنَ لَنَا فِي الْمُتْعَةِ.

And from them both, ‘Rasool-Allah^{azwj} came to us and permitted for us regarding the Mutah’.³⁵⁶

وَرَوَى مُسْلِمٌ فِي صَحِيحِهِ عَنْ عَطَاءٍ، قَالَ: قَدِمَ جَابِرُ بْنُ عَبْدِ اللَّهِ مُعْتَمِرًا فَجَنَّتَاهُ فِي مَنْزِلِهِ، فَسَأَلَهُ الْقَوْمُ عَنْ أَشْيَاءَ ثُمَّ ذَكَرُوا الْمُتْعَةَ، فَقَالَ: نَعَمْ اسْتَمْتَعْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ أَلِهِ وَ أَبِي بَكْرٍ وَ عُمَرَ.

And it is reported by Muslim in his (book) ‘Saheeh’, from Ata’a who said,

‘Jabir Bin Abdullah arrive from having performed Umrah, so we went to him in his house. The people asked him about matters, then they mentioned the Mutah. He said, ‘Yes, we used to do Mutah in the era of Rasool-Allah^{saww}, and Abu Bakr and Umar’.³⁵⁷

³⁵³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 36

³⁵⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 37

³⁵⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 38

³⁵⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 39

³⁵⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 40

وَرَوَى مُسْلِمٌ - أَيْضاً - وَدَكَرَهُ فِي جَامِعِ الْأُصُولِ، عَنْ أَبِي الرَّبِيعِ، قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كُنَّا نَسْتَمْتِعُ بِالْقَبْضَةِ مِنَ التَّمْرِ وَالدَّقِيقِ الْأَيَّامَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ أَبِي بَكْرٍ وَ عُمَرَ حَتَّى نَهَى عَنْهُ عُمَرُ فِي شَأْنِ عَمْرٍو بْنِ حُرَيْثٍ.

And it is reported by Muslim as well, and it mentioned in (the book) 'Jamie Al Usool', from Abu Al Zubeyr who said,

'We used to do Mutah with a handful of dates and the flour in the days in the era of Rasool-Allah^{saww} and Abu Bakr and Umar, until Umar forbade from it regarding the affair of Amro Bin Hureys"³⁵⁸.

وَعَنْ أَبِي نَضْرَةَ قَالَ: كُنْتُ عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ فَأَتَاهُ آتٍ، فَقَالَ: إِنَّ ابْنَ عَبَّاسٍ وَ ابْنَ الرَّبِيعِ اخْتَلَفَا فِي الْمُتَعَتَيْنِ، فَقَالَ جَابِرٌ: فَعَلْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]، ثُمَّ نَهَانَا عُمَرُ عَنْهُمَا فَلَمْ نَعُدْ لَهُمَا.

And from Abu Nazrah who said, 'I was in the presence of Jabir Bin Abdullah, and a comer came to him and said, 'Ibn Abbas and Ibn Al-Zubeyr have differed regarding the two Mutahs (of Hajj and women)'. Jabir said, 'We used to do both these with Rasool-Allah^{saww}, then Umar forbade from them, and we did not return to them"³⁵⁹.

وَرَوَى مُسْلِمٌ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، قَالَ: كَانَ ابْنُ عَبَّاسٍ يَأْمُرُ بِالْمُتْعَةِ وَ كَانَ ابْنُ الرَّبِيعِ يَنْهَى عَنْهَا، قَالَ: فَذَكَرْتُ ذَلِكَ لِجَابِرِ بْنِ عَبْدِ اللَّهِ، فَقَالَ: عَلَى يَدَيَّ دَارَ الْحَدِيثِ، تَمَّتْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

And it is reported by Muslim, from Qatadah, from Abu Nazrah who said,

'Ibn Abbas was instructing (for Mutah) at Al-Medina, and Ibn Al-Zubeyr forbade from it. I mentioned that to Jabir Bin Abdullah. He said, 'Upon my hands is the house of Hadeeth. We were doing Mutah along with Rasool-Allah^{saww}.

فَلَمَّا قَامَ عُمَرُ قَالَ: إِنَّ اللَّهَ كَانَ يُجِلُّ لِرَسُولِهِ مَا شَاءَ بِمَا شَاءَ، وَ إِنَّ الْقُرْآنَ قَدْ نَزَلَ مَنَازِلَهُ فَ أَتَمُّوا الْحَجَّ وَ الْعُمْرَةَ لِلَّهِ كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَ جَلَّ وَ اتَّبَعُوا [أَبْتُوا] نِكَاحَ هَذِهِ النِّسَاءِ فَلَنْ أُوتَى بِرَجُلٍ نَكَحَ امْرَأَةً إِلَى أَحْلِ إِلَّا رَجَمْتُهُ بِالْحِجَارَةِ.

When Umar stood (became ruler), he said, 'Allah^{azwj} had Permitted for His^{azwj} Rasool^{saww} whatever He^{azwj} so Desired to with whatever He^{azwj} so Desired, and that the Quran has Revealed its status: **And complete the Hajj and the Umrah [2:196]**, just as Allah^{azwj} Mighty and Majestic has Commanded you, and marrying these women is refused. A man will never marry a woman to a term except I will have him pelted with the stones (to death)"³⁶⁰.

وَرَوَى التِّرْمِذِيُّ فِي صَحِيحِهِ - عَلَى مَا حَكَاهُ الشَّهِيدُ الثَّانِي، وَ الْعَلَامَةُ رَجْمَهُمَا اللَّهُ - أَنَّ رَجُلًا مِنْ أَهْلِ الشَّامِ سَأَلَ ابْنَ عُمَرَ عَنِ مُتْعَةِ النِّسَاءِ؟. فَقَالَ: هِيَ حَلَالٌ. فَقَالَ: إِنَّ أَبَاكَ قَدْ نَهَى عَنْهَا. فَقَالَ ابْنُ عُمَرَ: أَرَأَيْتَ إِنْ كَانَ أَبِي نَهَى عَنْهَا، وَضَعَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]، أَمْ تَنْتَهِكَ السُّنَّةُ وَ تَنْتَعُ قَوْلَ أَبِي؟!.

And it is reported by Al-Tirmizi in his (book) 'Saheeh' – upon what the second martyr narrated, and the Allamah that a man from the people of Syria asked Ibn Umar about Mutah

³⁵⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 41

³⁵⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 42

³⁶⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 43

of the women? He said, 'It is Permissible'. He said, 'Your father had forbidden from it'. Ibn Umar said, 'What is your view if my father had prohibited from it and Rasool-Allah^{saww} had placed it, will you neglect the Sunnah and follow the word of my father?'³⁶¹

وَرَوَى شُعْبَةُ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، قَالَ: سَأَلْتُهُ عَنْ هَذِهِ الْآيَةِ: فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ.. أَمْسُوحَةٌ هِيَ؟. فَقَالَ: لَا، ثُمَّ قَالَ الْحَكَمُ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: لَوْ لَا أَنَّ عُمَرَ نَهَى عَنِ الْمُتْعَةِ مَا زَيْتُ إِلَّا شَقًّا.

And it is reported by Sho'ba, from Al-Hakam Bin Uteyba who said, 'I asked him about this Verse: **So whatever (Women) you enjoy with, [4:24].** Is it Abrogated?' He said, 'No'. The Al-Hakam said, 'Ali^{asws} Bin Abu Talib^{asws} said: 'Had Umar not forbidden from the Mutah, no one would have committed adultery except the wretched''³⁶²

وَقَالَ ابْنُ الْأَثِيرِ فِي النَّهَائِيَةِ: فِي حَدِيثِ ابْنِ عَبَّاسٍ: «مَا كَانَتِ الْمُتْعَةُ إِلَّا رَحْمَةً رَحِمَ اللَّهُ بِهَا أُمَّةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ سَلَّمَ لَوْ لَا نَهَيْتُهُ عَنْهَا مَا احتجج إلى الرِّثَا إِلَّا شَقًّا».

And Ibn Al Aseer said in (the book) 'Al-Nihaya' in a Hadeeth of Ibn Abbas, 'The Mutah was not except for a Mercy Allah^{azwj} had Mercied the community of Muhammad^{saww} with. Had he (Umar) not forbidden from it, no one would have been needy to the adultery except the wretched''³⁶³

وَحَكَى الْفَخْرُ الرَّازِيُّ فِي تَفْسِيرِ آيَةِ الْمُتْعَةِ، عَنْ مُحَمَّدِ بْنِ حَبْرٍ الطَّبْرِيِّ، قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: لَوْ لَا أَنَّ عُمَرَ نَهَى عَنِ الْمُتْعَةِ مَا زَيْتُ إِلَّا شَقًّا.

And Al-Fakhr Al-Razi has narrated in interpretation of the Verse of Mutah, from Muhammad Bin Jareer Al-Tabari who said, 'Ali^{asws} Bin Abu Talib^{asws} said: 'Had Umar not forbidden from the Mutah, no one would have committed adultery except a wretch''³⁶⁴

وَعَنْ عِمْرَانَ بْنِ الْحُصَيْنِ، أَنَّهُ قَالَ: نَزَلَتْ هَذِهِ الْمُتْعَةُ فِي كِتَابِ اللَّهِ لَمْ تَنْزِلْ بَعْدَهَا آيَةٌ تُنَسِّخُهَا، وَ أَمَرْنَا بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ تَمَتَّعْنَا بِهَا وَ مَاتَ وَ لَمْ يَنْهَنَا عَنْهُ ثُمَّ قَالَ رَجُلٌ بِرَأْيِهِ مَا شَاءَ.

And from Imran Bin Al-Husayn having said, 'This Verse of the Mutah was Revealed in the Book of Allah^{azwj}. No Verse was Revealed after it to Abrogate it, and Rasool-Allah^{saww} had instructed us with it, and we did do Mutah by it, and he^{saww} passed away and did not forbid from it. Then the man (Umar) said by his opinion whatever he so desired''³⁶⁵

وَأُورِدَهُ فِي جَامِعِ الْأُصُولِ أَيْضًا، قَالَ: وَ أَخْرَجَهُ أَبُو دَاوُدَ بِطَوْلِيهِ، وَ أَخْرَجَ النَّسَائِيُّ أَطْرَافًا مُتَفَرِّقَةً مِنْهُ، عَنْ حَقْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ عَلَيْهِمَا السَّلَامُ، قَالَ: دَخَلْتُ عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ فَسَأَلْتُهُ عَنِ الْقَوْمِ حَتَّى انْتَهَى إِلَيَّ، فَقُلْتُ: أَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ، فَأَهْوَى بِيَدِهِ إِلَى رَأْسِي، فَتَرَخَ زَيْتِي الْأَعْلَى، ثُمَّ تَرَخَ زَيْتِي الْأَسْفَلَ ثُمَّ وَضَعَ كَفَّهُ بَيْنَ تَلْدِيَّ - وَ أَنَا يَوْمَئِذٍ غُلَامٌ شَابٌّ فَقَالَ: مَرْحَبًا بِكَ يَا ابْنَ أَحْيَى، سَلْ عَمَّا شِئْتَ؟.

³⁶¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 44

³⁶² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 45

³⁶³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 46

³⁶⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 47

³⁶⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 48

And it has been referred in (the book) 'Jamie Al Usool' as well. He said, 'And it is extracted by Abu Dawood in its length, and Al Nasaie extracted separate piece from it,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} said: 'I^{asws} entered to see Jabir Bin Abdullah Al-Ansari. He asked about the group until he ended up to me^{asws}. I^{asws} said: 'I^{asws} am Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws}. He gestured by his hand towards my^{asws} head. He opened my^{asws} top (shirt) button, then opened the lower button, then placed his palm upon my^{asws} chest', and on that day I^{asws} was a young boy. He said, 'Welcome to you^{asws}, O son^{asws} of my brother^{asws}. Ask about whatever you^{asws} so desire to?'

فَسَأَلْتُهُ - وَ هُوَ أَعْمَى وَ قَدْ حَضَرَ وَفَتْ الصَّلَاةَ، فَقَامَ فِي نِسَاجِهِ مُلْتَجِفًا بِهَا، كَلَّمَا وَضَعَهَا عَلَى مَنْكِبِهِ رَجَعَ طَرْفَاهَا إِلَيْهِ مِنْ صِغَرِهَا، وَ رِدَاؤُهُ إِلَى جَنْبِهِ عَلَى الْمَشْجَبِ فَصَلَّى بِنَا - فَقُلْتُ: أَخْبِرْنِي عَنْ حَجَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ].

I^{asws} asked him, and he was blind, and the time for Salat presented. He stood up in his spread he had wrapped himself with. Every time he placed it upon his shoulder, its end would return to it due to its smallness, and his cloak was to his side upon the clothes hook. He prayed Salat (leading) us. I^{asws} said, 'Inform me about the Hajj of Rasool-Allah^{saww}'.

فَقَالَ بِيَدِهِ فَعَقَدَ تِسْعًا، فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] مَكَثَ تِسْعَ سِنِينَ لَمْ يَحْجَّ، ثُمَّ أُدِّنَ فِي النَّاسِ فِي الْعَاشِرَةِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] حَاجٌّ فَقَدِمَ الْمَدِينَةَ بَشَرًا كَثِيرًا كُلُّهُمْ يَلْتَمِسُ أَنْ يَأْتَمَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ يَعْمَلَ مِثْلَ عَمَلِهِ،

He said by (a gesture) of his hand, 'Nine'. He said, 'Rasool-Allah^{saww} remained nine years not performing Hajj. Then he^{saww} proclaimed among the people during the tenth. Rasool-Allah^{saww} performed Hajj, and a lot of people arrived at Al-Medina, all of them seeking to complete (Hajj) with Rasool-Allah^{saww} and do like his^{saww} deeds.

فَخَرَجْنَا مَعَهُ حَتَّى إِذَا أَتَيْنَا ذَا الْحُلَيْفَةِ، فَوَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ، فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] كَيْفَ أَصْنَعُ؟. قَالَ: اغْتَسِلِي وَ اسْتَشْفِرِي بِتَوْبٍ وَ أَحْرَمِي،

We went out with him^{saww} until when we came to Zul Huleyfa, Asma Bint Umay gave birth to Muhammad Bin Abu Bakr. She sent a message to Rasool-Allah^{saww}, 'What shall I do?' He^{saww} said: 'Wash and wrap with a cloth and wear Ihram'.

فَصَلَّى رَسُولُ اللَّهِ (ص) فِي الْمَسْجِدِ فَرَكِبَ الْفُصْوَاءَ حَتَّى إِذَا اسْتَوَتْ بِهِ نَافِثُهُ إِلَى الْبَيْدَاءِ، نَظَرَتْ إِلَى مَدِّ بَصَرِي بَيْنَ يَدَيْهِ مِنْ رَاكِبٍ وَ مَاشٍ، وَ عَنْ يَمِينِهِ مِثْلُ ذَلِكَ، وَ عَنْ يَسَارِهِ مِثْلُ ذَلِكَ، وَ مِنْ خَلْفِهِ مِثْلُ ذَلِكَ، وَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] بَيْنَ أَظْهُرِنَا وَ عَلَيْهِ يَنْزِلُ الْقُرْآنُ وَ هُوَ يَعْرِفُ تَأْوِيلَهُ وَ مَا عَمِلَ بِهِ مِنْ شَيْءٍ عَمَلْنَا بِهِ،

Rasool-Allah^{saww} prayed Salat in the Masjid. He^{saww} rode Al-Qaswa (camel) until when he^{saww} came with him^{saww} to Al-Bayda, he^{saww} looked to the extent of the sight in front of him^{saww}, from a rider and walker, and on his^{saww} right was similar to that (pilgrims), and on his^{saww} left were similar to that, and from behind him^{saww} were similar to that, and Rasool-Allah^{saww} as in our midst, and the Quran was Revealed unto him^{saww}, and he^{saww} knew its interpretation, and whatever he^{saww} did of anything, we did it along with him^{saww}.

فَأَهْلًا بِالتَّوْحِيدِ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَ النِّعْمَةَ لَكَ وَ الْمُلْكَ لَا شَرِيكَ لَكَ»، وَ أَهْلًا النَّاسُ بِهَذَا الَّذِي يُهْلُ بِهِ، فَلَمْ يَزِدْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] شَيْئًا مِنْهُمْ وَ لَرِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] تَلْبِيَّتَهُ،

He^{saww} commenced with the Tawheed: 'Here I^{saww} am, O Allah^{azwj}, here I^{saww} am! There is no associate for You^{azwj}, here I^{saww} am! The Praise, and the Favours are for You^{azwj} and the Kingdom, there is no associate for You^{azwj}!' And the people began with this which he^{saww} had begun with. Rasool-Allah^{saww} did not increased anything from them, and Rasool-Allah^{saww} necessitated his^{saww} Talbiyya'.

قَالَ جَابِرٌ: لَسْنَا نَتَوَي إِلَّا الْحَجَّ، لَسْنَا نَعْرِفُ الْعُمْرَةَ حَتَّى إِذَا أَتَيْنَا الْبَيْتَ مَعَهُ اسْتَلَمَ الرُّكْنَ فَرَمَلْنَا ثَلَاثًا وَ مَشَى أَرْبَعًا، ثُمَّ نَفَدَ إِلَى مَقَامِ إِبْرَاهِيمَ (ع)، فَقَرَأَ: وَ اتَّخَذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى، فَجَعَلَ الْمَقَامَ بَيْنَهُ وَ بَيْنَ الْبَيْتِ،

Jabir said, 'We had not intended except the Hajj. We did not know the Umrah until when we came to the House (Kabah) with him^{saww}, he^{saww} kissed the (Al-Yemeni) corner, and hurried three (Tawaaf) and walked four. Then he^{saww} went to the standing place of Ibrahim^{as} and recited: **and Take for yourselves a place for Salat at the standing-place of Ibrahim. [2:125]**, and made the standing place to be between him^{saww} and the House (Kabah).

وَ كَانَ أَبِي يَقُولُ- وَ لَا أَعْلَمُهُ ذَكَرَهُ إِلَّا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]- كَانَ يَقْرَأُ فِي الرَّجْعَتَيْنِ: قُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ،

And my father was saying, 'And I do not know its mention except from the Prophet^{saww}. He^{saww} recited in the two Cycles (Salat): **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), and **Say: 'O you Kafirs!' [109:1]** (Surah Al-Kafiroun)'.

ثُمَّ رَجَعَ إِلَى الرُّكْنِ فَاسْتَلَمَهُ ثُمَّ خَرَجَ مِنَ الْبَابِ إِلَى الصَّفَا، فَلَمَّا دَنَا مِنَ الصَّفَا قَرَأَ: إِنَّ الصَّفَا وَ الْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ابْدَعُوا بِمَا بَدَأَ اللَّهُ بِهِ، فَبَدَأَ بِالصَّفَا فَرَقِيَ عَلَيْهِ حَتَّى رَأَى الْبَيْتَ فَاسْتَقْبَلَ الْقِبْلَةَ،

Then he^{saww} returned to the (Yemeni) corner and kissed it. Then he^{saww} went out from the door to Al-Safa. When we were near from Al-Safa, he^{saww} recited: **'Surely Al-Safa and Al-Marwa are among the Rituals of Allah [2:158]**: 'Begin with what Allah^{azwj} had Begun with!' He^{saww} began with Al-Safa and ascended upon it until he^{saww} could see the House (Kabah), and faced the Qiblah.

فَوَحَّدَ اللَّهُ وَ كَبَّرَهُ، وَ قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ* وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ، وَ نَصَرَ عِبْدَهُ، وَ هَزَمَ الْأَحْزَابَ وَحْدَهُ»، ثُمَّ دَعَا بَيْنَ ذَلِكَ، فَقَالَ مِثْلَ هَذَا ثَلَاثَ مَرَّاتٍ،

He^{saww} exclaimed the Oneness of Allah^{azwj} and extolled His^{azwj} Greatness, and said: 'There is no god except Allah^{azwj} Alone. There is no associate for Him^{azwj}. For Him^{azwj} is the Kingdom, and for Him^{azwj} is the Praise, and He^{azwj} is Able upon all things. There is no god except Allah^{azwj} Alone. He^{azwj} Fulfils His^{azwj} Promised and Helps His^{azwj} servant and Defeats the allies Alone'. Then he^{saww} supplicated between that and said similar to this three times.

ثُمَّ نَزَلَ إِلَى الْمَرْوَةِ حَتَّى إِذَا انصَبَتْ قَدَمَاهُ فِي بَطْنِ الْوَادِي، رَمَلَ حَتَّى إِذَا صَعِدْنَا مَشَى حَتَّى أَتَى الْمَرْوَةَ .. فَفَعَلَ عَلَى الْمَرْوَةِ كَمَا فَعَلَ عَلَى الصَّفَا، حَتَّى إِذَا كَانَ آخِرُ طَوَافِهِ عَلَى الْمَرْوَةِ قَالَ: لَوْ أَنِّي اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَسْقِ الْهَدْيَ وَ جَعَلْتُهَا عُمْرَةً، فَمَنْ كَانَ مِنْكُمْ لَيْسَ مَعَهُ هَدْيٌ فَلْيُحِجَّ وَ لِيُجْعَلْهَا عُمْرَةً،

Then he^{saww} descended to Al-Marwa until when his^{saww} feet were in the middle of the valley, he^{saww} hurried until when were ascended, he^{saww} walked until he^{saww} came to Al-Marwa. He^{saww} did upon Al-Marwa just as he^{saww} had done upon Al-Safa, until when it was the last of his^{saww} circuit upon Al-Marwa, he^{saww} said: 'If I^{saww} had faced from my^{saww} matters what I^{saww} managed, I^{saww} would not have ushered the sacrificial animal, and would have made it to be an Umrah. So, the one from you who hasn't a sacrificial animal, let him loosen (the Ihraam) and let him make it to be an Umrah'.

فَقَامَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشَمٍ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَلْعَامَةَ هَذَا أَمْ لِلْأَبَدِ؟. فَشَبَّكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] أَصَابِعَهُ وَاحِدَةً فِي الْأُخْرَى، وَ قَالَ: دَخَلْتَ الْعُمْرَةَ فِي الْحَجِّ هَكَذَا .. مَرَّتَيْنِ، لَا، بَلْ لِأَبَدٍ أَبَدٍ.

Suraqah Bin Malik Bin Ja'sam stood up and said, 'O Rasool-Allah^{saww}! Is it for this year of ours or forever?' Rasool-Allah^{saww} clasped his^{saww} fingers, one into the other, and said: 'Umrah is included in the Hajj like this' – twice, 'No, but it is forever!'

وَ قَدِمَ عَلَيَّ عَلَيْهِ السَّلَامُ مِنَ الْبَيْمَنِ يُدْنِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] فَوَجَدَ فَاطِمَةَ عَلَيْهَا السَّلَامُ مِمَّنْ حَلَّ وَ لَبَسَتْ ثِيَاباً صَبِيغاً وَ اُكْتَحَلَتْ، فَأَنْكَرَ ذَلِكَ عَلَيْهَا، فَقَالَتْ: إِنَّ أَبِي أَمَرَنِي بِهَذَا.

And Ali^{asws} arrived from Al-Yemen with sacrificial animals of the Prophet^{saww}. He^{asws} found (Syeda) Fatima^{asws} to be from the ones who had taken off (the Ihram) and wearing dyed clothes, and applied Kohl. He^{asws} disliked that upon her^{asws}. She^{asws} said: 'My^{asws} father^{saww} instructed me^{asws} with this'.

قَالَ: فَكَانَ [وَأَلَيْهِ] عَلَيَّ عَلَيْهِ السَّلَامُ يَقُولُ بِالْعِرَاقِ: فَذَهَبْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ- مُحَرَّشاً عَلَى فَاطِمَةَ لِلَّذِي صَنَعَتْ مُسْتَفْتِيّاً لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] فِيمَا ذَكَرْتُ عَنْهُ- فَأَحْبَبْتُهُ أَنِّي أَنْكَرْتُ ذَلِكَ عَلَيْهَا، فَقَالَ: صَدَقْتُ .. صَدَقْتُ، مَاذَا قُلْتَ حِينَ إِذَا فَرَضْتَ الْحَجَّ؟.

He (Jabir) said, 'And Ali^{asws} was saying at Al-Iraq: 'I^{asws} went to Rasool-Allah^{saww} provoked upon (Syeda) Fatima^{asws} of that which she^{asws} had done, so seek a verdict of Rasool-Allah^{saww} regarding what she^{asws} had mentioned about. I^{asws} informed him^{saww} that I^{asws} disliked that upon her^{asws}. He^{saww} said: 'She^{asws} spoke the truth. She^{asws} spoke the truth. What is that which you^{asws} said when the Hajj was Obligated?'

فَقَالَ: فَإِنَّ مَعِيَ الْهُدْيَ فَلَا تُحْلُ. قَالَ: قُلْتُ: اللَّهُمَّ إِنِّي أَهْلُ بِمَا أَهَلُ بِهِ رَسُولُكَ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ].

He^{asws} said: 'I^{asws} said: 'O Allah^{azwj}! I^{asws} begin with what Your^{azwj} Rasool^{saww} has begun with'. He^{saww} said: 'The sacrificial animals are with me^{saww}, so do not loosen (remove the Ihraam)'.

قَالَ: فَكَانَ جَمَاعَةُ الْهُدْيِ الَّذِي قَدِمَ بِهِ عَلَيَّ عَلَيْهِ السَّلَامُ مِنَ الْبَيْمَنِ وَ الَّذِي أَتَى بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] مِائَةً،

He (Jabir) said, 'The collection of the sacrificial animals which Ali^{asws} had arrived with from Al-Yemen, and those which the Prophet^{saww} had come with, were a hundred'.

قَالَ: فَحَلَّ النَّاسُ كُلُّهُمْ وَ قَصَرُوا إِلَّا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] وَ مَنْ كَانَ مَعَهُ هُدْيٌ، فَلَمَّا كَانَ يَوْمَ التَّوْبَةِ تَوَجَّهُوا إِلَى مِنَى فَأَهْلُوا بِالْحَجِّ ..

He (Jabir) said, 'The people loosened (took off their Ihraams), all of them, and they shortened (the Hajj), except Rasool-Allah^{saww} and the one who had sacrificial animal with

him. When it was the day of Al-Tarwiyya (8th Zilhajj), they headed to Mina and they began with the Hajj’.

وَسَاقِ الْحَدِيثِ بِطَوْلِهِ إِلَى قَوْلِهِ: ثُمَّ انصَرَفَ إِلَى الْمُنْحَرِ فَنَحَرَ ثَلَاثًا وَ سِتِينَ بَدَنَةً بِيَدِهِ، ثُمَّ أَعْطَى عَلِيًّا فَنَحَرَ مَا بَقِيَ وَ أَشْرَكَهُ فِي هَدْيِهِ، ثُمَّ أَمَرَ مِنْ كُلِّ بَدَنَةٍ بِبَضْعَةٍ فَجَعَلَتْ فِي قَدْرِ فَطَبِخَتْ فَأَكَلَا مِنْ لَحْمِهَا وَ شَرَبَا مِنْ مَرْقِهَا،

And he (Jabir) continued the Hadeeth with its length up to his words, ‘Then he^{saww} left to go to the sacrificial place. He^{saww} sacrificed sixty-three animals. Then he^{saww} gave Ali^{asws}, and he^{asws} sacrificed what had remained, and he^{saww} participated him^{asws} in his^{saww} sacrifice. Then he^{saww} instructed a part from each sacrificed animal to be made to be in a pot and cooked. They^{asws} both ate from their meat and drank from their soup.

ثُمَّ رَكِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] فَأَقْبَضَ إِلَى الْبَيْتِ فَصَلَّى بِمَكَّةَ الظُّهْرَ، فَأَتَى بَنِي عَبْدِ الْمُطَّلِبِ يَسْتَفُونَ عَلَى زَمْرَمَ، فَقَالَ: انزِعُوا بَنِي عَبْدِ الْمُطَّلِبِ، فَلَوْ لَا أَنْ يَغْلِبَكُمْ النَّاسُ عَلَى سِقَاتِكُمْ لَتَرَعْتُ مَعَكُمْ، فَنَأَوْلُوهُ دَلْوًا فَشَرِبَ مِنْهُ.

Then Rasool-Allah^{saww} rode and went to the House (Kabah). He^{saww} prayed Salat Al-Zohr at Makkah. The Clan of Abdul Muttalib^{asws} came to Quench at Zamzam. He^{saww} said: ‘Remove the Clan of Abdul Muttalib^{asws}! If the people do not overcome upon their quenchers, I^{saww} would compete alongside you (for the water)’. They gave him^{saww} a bucket and he^{saww} drank from it’³⁶⁶.

وَ رَوَى الْبُخَارِيُّ فِي صَحِيحِهِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] أَهَلَ وَ أَصْحَابَهُ بِالْحَجِّ وَ لَيْسَ مَعَ أَحَدٍ مِنْهُمْ هَدْيٌ غَيْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ طَلْحَةَ، وَ كَانَ عَلِيُّ عَلَيْهِ السَّلَامُ قَدِمَ مِنَ الْيَمَنِ وَ مَعَهُ الْهَدْيُ،

And it is reported by Al-Bukhari in his (book) ‘Saheeh’, from Jabir, ‘The Prophet^{saww} and his^{saww} companions commenced the Hajj, and there wasn’t anyone with a sacrificial animal apart from the Prophet^{saww} and Talha, and Ali^{asws} had arrived from Al-Yemen and the sacrificial animals were with him^{asws}.

فَقَالَ: أَهْلَلْتُ بِمَا أَهَلَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]، وَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَذِنَ لِأَصْحَابِهِ أَنْ يَجْعَلُوهَا عُمرَةً يَطُوفُوا بِالْبَيْتِ ثُمَّ يَقْصُرُوا وَ يُحِلُّوا إِلَّا مَنْ مَعَهُ الْهَدْيُ،

He (Jabir) said, ‘I commenced with what Rasool-Allah^{saww} had commenced with, and that the Prophet^{saww} permitted for his^{saww} companions that they make it to be an Umrah, perform Tawaaf of the House (Kabah), then they should shorten and take off Ihraam, except one who had the sacrificial animal with him.

فَقَالُوا: أُنْطَلِقُ إِلَى مِيٍّ وَ دَحْرُ أَحَدِنَا يَطْفُرُ، فَبَلَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]، فَقَالَ: لَوْ اسْتَعْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا هَدَيْتُ، وَ لَوْ لَا أَنَّ مَعِيَ الْهَدْيُ لَأَخْلَلْتُ ..

They said, ‘Shall we go to Mina with discharge from our manhood is dripping?’ It reached Rasool-Allah^{saww}, so he^{saww} said: ‘If I^{saww} were to face from my^{saww} matter what I^{saww} had managed, I^{saww} would not have sacrificed an animal, and if there was no sacrificial animal with me^{saww}, I^{saww} would have taken off the Ihraam’.

³⁶⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 49

وَ سَأَقِ الْحَدِيثَ إِلَى قَوْلِهِ: وَ إِنَّ سُرَاقَةَ بْنَ مَالِكِ بْنِ جُعْثِمٍ لَقِيَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ هُوَ بِالْعَقَبَةِ وَ هُوَ يَرْمِيهَا، فَقَالَ: أَلَكُمُ هَذِهِ خَاصَّةٌ يَا رَسُولَ اللَّهِ؟. فَقَالَ: لِلْأَبَدِ.

The he continued the Hadeeth up to his words, ‘Suraqa Bin Malik Bin Ju’sam met the Prophet^{sawww} and he^{sawww} was at Al-Aqaba, and he^{sawww} was pelting these (Rami Jamaraat). He said, ‘Is this for this (year) in particular, O Rasool-Allah^{sawww}?’ He^{sawww} said: ‘Forever’’.³⁶⁷ (a Non-Shia source)

وَ رَوَى الْبُخَارِيُّ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: قَدِمْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] بِالْبَطْحَاءِ - وَ هُوَ مُبِيحٌ - فَقَالَ: أَمْ حَجَّجْتَ؟. قُلْتُ: نَعَمْ. قَالَ: بِمَا أَهَلَّجْتَ؟. قُلْتُ: كَبَيْتُكَ بِإِهْلَالِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ].

And it is reported by Al-Bukhari, from Abu Musa Al-Ashari who said, ‘I arrived to the Prophet^{sawww} at Al-Bat’ha – and it is Muneeh. He^{sawww} said: ‘Have you performed Hajj?’ I said, ‘Yes’. He^{sawww} said: ‘What did you commence with?’ I said, ‘Your^{sawww} Talbiyya, with the commencement of the Prophet^{sawww}’.

قَالَ: أَحْسَنْتَ، طُفَّ بِالْبَيْتِ وَ بِالصَّغَا وَ الْمَرْوَةَ ثُمَّ أَحَلَّ، فَطُفْتُ بِالْبَيْتِ وَ بِالصَّغَا وَ الْمَرْوَةَ ثُمَّ أَتَيْتُ امْرَأَةً مِنْ قَيْسٍ، فَقُلْتُ [فَقُلْتُ] رَأْسِي، ثُمَّ أَهَلَّجْتُ بِالْحَجِّ،

He^{sawww} said: ‘Excellent. Perform Tawaaf of the House, and with Al-Safa and Al-Marwa, then take off Ihraam’. So, I performed Tawaaf of the House, and with Al-Safa and Al-Marwa, then I came to a woman from Qays. I said, ‘Shave my head’. Then I commenced the Hajj.

فَكُنْتُ أَتِي بِهِ حَتَّى كَانَ فِي خِلَافَةِ عُمَرَ، فَقَالَ: إِنْ أَخَذْنَا بِكِتَابِ اللَّهِ فَإِنَّهُ يَأْمُرُنَا بِالتَّمَامِ، وَ إِنْ أَخَذْنَا بِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] فَإِنَّهُ لَمْ يُحِلَّ حَتَّى يَبْلُغَ الْهَدْيِ حِلَّهُ.

I used to give verdicts with it until it was during the caliphate of Umar. He said, ‘If we take with the Book of Allah^{azwj}, it Commands us with the complete, and if we take with the words of the Prophet^{sawww}, he^{sawww} did not take off Ihraam **until the offering reaches its place** [2:196]’.³⁶⁸ (a Non-Shia source)

وَ رَوَى الْبُخَارِيُّ أَيْضاً، عَنْ عَائِشَةَ، قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] لِحِمْسٍ بَقِيَتْ مِنْ ذِي الْقَعْدَةِ لَا تَرَى إِلَّا الْحَجَّ، فَلَمَّا دَنَوْنَا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ إِذَا طَافَ وَ سَعَى بَيْنَ الصَّغَا وَ الْمَرْوَةَ أَنْ يُحِلَّ،

And it is reported by Al-Bukhari as well, from Ayesha (well-known fabricatress), she said, ‘We went out with Rasool-Allah^{sawww} where there was five (days) remaining from Zil-Qadah, not viewing except the Hajj. When we were near from Makkah, Rasool-Allah^{sawww} ordered: ‘One who does not have a sacrificial animal with him, when he has performed Tawaaf, and Sa’ee between Al-Safa and Al-Marwa, he should take off Ihraam’.

قَالَ: فَدَخَلَ عَلَيْنَا يَوْمَ النَّحْرِ بِلَحْمٍ بَقْرٍ، فَقُلْتُ: مَا هَذَا؟. فَقِيلَ: ذَبَحَ رَسُولُ اللَّهِ عَنْ أَزْوَاجِهِ.

³⁶⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 50

³⁶⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 51

He (she) said, 'He^{sawww} entered to see us on the day of the sacrifice with meat of a cow. I said, 'What is this?' It was said, 'Slaughter of Rasool-Allah^{sawww} on behalf of his^{sawww} wives'.³⁶⁹ (a Non-Shia source)

وَرَوَى الْبُخَارِيُّ أَيْضاً، عَنِ ابْنِ عَبَّاسٍ، أَنَّهُ سُئِلَ عَنْ مُتْعَةِ الْحَجِّ، فَقَالَ: أَهْلُ الْمُهَاجِرُونَ وَالْأَنْصَارُ وَأَزْوَاجُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَأَوْلِيهِ] فِي حَجَّةِ الْوُدَاعِ وَأَهْلَلْنَا، فَلَمَّا قَدِمْنَا مَكَّةَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَوْلِيهِ]: اجْعَلُوا إِهْلَالَكُمْ بِالْحَجِّ عُمْرَةً إِلَّا مَنْ قَلَّدَ الْهُدْيَ،

And it is reported by Al-Bukhari as well, from Ibn Abbas having been asked about Mutah of the Hajj. He said, 'The Emigrants, and the Helpers and the wives of the Prophet^{sawww} commenced during the farewell Hajj and we commenced. When we arrived at Makkah, Rasool-Allah^{sawww} said: 'Make your commencement of the Hajj to be an Umrah, except one who has collared the sacrificial animal'.

طَفْنَا بِالْبَيْتِ وَالْبَصْفَا وَالْمَرْوَةَ وَأَتَيْنَا النَّسَاءَ وَكَبَسْنَا النَّيَابَ، وَ قَالَ: مَنْ قَلَّدَ الْهُدْيَ فَإِنَّهُ لَا يُحِلُّ حَتَّى يَبْلُغَ الْهُدْيَ مَحَلَّهُ،

We performed Tawaaf of the House and with Al-Safa and Al-Marwa, and we went to the women and wore the (normal) clothes, and he^{sawww} said: 'One who has collared the sacrificial animal, he should not take off Ihraam, **until the offering reaches its place [2:196]**'.

ثُمَّ أَمَرْنَا عَشِيَّةَ الرَّيْثِيَّةِ أَنْ نُحِلَّ بِالْحَجِّ، فَإِذَا فَرَعْنَا مِنَ الْمَنَاسِكِ جِئْنَا فَطَفْنَا بِالْبَيْتِ وَالْبَصْفَا وَالْمَرْوَةَ فَقَدَّ تَمَّ حَجُّنَا وَعَلَيْنَا الْهُدْيُ، كَمَا قَالَ اللَّهُ تَعَالَى: فَمَنْ تَمَّتْ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهُدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَ سَبْعَةٍ إِذَا رَجَعْتُمْ إِلَى أَمْصَارِكُمُ الشَّأءُ مُخْرِي،

Then he^{sawww} instructed us on the evening of the Tarwiyya (8th Zilhajj) that we should commence with the Hajj. When we were free from the ritual, we came and performed Tawaaf of the House (Kabah), and with Al-Safa and Al-Marwah. So, our Hajj was completed and upon us was the sacrificial animal, just as Allah^{azwj} the Exalted had Said: **and one who combines with the Umrah to the Hajj, then whatever is easy from the sacrifice. But the one who cannot find, so it is the Fasting for three days during the Hajj and seven when you return – [2:196]**, to your various cities, you can fulfil.

فَحَمَعُوا نُسُكَيْنِ فِي عَامٍ بَيْنَ الْحَجِّ وَالْعُمْرَةِ، فَإِنَّ اللَّهَ أَنْزَلَهُ فِي كِتَابِهِ وَ سُنَّةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَوْلِيهِ] وَ أَبَاحَهُ نَاسٌ غَيْرَ أَهْلِ مَكَّةَ، قَالَ اللَّهُ: ذَلِكَ لِمْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَ أَشْهُرُ الْحَجِّ الَّذِي ذَكَرَ اللَّهُ عَزَّ وَ جَلَّ: شَوَّالٌ، وَ ذُو الْقَعْدَةِ، وَ ذُو الْحِجَّةِ، فَمَنْ تَمَّتْ فِي هَذِهِ الْأَشْهُرِ فَعَلَيْهِ دَمٌ أَوْ صَوْمٌ.

They gathered the two rituals during one year, between the Hajj and the Umrah. Allah^{azwj} Revealed it in His^{azwj} Book and Sunnah of His^{azwj} Prophet^{sawww}, and the people legalised it other than the people of Makkah. Allah^{azwj} Said: **that is for the one whose family does not happen to be present in the Sacred Masjid. [2:196]** – and the months of Hajj are the ones Allah^{azwj} Mighty and Majestic Mentioned – Shawwal, and Zul Qadah, and Zul Hijjah. One who does Mutah during these months, upon him would be blood or Fast". (a Non-Shia source)³⁷⁰

وَ عَنْ أَبِي حَمْرَةَ، قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الْمُتْعَةِ، فَأَمَرَنِي بِهَا، وَ سَأَلْتُهُ عَنِ الْهُدْيِ، فَقَالَ: حُرُورٌ أَوْ بَعْرَةٌ أَوْ شَاءٌ أَوْ شَرَكٌ فِي دَمٍ،

³⁶⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 52

³⁷⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 53

And from Abu Hamza who said, 'I asked Ibn Abbas about the Mutah, and he instructed me with it, and I asked him about the sacrificial animal. He said, 'A camel, or a cow, or a sheep, or participation in blood'.

قَالَ: وَكَانَ نَاسٌ كَرِهُوهَا، فَبِمَتْ فَرَأَيْتُ فِي الْمَنَامِ كَأَنَّ إِنْسَانًا يُنَادِي: حَجٌّ مَبْرُورٌ وَ عُمْرَةٌ مُتَقَبَّلَةٌ،

He said, 'And the people were disliking it. I slept and was in the dream as if there was a person calling out, 'Hajj is Blessedly Accepted and Umrah is Accepted'.

فَأَتَيْتُ ابْنَ عَبَّاسٍ فَحَدَّثْتُهُ، فَقَالَ: اللَّهُ أَكْبَرُ سُنَّةُ أَبِي الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ].

I went to Ibn Abbas and narrated it to him. He said, 'Allah^{azwj} is the Greatest! A Sunnah of Abu Al-Qasim^{sawww},³⁷¹ (a Non-Shia source)

وَ رَوَى فِي جَامِعِ الْأَصُولِ، عَنْ مُسْلِمٍ وَ النَّسَائِيِّ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]: هَذِهِ عُمْرَةٌ اسْتَمْتَعْنَا بِهَا، فَمَنْ لَمْ يَكُنْ مَعَهُ الْهَدْيُ فَلْيُجِلِّ الْحِلَّ كُلَّهُ، فَإِنَّ الْعُمْرَةَ قَدْ دَخَلَتْ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ.

And it is reported in (the book) 'Jamie Al Usool' – From Muslim, and Al-Nasaie, from Ibn Abbas who said, 'Rasool-Allah^{sawww} said: 'This is an Umrah we are enjoying with it. So, the one who does not happen to have a sacrificial animal with him, let him permit the Permissibles, all of it, for the Umrah has entered into the Hajj up to the Day of Qiyamah".³⁷² (a Non-Shia source)

وَ رَوَى الْبُخَارِيُّ - أَيْضًا -، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: اخْتَلَفَ عَلِيُّ وَ عُثْمَانُ - وَ هُمَا بِعُسْقَانَ - فِي الْمُنْعَةِ، فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: مَا تُرِيدُ إِلَّا أَنْ تَنْهَى عَنْ أَمْرِ فَعَلَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] فَلَمَّا رَأَى عَلِيُّ عَلَيْهِ السَّلَامُ ذَلِكَ أَهَلَ بِهِمَا جَمِيعًا.

And it is reported by Al-Bukhari as well, from Saeed Bin Al Musayyab who said, 'Ali^{asws} and Usman differed regarding the Mutah (Umrah Tamatto), and they were at Usfan. Ali^{asws} said: 'You are not intending except to forbid from a matter the Prophet^{sawww} had instructed with'. When Ali^{asws} gave his^{asws} view, he permitting them both".³⁷³ (a Non-Shia source)

وَ رَوَى الْبُخَارِيُّ وَ مُسْلِمٌ، عَنْ مَرْوَانَ بْنِ الْحَكَمِ، أَنَّهُ شَهِدَ عَلِيًّا وَ عُثْمَانَ بَيْنَ مَكَّةَ وَ الْمَدِينَةِ، وَ عُثْمَانُ يَنْهَى عَنِ الْمُنْعَةِ وَ أَنْ يُجْمَعَ بَيْنَهُمَا، فَلَمَّا رَأَى ذَلِكَ عَلِيُّ أَهَلَ بِهِمَا: لَبِيكَ بِعُمْرَةٍ وَ حَجَّةٍ، فَقَالَ عُثْمَانُ: تَرَانِي أَنْهَى النَّاسَ وَ أَنْتَ تَفْعَلُهُ؟! فَقَالَ: مَا كُنْتُ لِأَدْعَ سُنَّةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] لِقَوْلِ أَحَدٍ.

And it is reported by Al-Bukhari, and Muslim, from Marwan Bin Al Hakam, he witnessed Ali^{asws} and Usman between Makkah and Al-Medina, and Usman forbade from the Mutah (Umrah Tamatto) and combined the two. When Ali^{asws} saw that, he^{asws} commenced with the two: 'Here I^{asws} am, with Hajj and Umrah'. Usman said, 'Do you^{asws} see me forbidding the

³⁷¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 54

³⁷² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 55

³⁷³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 56

people and you^{asws} are doing it?!” He^{asws} said: ‘I^{asws} was not going to leave a Sunnah of Rasool-Allah^{saww} for anyone else’s word’’.³⁷⁴ (a Non-Shia source)

وَرَوَى الْبُخَارِيُّ، عَنْ عِمْرَانَ، قَالَ: تَمَتَّعْنَا عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ نَزَلَ الْقُرْآنُ، وَ قَالَ رَجُلٌ بِرَأْيِهِ مَا شَاءَ.

And it is reported by Al-Bukhari, from Imran who said, ‘We used to do Mutah in the era of the Prophet^{saww}, and the Quran Revealed (it), and a man (Umar) said by his opinion whatever he so desired to’’.³⁷⁵ (a Non-Shia source)

وَرَوَى مُسْلِمٌ، عَنْ مُطَرِّفٍ، قَالَ: قَالَ لِي عِمْرَانُ بْنُ الْحُصَيْنِ: إِنِّي لِأُحَدِّثُكَ بِالْحَدِيثِ الْيَوْمَ يَنْفَعُكَ اللَّهُ بِهِ بَعْدَ الْيَوْمِ، اعْلَمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] قَدْ أَعْمَرَ طَائِفَةً مِنْ أَهْلِهِ فِي الْعَشْرِ فَلَمْ تَنْزِلْ آيَةٌ تَنْسَخُ ذَلِكَ، وَ لَمْ يَنْهَ عَنْهُ حَتَّى مَضَى لَوَجْهِهِ، ارْتَأَى كُلُّ امْرِئٍ بَعْدَ مَا شَاءَ أَنْ يَرْتَبِي.

And it is reported by Muslim, from Mutarrif who said, ‘Imran Bin Al Husayn said to him, ‘I shall narrate to you a Hadeeth today, Allah^{azwj} will Benefit you with it after today. Know that Rasool-Allah^{saww} had made a group of his^{saww} family members to perform Umrah during the ten (days of Zilhajj). No Verse was Revealed to Abrogate that, and he^{saww} did not forbid from it until he^{saww} went on his^{saww} direction (passed away). Every person expressed an opinion afterwards whatever he so desired to opine’’.³⁷⁶

و قال ابن حاتم في روايته: ارتأى رجل برأيه ما شاء- يعني عمر-.

And Ibn Hatim said in a report: ‘A man opined with his personal opinion whatever he so desired to’ – meaning Umar.³⁷⁶ (a Non-Shia source)

وَ عَنْ مُسْلِمٍ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]: هَذِهِ عُمْرَةٌ اسْتَمْتَعْنَا بِهَا فَمَنْ لَمْ يَكُنْ عِنْدَهُ الْهُدْيُ فَلْيُحْلِلِ الْحِلَّ كُلَّهُ، فَإِنَّ الْعُمْرَةَ قَدْ دَخَلَتْ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ.

And from Muslim, by his chain from Ibn Abbas who said, ‘Rasool-Allah^{saww} said: ‘This Umrah we have enjoyed with it, so the one who does not happen to have the sacrificial animal with him, let him permit the Permissibles, all of it, for the Umrah has entered (included) in the Hajj up to the Day of Qiyamah’’.³⁷⁷ (a Non-Shia source)

وَ عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كَانُوا يَرَوْنَ أَنَّ الْعُمْرَةَ فِي أَشْهُرِ الْحَجِّ مِنْ أَفْجَرِ الْفُجُورِ فِي الْأَرْضِ وَ يَجْعَلُونَ الْمُحَرَّمَ صَفْرًا وَ يَقُولُونَ: إِذَا بَرَأَ الدَّبْرُ، وَ عَفَا الْأَثْرُ، وَ انْسَلَخَ صَفْرُ حَلَّتِ الْعُمْرَةُ لِمَنْ اِخْتَمَرَ،

And from Abdullah Bin Tawoos, from his father, from Ibn Abbas who said, ‘They (Arabs) used to view that if the Umrah is performed during the months of Hajj, it would be from the most immoral of the immoralities in the earth, and they were making Al Muharram to be as Safar, and they were saying, ‘When the (camel) back is cured, and the impact is removed, and the yellowness is scratched off, the Umrah is permissible for the one who wishes to perform Umrah’.

³⁷⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 57

³⁷⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 58

³⁷⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 59

³⁷⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 60

قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَأَصْحَابُهُ صَبِيحَةَ رَابِعَةٍ مُهْلَيْنِ بِالْحَجِّ فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً، فَتَعَاظَمَ ذَلِكَ عِنْدَهُمْ، فَقَالُوا: يَا رَسُولَ اللَّهِ! أَيُّ الْحِلِّ؟ قَالَ: الْحِلُّ كُلُّهُ.

The Prophet^{saww} and his^{saww} companions arrive in the fourth morning, commencing the Hajj. He^{saww} instructed them that they make it to be an Umrah. That was grievous in their presence. They said, 'O Rasool-Allah^{saww}! Which (items) are permissible?' He^{saww} said: 'The Permissibles, all of it'.³⁷⁸ (a Non-Shia source)

وَقَدْ رَوَى هَذِهِ الرَّوَايَةَ الْبُخَارِيُّ، عَنِ ابْنِ عَبَّاسٍ، وَرَوَاهَا أَبُو دَاوُدَ وَ النَّسَائِيُّ وَأُورَدَهَا فِي جَامِعِ الْأَصُولِ، قَالَ: وَ أَخْرَجَ أَبُو دَاوُدَ فِي رِوَايَةٍ أُخْرَى، أَنَّهُ قَالَ: وَ اللَّهُ مَا أَعْمَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] عَائِشَةَ فِي ذِي الْحِجَّةِ إِلَّا لِيَقْطَعَ بِذَلِكَ أَمْرَ أَهْلِ الشِّرْكِ، فَإِنَّ هَذَا الْحَيَّ مِنْ قُرَيْشٍ وَ مَنْ دَانَ بِدِينِهِمْ كَانُوا يَقُولُونَ: إِذَا عَفَا الْأَثْرُ وَ بَرَأَ الدَّبْرُ، وَ دَخَلَ صَفْرٌ فَقَدْ حَلَّتِ الْعُمْرَةُ لِمَنْ اعْتَمَرَ، فَكَانُوا يُجْرِمُونَ الْعُمْرَةَ حَتَّى يَنْسَلِخَ ذُو الْحِجَّةِ وَ الْمُحَرَّمُ.

And this reported has been reported by Al-Bukhari, from Ibn Abbas, and Abu Dawood and Al Nasaie have both reported it, and it is referred in (the book) 'Jamie Al Usool', said, 'Abu Dawood extracted in another report, he said,

'By Allah^{azwj}! Rasool-Allah^{azwj} did not perform Umrah (with) Ayesha during Zil Hijjah except to cut off the matter of the people of Shirk by that, for this tribe from Quraysh and ones who made is a religion with their religion were saying, 'When the effects are gone, and the back (of camel) is cured, and (the month of) Safar enters, the Umrah would be permissible for the one who performs the Umrah'. They were prohibiting the Umrah until Zil Hijjah and Muharram pass away'.³⁷⁹ (a Non-Shia source)

وَ رَوَى مُسْلِمٌ، عَنِ إِبْرَاهِيمَ، عَنِ أَبِي مُوسَى أَنَّهُ كَانَ يُفْعَى بِالْمُتَعَةِ، فَقَالَ لَهُ رَجُلٌ: رُوَيْدَكَ بَعْضَ فُتْيَاكَ، فَإِنَّكَ لَا تَدْرِي مَا أَخَذْتَ أَمِيرَ الْمُؤْمِنِينَ فِي الشُّسْكِ بَعْدَ حَتَّى لَقِيَهُ بَعْدَ فَسْأَلَهُ، فَقَالَ عُمَرُ: قَدْ عَلِمْتُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] قَدْ فَعَلَهُ هُوَ وَ أَصْحَابُهُ، وَ لَكِنْ كَرِهْتُ أَنْ يَظَلُّوا مُعْرِسِينَ يَهْنُ فِي الْأَرَكَ يَرُوحُونَ فِي الْحَجِّ يَقْطُرُ رُؤُوسَهُمْ.

And it is reported by Muslim, from Ibrahim, from Abu Musa, he used to issue verdicts at al Medina. A man said to him, 'Slow down with some of your verdicts, for you do not know what commander of the faithful (Umar) has innovated regarding the rituals until you meet him afterwards and asked him. Umar said, 'I have known that the Prophet^{saww} had done it (Mutah), he^{saww} and his^{saww} companions, but I disliked them to shade the brides with them in the during the rituals, going regarding the Hajj and their heads are dripping (showering from sexual activity)'.³⁸⁰ (a Non-Shia source)

وَ رَوَى مُسْلِمٌ، عَنِ إِبْرَاهِيمَ، عَنِ أَبِي مُوسَى هَذَا الْحَبِيرَ أَبْسَطَ مِنْ ذَلِكَ وَ سَاقَهُ .. إِلَى أَنْ قَالَ: فَكُنْتُ أَفْعَى النَّاسَ بِذَلِكَ فِي إِمَارَةِ أَبِي بَكْرٍ وَ إِمَارَةِ عُمَرَ، وَ إِنِّي لَفَائِمٌ بِالْمُؤَسِمِ إِذْ حَاءَ رَجُلٌ فَقَالَ: إِنَّكَ لَا تَدْرِي مَا أَخَذْتَ أَمِيرَ الْمُؤْمِنِينَ فِي شَأْنِ الشُّسْكِ؟.

And it is reported by Muslim, from Ibrahim, from Abu Musa, this Hadeeth extended from that, and continued it, until he said, 'I used to issue verdicts to the people with that during the rule of Abu Bakr and rule of Umar, and I was standing in the season (of Hajj) when a man

³⁷⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 61

³⁷⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 62

³⁸⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 63

came and said, 'You do not know what the commander of the faithful (Umar) has innovated concerning the rituals?'

فَقُلْتُ: أَيُّهَا النَّاسُ! مَنْ كُنَّا أَفْتَيْنَاهُ بِشَيْءٍ فَلْيَتَّبِعْهُ، فَهَذَا أَمِيرُ الْمُؤْمِنِينَ قَادِمٌ عَلَيْكُمْ فِيهِ فَائِتُمْوَا، فَلَمَّا قَدِمَ قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مَا هَذَا الَّذِي أَخَذْتُمْ فِي شَأْنِ التُّسْلُكِ؟ قَالَ: أَنْ نَأْخُذَ بِكِتَابِ اللَّهِ، فَإِنَّ اللَّهَ يَقُولُ: وَ أَعْمُوا الْحَجَّ وَ الْعُمْرَةَ لِلَّهِ، وَ أَنْ تَأْخُذَ [تَأْخُذَ] بِسُنَّةِ نَبِيِّنَا فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَمْ يَحِلَّ حَتَّى نَحْرَ الْهَدْيِ.

I said, 'O you people! One I had issued verdict to, let him restore, so this commander of the faithful (Umar) has arrived to you regarding it, so follow'. When I proceeded, I said, 'O commander of the faithful! What is this which you have innovated concerning the rituals?' He said, 'If we take by the Book of Allah^{azwj}, then Allah^{azwj} is Saying: **'And complete the Hajj and the Umrah [2:196]**, and if you take by Sunnah of our Prophet^{saww}, then the Prophet^{saww} did not take off Ihram until he^{saww} had sacrificed the animal"³⁸¹ (a Non-Shia source)

وَ عَنْ عَائِشَةَ، قَالَتْ: قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ [وَ آلِهِ] لِأَنْبِيعِ مَضَيْنٍ مِنْ ذِي الْحِجَّةِ أَوْ حَمْسٍ، فَدَخَلَ عَلَيَّ- وَ هُوَ غَضْبَانٌ-، فَقُلْتُ مَا أَغْضَبَكَ يَا رَسُولَ اللَّهِ؟! أَدْخَلَهُ اللَّهُ النَّارَ. قَالَ: أَوْ مَا شَعَرْتُ أَبِي أَمَرْتُ النَّاسَ بِأَمْرٍ فَإِذَا هُمْ يَتَرَدَّدُونَ، وَ لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا سُمْتُ الْهَدْيِ مَعِي حَتَّى أَشْتَرِيهِ، ثُمَّ أُجَلَّ كَمَا أَحَلُّوَا.

And from Ayesha who said, 'The Prophet^{saww} arrived on four (days) past from Zil Hijjah, or five. He^{saww} came to me^{saww} and he^{saww} was angry. I said, 'Who has angered you^{saww}, O Rasool-Allah^{saww}?! May Allah^{azwj} Enter him into the Fire'. He^{saww} said: 'Or are you not aware that I^{saww} ordered the people with a matter, and there, they are turning back, and if I^{saww} had faced from my^{saww} matter what I^{saww} manage, I^{saww} would not have ushered the animal with me^{saww} until I^{saww} buy it, and I^{saww} would have taken off Ihraam just as they had released"³⁸² (a Non-Shia source)

وَ رَوَى ابْنُ أَبِي الْحَدِيدِ، عَنْ مُحَمَّدِ بْنِ حَرْبِ الطَّبْرِيِّ، قَالَ: رَوَى عَبْدُ الرَّحْمَنِ بْنُ أَبِي زَيْدٍ، عَنْ عُمَرَ بْنِ زَيْدٍ، عَنْ عِمْرَانَ بْنِ سَوَادَةَ اللَّيْثِيِّ، قَالَ: صَلَّيْتُ الصُّبْحَ مَعَ عُمَرَ فَقَرَأَ «سُبْحَانَ» وَ سُورَةَ مَعَهَا، ثُمَّ انْصَرَفَ، فَغَمْتُ مَعَهُ، فَقَالَ: أَوْ حَاجَةٌ؟ قُلْتُ: حَاجَةٌ. قَالَ: فَالْحَقُّ. فَلَجِجْتُ، فَلَمَّا دَخَلَ أَدْنَ، فَإِذَا هُوَ عَلَى وَمَالٍ [رِمَالٍ] سَرِيرٍ لَيْسَ فَوْقَهُ شَيْءٌ، فَقُلْتُ: نَصِيحَةٌ!. قَالَ: مَرْحَبًا بِالنَّاصِحِ غُدُوًّا وَ عَشِيًّا. قُلْتُ: عَابَتْ أُمَّتُكَ- أَوْ قَالَ: رَعِيَّتُكَ- عَلَيْكَ أَرْبَعًا، فَوَضَعَ عُوْدَ الدَّرَةِ ثُمَّ دَقَّنَ عَلَيْهَا- هَكَذَا رَوَى ابْنُ قُتَيْبَةَ-

And it is reported by Abi Al-Hadeed, from Muhammad Bin Jareer Al Tabari. He said, 'It is reported by Abdul Rahman Bin Abi Zayd, from Umar Bin Zayd, from Imran Bin Sawadah Al Laysi who said,

'I prayed the morning Salat with Umar, and he recited 'Subhan', and a chapter with it, then dispersed. I stood up with him and he said, 'Is there a need?' I said, 'There is a need'. He said, 'Meet up'. I met up. When I entered, he permitted, and there he was upon the bedspread, there wasn't anything above him. I said, 'Advise!' He said, 'Welcome to the advice morning and evening'. I said, 'Your community has disappeared'. Or said, 'Your citizens'. 'Upon you is four'. He placed the stick of the shield, then his chin upon it' – that is how Ibn Quteyba reported it.

وَ قَالَ أَبُو جَعْفَرٍ: فَوَضَعَ رَأْسَ دِرَّتِهِ فِي ذَقْنِهِ، وَ وَضَعَ أَسْفَلَهَا عَلَى فَحْدِهِ، وَ قَالَ: هَاتِب. قَالَ: دَكَّرُوا أَنَّكَ حَرَمْتَ الْمُنْعَةَ فِي أَشْهُرِ الْحَجِّ-

³⁸¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 64

³⁸² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 65

And Abu Ja'far said, 'He placed the top of the shield upon his chin, and placed its bottom on his thigh, and said, 'Give'. He said, 'They are mentioned that you have prohibited the Mubah (Tamatto) during the months of Hajj?'

وَزَادَ أَبُو جَعْفَرٍ: وَ هِيَ حَالِلٌ- وَ لَمْ يُحَرِّمَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] وَ لَا أَبُو بَكْرٍ، فَقَالَ: أَجَلًا! إِنَّكُمْ إِذَا اعْتَمَرْتُمْ فِي أَشْهُرِ حَجِّكُمْ رَأَيْتُمُوهَا مُجَزَّئَةً مِنْ حَجِّكُمْ، فَفَرَعَ حَجِّكُمْ، وَ كَانَ قَائِمَةً قُوبِ عَامَهَا، وَ الْحُجَّ بِهَاءٍ مِنْ بَهَاءِ اللَّهِ، وَ قَدْ أَصَبْتَ.

And Bu Ja'far has increased, 'And it is Permissible, and Rasool-Allah^{saww} did not prohibit it, nor did Abu Bakr?' He said, 'Yes, when you perform Umrah during the months of your Hajj, you are viewing it as a fragment of your Hajj. So, your Hajj is bald, and it was capable by the general public, and the Hajj is a splendour from the Splendours of Allah^{azwj}, and I have got it correct''.

قَالَ: وَ ذَكَرُوا أَنَّكَ حَرَمْتَ مُتْعَةَ النِّسَاءِ، وَ قَدْ كَانَتْ رُخْصَةً مِنَ اللَّهِ يُسْتَمْتَعُ بِقُبْضَةٍ وَ يُفَارِقُ مِنْ ثَلَاثٍ.

He said, 'And they are mentioning that you prohibited Mubah of the women, and there was a Permission from Allah^{azwj} to do Mubah with a handful (of dates), and separated from three'.

قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] أَحَلَّهَا فِي زَمَانِ ضَرُورَةٍ، وَ رَجَعَ النَّاسُ إِلَى السَّعَةِ، ثُمَّ لَمْ أَجِدْ أَحَدًا مِنَ الْمُسْلِمِينَ عَادَ إِلَيْهَا وَ لَا عَمِلَ بِهَا، فَلَأَن مَن شَاءَ نَكَحَ بِقُبْضَةٍ وَ فَارَقَهُ عَنْ طَلَاقٍ بِثَلَاثٍ، وَ قَدْ أَصَبْتَ.

He said, 'Rasool-Allah^{saww} has permitted it during the time of necessity, and the people returned to the ease, then I could not find anyone from the Muslims returning to it, nor act with it. So, now, one who so desires can get married by a handful (of dates) and separate from with three divorces, and I have got it correct''.

قَالَ: وَ ذَكَرُوا أَنَّكَ أَعْتَقْتَ الْأَمَةَ إِنْ وَضَعَتْ ذَا بَطْنِهَا بِغَيْرِ عَتَاقَةٍ سَيِّدِهَا. قَالَ: أَحْتَفُ حُرْمَتَهُ بِحُرْمَةٍ، وَ مَا أَرَدْتُ إِلَّا الْخَيْرَ، وَ اسْتَغْفِرُ اللَّهَ.

He said, 'And they are mentioning that you freed a slave girl if she were to give birth with her belly without her master having freed her'. He said, 'I joined up his sanctity with a sanctity, and I did not intend except the good, and I seek Forgiveness of Allah^{azwj}'.

قَالَ: وَ شَكَوْنَا مِنْكَ عُنْفَ السَّبَاقِ وَ نَهْرَ الرَّيْعِيَّةِ. قَالَ: فَتَزَعِ الدَّرَّةَ ثُمَّ مَسَحَهَا حَتَّى آتَى عَلَى سُبُورِهَا،

He said, 'And they are complaining of you of the forced connection and shoving the citizens'. He said, 'Then remove the jewel then wipe it until it comes upon its belt'.

وَ قَالَ: وَ أَنَا زَمِيلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] فِي عَزَاةِ قَرْقَرَةِ الْكُدْرِ، ثُمَّ فَوَّ اللَّهُ إِلَيَّ لِأَتَبِعَ فَأُشْبِعُ، وَ اسْتَقَى فَأُرْوِي، وَ أَضْرِبُ الْعُرُوضَ، وَ أَرْجُرُ الْعُجُولَ، وَ أُوَدِّبُ قَدْرِي، وَ أَسُوِّقُ خَطَوَتِي، وَ أُرْدُ اللَّفُوتَ، وَ أَضْمُّ الْعُنُودَ، وَ أَكْثِرُ الرَّجْرَجَ، وَ أَقِلُّ الصَّرْبَ، وَ أَشْهَرُ بِالْعَصَا، وَ أَدْفَعُ بِالْيَدِ، وَ لَوْ لَا ذَلِكَ لَأَعْدَرْتُ.

And said, 'And I was a friend of Rasool-Allah^{saww} during military expeditions, with rumblings of the pots (hunger), then by Allah^{azwj}, I enjoyed and was satiated, and quenched and was saturated, and I struck the offers, and rebuked the calves, and educated my worth, and

ushered my steps, and returned the lost (camel), and held up the obstinate, and frequented the rebuke, and reduced the strikes, and am famous with the stick, and defending with the hand, and had it not been that, I would not be excused’.

قَالَ أَبُو جَعْفَرٍ: وَكَانَ مُعَاوِيَةُ إِذَا حَدَّثَ بِهَذَا الْحَدِيثِ يَقُولُ: كَانَ وَاللَّهِ عَالِمًا بِرِعِّيَّتِهِ.

Abu Ja’far said, ‘And it so happened, when Muawiya narrated this Hadeeth, he said, ‘By Allah^{azwj}! He was a knower of his citizens’’.³⁸³ (a Non-Shia source)

وَرَوَى فِي جَامِعِ الْأُصُولِ، عَنِ التِّرْمِذِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ رَجُلًا مِنْ أَهْلِ الشَّامِ وَهُوَ يَسْأَلُ عَبْدَ اللَّهِ بْنَ عُمَرَ عَنِ التَّمَتُّعِ بِالْعُمْرَةِ إِلَى الْحُجِّ، فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: أَرَأَيْتَ إِنْ كَانَ أَبِي يَنْهَى عَنْهَا وَصَنَعَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]، أَمْرٌ أَبِي يُتَّبَعُ أَمْ أَمْرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]؟!.

And it is reported in (the book) ‘Jamie Al Usool’, from Al Tirmizi, from Salim Bin Abdullah, ‘He heard a man from the people of Syria, and he was asking Abdullah Bin Umar about the Tamatto with the Umrah to the Hajj. Abdullah Bin Umar said, ‘What is your view if my father had forbidden from it, and Rasool-Allah^{sawww} had placed it, will you follow the order of my father or order of Rasool-Allah^{sawww}?!’

فَقَالَ الرَّجُلُ: بِنِ أَمْرِ رَسُولِ اللَّهِ (ص)، فَقَالَ: لَقَدْ صَنَعَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ].

The man said, ‘But, the order of Rasool-Allah^{sawww}’. He said, ‘Rasool-Allah^{sawww} had placed it’’.³⁸⁴ (a Non-Shia source)

وَرَوَى مُسْلِمٌ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ: لَقَدْ تَمَتَّنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]، وَهَذَا - يَعْنِي مُعَاوِيَةَ - كَافِرٌ بِالْعُرْشِ - يَعْنِي بِالْعُرْشِ .. بُيُوتِ مَكَّةَ فِي الْجَاهِلِيَّةِ -.

And it is reported by Muslim, from Sa’ad Bin Abi Waqas who said, ‘We had performed Tamatto with Rasool-Allah^{sawww}, and this one’ – meaning Muawiya, ‘Is a Kafir with the ‘Uroosh’ – meaning by the ‘Uroosh’, houses of Makkah during the pre-Islamic period’’.³⁸⁵ (a Non-Shia source)

قَالَ فِي جَامِعِ الْأُصُولِ - بَعْدَ حِكَايَتِهَا عَنْ مُسْلِمٍ -: وَ فِي رِوَايَةِ الْمُوطِئِ وَ التِّرْمِذِيِّ وَ النَّسَائِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ وَ الضَّحَّاكَ بْنَ قَيْسٍ عَامَ حَجِّ مُعَاوِيَةَ يَذْكُرَانِ التَّمَتُّعَ بِالْعُمْرَةِ إِلَى الْحُجِّ،

He said in (the book) ‘Jamie Al Usool’ – after relating it from Muslim, and in the report of Al-Muwatta, and al Tirmizi, and Al Nasaie, from Muhammad Bin Abdullah Bin Al Haris, ‘He heard Sa’ad Bin Abi Waqas, and Al Zahhak Bin Qays in the year Muawiya went to Hajj, they mentioned the Tamattoo with the Umrah to the Hajj.

فَقَالَ الضَّحَّاكَ: لَا يَصْنَعُ ذَلِكَ إِلَّا مَنْ جَهِلَ أَمْرَ اللَّهِ. فَقَالَ لَهُ سَعْدٌ: بِسْمَا قُلْتَ يَا ابْنَ أَحِي. فَقَالَ الضَّحَّاكَ: إِنَّ عُمَرَ قَدْ نَهَى عَنْ ذَلِكَ. فَقَالَ سَعْدٌ: قَدْ صَنَعْنَاهَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] بِأَمْرِهِ، وَ صَنَعَهَا هُوَ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] وَ سَلَّمَ.

³⁸³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 66

³⁸⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 67

³⁸⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 68

Al Zahhak said, 'No one would do that except one who is ignorant of the Commands of Allah^{azwj}'. Sa'ad said to him, 'Evil is what you said, O son of my brother'. Al Zahhak said, 'Umar had forbidden from that'. Sa'ad said, 'We had done it with Rasool-Allah^{saww} by his^{saww} instructions, and he^{saww} did it"³⁸⁶ (It not a Hadith)

وَرَوَى فِي صَحِيحِ مُسْلِمٍ وَ فِي جَامِعِ الْأُصُولِ وَ فِي الْمَشْكَاةِ عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: أَهْلَلْنَا أَصْحَابَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] بِالْحَجِّ خَالِصاً وَخَدَهُ، فَقَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] صَبِيحَ رَابِعَةٍ مَضَتْ مِنْ ذِي الْحِجَّةِ فَأَمَرَنَا أَنْ نَحْجَّ،

And it is reported in (the book) 'Saheeh Muslim', and in (the book) 'Jamie Al Usool', and in (the book) 'Al Mishkat', from Ata'a, from Jabir Bin Abdullah who said,

'The companions of Muhammad^{saww} commenced with the Hajj along purely. The Prophet^{saww} arrive on the morning of four (days) past from Zul Hijjah, and instructed us to remove the Ihraam.

قَالَ عَطَاءٌ: قَالَ: أَجْلُوا وَ أَصِيبُوا النِّسَاءَ، وَ لَمْ يُعْزَمِ عَلَيْهِمْ وَ لَكِنْ أَحَلَّهُمْ هُمْ. فَقُلْنَا: لِمَا لَمْ يَكُنْ بَيْنَنَا وَ بَيْنَ عَرَفَةَ إِلَّا خَمْسَ أَمْرَاتٍ أَنْ نُفْضِيَ إِلَى نِسَائِنَا فَتَأْتِي عَرَفَةَ يَقْطُرُ مَذَاكِرُنَا الْمَنِيَّ!.

Ata'a said, 'He^{saww} said: 'Remove the Ihraam and go to the women', and it was not grievous upon them, but he permitted them for them. We said, 'When there does not happen to be between us and Arafaat, except five days, he^{saww} instructs us that we go to our women, and we should go to Arafaat and our penises are dripping the semen!'

قَالَ جَابِرٌ بِيَدِهِ - كَأَنِّي أَنْظُرُ إِلَى قَوْلِهِ بِيَدِهِ مُحَرِّكُهَا -.

Jabir said by (a gesture) of his hand, 'It is as if I am looking at his words, moving it by his hand'.

قَالَ: فَتَمَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] فِينَا فَقَالَ: قَدْ عَلِمْتُمْ أَنِّي أَتَقَامُ لِلَّهِ عَزَّ وَ جَلَّ وَ أَصْدُقُكُمْ وَ أَبْرَحُكُمْ، وَ لَوْ لَا هَدَيْتُ لِحَلَّتْ كَمَا تُحْلُونَ، وَ لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَسْقِ الْهَدْيَ، فَجَلُّوا، فَحَلَلْنَا وَ سَمِعْنَا وَ أَطَعْنَا .. إِلَى هُنَا رَوَاةُ الْبُخَارِيِّ.

He said, 'The Prophet^{saww} stood up among us and said: 'You have known that I^{saww} the most fearful of you all of Allah^{azwj} Mighty and Majestic, and your most truthful, and most righteous of you, and if I did not have a sacrificial animal, I^{saww} would have removed the Ihraam just as you have removed, and if I^{saww} were to face from my^{saww} affairs what I^{saww} managed, I^{saww} would not be ushering the sacrificial animal, so remove Ihraam!' We removed the Ihraams, and we listened and obeyed'. – up to here is the report of Al-Bukhari.

وَ فِي رِوَايَةِ مُسْلِمٍ، قَالَ جَابِرٌ: فَقَدِمَ عَلَيَّ عَلَيْهِ السَّلَامُ مِنْ سَعَاتِيهِ، فَقَالَ: بِمَا أَهْلَلْتُمْ؟ قَالَ: بِمَا أَهَلَّ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]. فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]: فَأَهْدِ وَ امْكُثْ حَرَاماً، وَ أَهْدِ لَهُ عَلَيَّ (عَلَيْهِ السَّلَامُ) هَدِيًّا،

And in a report of Muslim – Jabir said, 'Ali^{asws} arrived from his^{asws} pursuit (Al Yemen). He^{asws} said: 'Due to what have you removed Ihraam?' He said, 'With what the Prophet^{saww} to us to

³⁸⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 69

remove Ihraam'. Rasool-Allah^{saww} said to him: 'Be calm and remain in Ihraam', and Ali^{asws} gifted the sacrificial animals to him^{saww}.

فَقَالَ سُرَاقَةُ بْنُ مَالِكٍ بْنُ جُعْشَمٍ: يَا رَسُولَ اللَّهِ! لِعَامِنَا هَذَا أَمْ لِأَبَدٍ؟. قَالَ: بَلَى لِأَبَدٍ.

Suraqa Bin Malik Bin Ju'sham said, 'O Rasool-Allah^{saww}! Is it for this year of ours, or forever?' He^{saww} said: 'But, it is forever'.³⁸⁷ (a Non-Shia source)

وَرَوَى فِي جَامِعِ الْأُصُولِ، عَنِ الْمُؤَطَّلِ بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ [عَلَيْهِمَا السَّلَامُ] أَنَّهُ قَالَ: إِنَّ الْمِقْدَادَ بْنَ الْأَسْوَدِ دَخَلَ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ [عَلَيْهِ السَّلَامُ] بِالسُّقْيَا، وَهُوَ يَنْجَعُ بَكَرَاتٍ لَهُ دَقِيقاً وَخَبْطاً. فَقَالَ: هَذَا عُثْمَانُ بْنُ عَفَّانَ يَنْهَى أَنْ يُفْرَنَ بَيْنَ الْحَجِّ وَالْعُمْرَةِ،

And it is reported in (the book) 'Jamie Al Usool', and from (the book) 'Al Muwatta', by his chain,

'From Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'Al-Miqdad Bin Al-Aswad^{ra} entered to see Ali^{asws} Bin Abu Talib^{asws} with the watering, and he^{asws} was kneading with a ball of flour and dough. He said, 'This Usman Bin Affan has forbidden from pairing the Hajj and the Umrah'.

فَخَرَجَ عَلَيَّ [عَلَيْهِ السَّلَامُ] وَ عَلَى يَدَيْهِ أَثَرُ الدَّقِيقِ وَ الخَبْطِ، - فَمَا أَنْسى الخَبْطَ وَ الدَّقِيقَ عَلَى ذِرَاعَيْهِ - حَتَّى دَخَلَ عَلَى عُثْمَانَ بْنِ عَفَّانَ، فَقَالَ: أَنْتَ تَنْهَى عَنَّا أَنْ يُفْرَنَ بَيْنَ الْحَجِّ وَالْعُمْرَةِ؟. فَقَالَ عُثْمَانُ: ذَلِكَ رَأْيِي. فَخَرَجَ عَلَيَّ [عَلَيْهِ السَّلَامُ] مُغَضَباً وَ هُوَ يَقُولُ: لَبَّيْكَ اللَّهُمَّ بِحَجَّةٍ وَ عُمْرَةٍ مَعاً.

Ali^{asws} went out, and upon his^{asws} hands were traces of the flour and the dough – and I will not forget the dough and the flour upon his^{asws} forearms – until he^{asws} entered to see Usman Bin Affan. He^{asws} said: 'You are forbidding from pairing between the Hajj and the Umrah?' Usman said, 'That is my opinion'. Ali^{asws} went out angrily and he^{asws} was saying: 'Here I^{asws} am, O Allah^{azwj}, with Hajj and Umrah both together!'³⁸⁸

الخامس: إِنَّهُ عَطَّلَ حَدَّ اللَّهِ فِي الْمُغْيِرَةِ بِنِ شُعْبَةَ لَمَّا شَهِدُوا عَلَيْهِ بِالزَّوْنَا،

The fifth – He (Umar) suspended the legal punishment of Allah^{azwj} regarding Al-Mugheira Bin Shuba when they had witnessed against him with the adultery

قَالَ ابْنُ أَبِي الْحَدِيدِ: - رَوَى الطَّبْرِيُّ فِي تَارِيخِهِ، عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ عُثْبَةَ، عَنْ أَبِيهِ، قَالَ: كَانَ الْمُغْيِرَةُ يُخْتَلَفُ إِلَى أُمَّ حَبِيلٍ - امْرَأَةٍ مِنْ بَنِي هَلَالِ بْنِ عَامِرٍ - وَ كَانَ لَهَا زَوْجٌ مِنْ ثَقِيفٍ هَلَكَ قَبْلَ ذَلِكَ يُقَالُ لَهُ: الْحَجَّاجُ بْنُ عُبَيْدٍ، وَ كَانَ الْمُغْيِرَةُ - وَ هُوَ أَمِيرُ الْبَصْرَةِ - يُخْتَلَفُ إِلَيْهَا سِرّاً،

Ibn Abi Al Hadeed said, 'It is reported by Tabari in his history, from Muhammad Bin Yaqoub Bin Utbah, from his father who said,

³⁸⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 70

³⁸⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 71

'Al-Mugheira used to come and go to Umm Jameel – a women from the clan of Hilal Bin Aamir, and there was a husband for her from (clan of) Saqeef called Al-Hajjaj Bin Ubeyd, who had died before that, and Al-Mugheira, and he was the Emir of Basra, used to go to her secretly.

فَبَلَغَ ذَلِكَ أَهْلَ الْبَصْرَةِ فَأَعْظَمُوا، فَخَرَجَ الْمُغَيْرَةُ يَوْمًا مِنَ الْأَيَّامِ فَدَخَلَ عَلَيْهَا- وَ قَدْ وَضَعُوا عَلَيْهِمَا الرِّصْدَ- فَأَنْطَلَقَ الْقَوْمُ الَّذِينَ شَهِدُوا عِنْدَ عُمَرَ فَكَشَفُوا السِّتْرَ فَرَأَوْهُ قَدْ وَاقَعَهَا، فَكَتَبُوا بِذَلِكَ إِلَى عُمَرَ، وَ أَوْفَدُوا إِلَيْهِ بِالْكِتَابِ أَبَا بَكْرَةَ،

That reached the people of Al-Basra and they were aggrieved. One day from the days, Al Mugheira went out and entered to see her – and surveillance had been placed upon them both. The group which had witnessed in the presence of Umar, went and uncovered the veil and they saw him to have fallen upon her. They wrote that to Umar and delegated Abu Bakrah to him with the letter.

فَأْتَتْهُ أَبُو بَكْرَةَ إِلَى الْمَدِينَةِ، وَ جَاءَ إِلَى بَابِ عُمَرَ فَسَمِعَ صَوْتَهُ وَ بَيْنَهُ وَ بَيْنَهُ حِجَابٌ، فَقَالَ: أَبُو بَكْرَةَ؟. فَقَالَ: نَعَمْ. قَالَ: لَقَدْ جِئْتَ لِشَرٍّ!. قَالَ: إِنَّمَا جَاءَ بِهِ الْمُغَيْرَةُ .. ثُمَّ قَصَّ عَلَيْهِ الْقِصَّةَ وَ عَرَضَ عَلَيْهِ الْكِتَابَ،

Abu Bakrah ended to Al-Medina and came to the door of Umar and heard his voice, and there was a veil between him and him. He said, 'Abu Bakrah?' He said, 'Yes'. He said, 'You have come for evil!' He said, 'But rather I have come with (news of) Al-Mugheira'. Then he narrated the story to him and presented the letter to him.

فَبَعَثَ أَبَا مُوسَى غَامِلًا وَ أَمَرَهُ أَنْ يَبْعَثَ إِلَيْهِ الْمُغَيْرَةَ، فَلَمَّا دَخَلَ أَبُو مُوسَى الْبَصْرَةَ وَ قَعَدَ فِي الْإِمَارَةِ أَهْدَى إِلَيْهِ الْمُغَيْرَةَ عَقِيلَةَ، وَ قَالَ: وَ إِنِّي قَدْ رَضِيْتُهَا لَكَ، فَبَعَثَ أَبُو مُوسَى بِالْمُغَيْرَةِ إِلَى عُمَرَ.

Abu Musa sent an office bearer and a woman to send Al-Mugheira to him. When Abu Musa entered Al-Basra and said in the building which Al-Mugheira had gifted to him Aqeela (a girl), and said, 'I have pleased her for you'. Abu Musa sent Al-Mugheira to Umar'.³⁸⁹ (not a Hadith)

قَالَ الطَّبْرِيُّ: وَ رَوَى الْوَأَقِيدِي، عَنْ مَالِكِ بْنِ أَوْسٍ، قَالَ: قَدِمَ الْمُغَيْرَةُ عَلَى عُمَرَ فَتَزَوَّجَ فِي طَرِيقِهِ امْرَأَةً مِنْ بَنِي مُرَّةَ، فَقَالَ لَهُ عُمَرُ: إِنَّكَ لَقَارِعُ الْقَلْبِ شَدِيدُ السَّبْقِ، طَوِيلُ الْعُرْمُولِ [الْعُرْمُولُ]. ثُمَّ سَأَلَ عَنِ الْمَرْأَةِ فَقِيلَ لَهُ: يُقَالُ لَهَا: الرِّقْطَاءُ، كَانَ زَوْجُهَا مِنْ تَيْفِيفٍ، وَ هِيَ مِنْ بَنِي هِلَالٍ.

Al-Tabari said, 'And it is reported by Al-Waqidi, from Malik Bin Aws who said, 'Al-Mugheira arrived to Umar and he had married a woman from clan of Murrah in his road. Umar said to him, 'You are heartless, intense of eating (glutton), long of intoxication'. Then he asked him about the woman. It was said to him, 'She is called Ruqta'a, her husband was from (clan of) Saqeef, and she is from the clan of Hilal'.³⁹⁰ (not a Hadith)

قَالَ الطَّبْرِيُّ: وَ كَتَبَ إِلَى السَّرِيِّ، عَنْ شُعَيْبٍ، عَنْ سَيْفٍ: أَنَّ الْمُغَيْرَةَ كَانَ يُبْعِضُ أَبَا بَكْرَةَ، وَ كَانَ أَبُو بَكْرَةَ يُبْعِضُهُ، وَ يُنَاقِ كُلَّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ وَ يُنَافِرُهُ عِنْدَ كُلِّ مَا يَكُونُ مِنْهُ، وَ كَانَا مُتَجَاوِرِينَ بِالْبَصْرَةِ بَيْنَهُمَا طَرِيقًا، وَ هُمَا فِي مَشْرَبَتَيْنِ مُتَقَابِلَتَيْنِ، فَهُمَا فِي دَارَيْهِمَا فِي كُلِّ وَاحِدَةٍ مِنْهُمَا كُوَّةٌ مُقَابِلَةٌ الْأُخْرَى،

³⁸⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 72

³⁹⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 73

Al-Tabari said, 'And Al-Sary wrote to me, from Shuab, from Sayf, 'Al-Mugheira used to hate Abu Bakra, and Abu Bakra hated him, and each one of them put down his companion and being averse to him during all what happens from him, and they were both neighbours at Al Basra, there being a street between them, and they were two opposite drinking places. They were in their houses and in each of the houses there was an aperture facing the other.

فَأَجْمَعَ إِلَى أَبِي بَكْرَةَ نَفْرًا يَتَحَدَّثُونَ فِي مَشْرَبِيهِ، فَهَبَّتْ رِيحٌ فَفَتَحَتْ بَابَ الْكُوَّةِ، فَقَامَ أَبُو بَكْرَةَ لِيَصْنَعَهُ فَبَصُرَ بِالْمُغَيْرَةِ وَ قَدْ فَتَحَ الرِّيحُ بِالْكُوَّةِ الَّتِي فِي مَشْرَبِيهِ، وَ هُوَ بَيْنَ رِجْلَيْ امْرَأَةٍ، فَقَالَ لِلنَّفَرِ: قُومُوا فَانظُرُوا، فَقَامُوا فَانظُرُوا، ثُمَّ قَالَ: اشْهَدُوا،

A number of people gathered to Abu Bakra in his drinking place, and the wind dropped, and it opened the door of the aperture. Abu Bakra stood up to close it, and he saw Al Mugheira, and the wind had opened the aperture which was in his drinking place, and he was between the legs of a woman. He said to the group, 'Arise and look!' They got up and looked. Then he said, 'Be witnesses'.

قَالُوا: وَمَنْ هَذِهِ؟. قَالَ: أُمُّ جَمِيلِ بِنْتُ الْأَفْقَمِ، وَ كَانَتْ أُمُّ جَمِيلٍ إِخْدَى بَنِي عَامِرِ بْنِ صَعْصَعَةَ، فَقَالُوا: إِنَّمَا رَأَيْنَا أَعْجَازًا وَ لَا نَدْرِي مَا الْوَجْهُ؟. فَلَمَّا قَامَتْ صَمُّوا، وَ خَرَجَ الْمُغَيْرَةُ إِلَى الصَّلَاةِ، فَحَالَ أَبُو بَكْرَةَ بَيْنَهُ وَ بَيْنَ الصَّلَاةِ، وَ قَالَ: لَا تُصَلِّ بِنَا،

They said, 'And who is this?' He said, 'Umm Jameel, daughter of Al Afqam' – and Umm Jameel was one of the clan of Aamir Bin Sa'sa. They said, 'But rather we see an old woman, and we do not know what the faces are?' When she stood up, they determined, and Al Mugheira came out to the Salat. Abu Bakra came between him and the Salat and said, 'You will not pray Salat with us'.

وَ كَتَبُوا إِلَى عُمَرَ بِذَلِكَ، وَ كَتَبَ الْمُغَيْرَةُ إِلَيْهِ أَيْضًا، فَأَرْسَلَ عُمَرُ إِلَى أَبِي مُوسَى، فَقَالَ: يَا أَبَا مُوسَى! إِنِّي مُسْتَعْمِلُكَ، وَ إِنِّي بَاعِثُكَ إِلَى أَرْضٍ قَدْ بَاضَ فِيهَا الشَّيْطَانُ وَ فَخَّخَ، فَالزَّمْ مَا تَعْرِفُ، وَ لَا تَسْتَبَدِّلْ فَيَسْتَبَدِّلَ اللَّهُ بِكَ.

And they wrote to Umar with that, and Al Mugheira wrote to him as well. Umar sent for Abu Musa and said, 'O Abu Musa! I shall utilise you and am sending you to a land in which Satan^{la} has spawned and produced young ones, so necessitate what you recognise and do not alter, for Allah^{azwj} will Alter you'.

قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَعْبَيْتَ بَعْدِي مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ، فَإِنِّي وَحَدَّثْتُهُمْ فِي هَذِهِ الْأُمَّةِ وَ هَذِهِ الْأَعْمَالِ كَالْمَلْحِ لَا يَصْلُحُ الطَّعَامُ إِلَّا بِهِ.

He said, 'O commander of the faithful! Assist me with a number of companions of Rasool-Allah^{saww}, from the Emigrants and the Helpers, for I find them in this community and these are deeds like the salt, the food is not correct except by it'.

قَالَ: فَاسْتَعِنَ بِمَنْ أَحْبَبْتَ، فَاسْتَعَانَ بِتِسْعَةِ وَ عِشْرِينَ رَجُلًا مِنْهُمْ: أَنَسُ بْنُ مَالِكٍ وَ عَمَّارُ بْنُ حُصَيْنٍ وَ هِشَامُ بْنُ عَامِرٍ .. وَ خَرَجَ أَبُو مُوسَى بِمَنْ حَتَّى أَنْتَاحَ بِالْبَصْرَةِ فِي الْمَرْبَدِ،

He said, 'Be assisted with the ones you like'. He got assisted by twenty-nine men, from them were Anas Bin Malik, and Ammar Bin Husayn, and Hisham Bin Aamir. Abu Musa went out with them until he knelt his camel at Al Basra at the (camel) enclosure.

وَبَلَغَ الْمُغَيْرَةَ أَنَّ أَبَا مُوسَى قَدْ أَنَاخَ بِالْمَرِيدِ، فَقَالَ: وَاللَّهِ مَا جَاءَ أَبُو مُوسَى تَاجِرًا وَ لَا زَائِرًا وَ لَكِنَّهُ جَاءَ أَمِيرًا، وَ إِنَّهُمْ لَمَنِي ذَلِكَ إِذْ جَاءَ أَبُو مُوسَى حَتَّى دَخَلَ عَلَيْهِمْ، فَدَفَعَ إِلَى الْمُغَيْرَةِ كِتَابًا مِنْ عُمَرَ - إِنَّهُ لَا زَجْرَ كِتَابٍ كَتَبَ بِهِ أَحَدٌ مِنَ النَّاسِ - أَرْبَعَ كَلِمٍ عَزَلُ فِيهَا وَ عَاتَبَ وَ اسْتَحْتَّ وَ أَمَرَ: أَمَّا بَعْدُ، فَإِنَّهُ بَلَغَنِي نَبَأَ عَظِيمٍ فَبَعَثْتُ أَبَا مُوسَى فَسَلَّمْتُ مَا فِي يَدَيْكَ إِلَيْهِ وَ الْعَجَلَ.

And it reached Al Mugheira that Abu Musa had knelt his camel at the (camel) enclosure. He said, 'By Allah^{azwj}! Abu Musa has not come as a trade, nor as a visitor, but he has come as a governor'. And they were in that when Abu Musa came until he entered upon them and handed over a letter to Al Mugheira from Umar – it was the most rebuking of letters anyone from the people could have written – four phrases isolated therein, and faulting and urging, and orders: - 'And as for after, mighty news has reached me, so I sent Abu Musa, so submit whatever is in your hand to him and hasten'.

وَ كَتَبَ إِلَى أَهْلِ الْبَصْرَةِ: أَمَّا بَعْدُ، فَإِنِّي قَدْ بَعَثْتُ أَبَا مُوسَى أَمِيرًا عَلَيْكُمْ لِيَأْخُذَ لِضَعِيفِكُمْ مِنْ قَوِيَّتِكُمْ، وَ لِيُقَاتِلَ بِكُمْ عَدُوَّكُمْ، وَ لِيُدْفَعَ عَنْ دِمَتِكُمْ، وَ لِيَحْيِيَ لَكُمْ فَيْتَكُمْ، وَ لِيُقَسِّمَ فِيكُمْ، وَ لِيَحْيِيَ لَكُمْ طُرُقَكُمْ.

And he wrote to the people of Basra, 'As for after, I have sent Abu Musa as a governor upon you all in order to take for your weak ones from your strong ones, and he will fight against your enemies with you, and defend from your guarantees, and let him oblige your war booties, and let him apportion your war booties, and let him protect your ways'.

فَأَهْدَى إِلَيْهِ الْمُغَيْرَةَ وَ لِيَدَهُ مِنْ مَوْلِدَاتِ الطَّائِفِ تُدْعَى: عَقِيلَةَ، فَقَالَ: إِنِّي قَدْ رَضِيْتُهَا لَكَ - وَ كَانَتْ فَارِهُةً -، وَ ارْتَحَلَ الْمُغَيْرَةُ وَ أَبُو بَكْرَةَ وَ نَافِعُ بْنُ كَلْدَةَ وَ زِيَادُ وَ شَيْبَةُ بْنُ مَعْبُدِ الْبَجَلِيِّ حَتَّى قَدِمُوا عَلَى عُمَرَ، فَجَمَعَ بَيْنَهُمْ وَ بَيْنَ الْمُغَيْرَةِ،

Al-Mugheira gifted a daughter to him from the one born at Al Taif, called Aqeela. He said, 'I have pleased her for you' – and he fancied her; and Al-Mugheira, and Abu Bakra, and Nafau Bin Kaladah, and Ziyad, and Shibl Bin Ma'bad Al Bajali travelled until they arrived to Umar. He gathered between them and Al-Mugheira.

فَقَالَ الْمُغَيْرَةُ: يَا أَمِيرَ الْمُؤْمِنِينَ! سَلْ هَؤُلَاءِ الْأَعْبُدَ كَيْفَ رَأَوْنِي مُسْتَقْبِلَهُمْ أَمْ مُسْتَدْبِرَهُمْ؟ فَكَيْفَ رَأَوُا الْمَرْأَةَ وَ عَرَفُوهَا؟ فَإِنْ كَانُوا مُسْتَقْبِلِي فَكَيْفَ لَمْ أَسْتَبِرْ! وَ إِنْ كَانُوا مُسْتَدْبِرِي فَبِأَيِّ شَيْءٍ اسْتَحَلُّوا النَّظَرَ إِلَيَّ فِي مَنْزِلِي عَلَى امْرَأَتِي! وَ اللَّهُ مَا أَتَيْتُ إِلَّا امْرَأَتِي،

Al-Mugheira said, 'O commander of the faithful! Ask these servants, how did they see me, facing them or from the back? How did they see the woman and recognised her? If they were facing me, how come they did not veil! And if they were behind me, then by which they did they permit the looking at me in my house being upon my wife! By Allah^{azwj}! I did not go to except my wife'.

فَبَدَأَ بِأَبِي بَكْرَةَ فَشَهِدَ عَلَيْهِ أَنَّهُ رَأَاهُ بَيْنَ رِجْلَيْ أُمَّ جَبِيلٍ، وَ هُوَ يُدْجِلُهُ وَ يُخْرِجُهُ، قَالَ عُمَرُ: كَيْفَ رَأَيْتَهُمَا؟ قَالَ: مُسْتَدْبِرَهُمَا. قَالَ: كَيْفَ اسْتَبَيْتَ رَأْسَهَا؟ قَالَ: تَخَافْتُ.

He began with Abu Bakra. He testified upon him that he had seen him between the legs of Umm Jameel, and he was entering it and exiting it. Umar said, 'How did you see them both?' He said, 'From their backs'. He said, 'How did you establish her head?' He said, 'Fearfully'.

فَدَعَا بِشِبْلِ بْنِ مَعْبَدٍ فَشَهِدَ مِثْلَ ذَلِكَ، وَ قَالَ: اسْتَقْبَلْتُهُمَا وَ اسْتَدْبَرْتُهُمَا، وَ شَهِدَ نَافِعٌ بِمِثْلِ شَهَادَةِ أَبِي بَكْرَةَ، وَ لَمْ يَشْهَدْ زِيَادٌ بِمِثْلِ شَهَادَتِهِمْ، قَالَ: رَأَيْتُهُ خَالِيسًا بَيْنَ رِجْلَيْ امْرَأَةٍ، وَ رَأَيْتُ قَدَمَيْهَا مَرْفُوعَيْنِ يَخْفِقَانِ، وَ اسْتَتَيْنِ مَكْشُوفَيْنِ، وَ سَمِعْتُ حَفْرًا شَدِيدًا،

He called Shibl Bin Ma'bad, and he testified similar to that, and said, 'From their front and their back'. And Nafie testified with similar to the testimony of Abu Bakra, and Ziyad did not testify with similar to their testimonies. He said, 'I saw him seated between the legs of a woman, and I saw their front rising and lowering, and their private parts were uncovered, and I heard intense thrusting'.

قَالَ عُمَرُ: فَهَلْ رَأَيْتَهُ فِيهَا كَالْمِجَالِ فِي الْمُكْحَلَةِ؟ قَالَ: لَا. قَالَ: فَهَلْ تَعْرِفُ الْمَرْأَةَ؟ قَالَ: لَا، وَ لَكِنَّ أُشْبِيهَهَا ..

Umar said, 'Did you see him inside her like the needle inside the kohl jar?' He said, 'No'. He said, 'Did you recognise the woman?' He said, 'No, but I saw her resemblance'.

فَأَمَرَ عُمَرُ بِالثَّلَاثَةِ الْحَدِّ وَ قَرَأَ: فَإِذَا لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ،

Umar ordered with legal punishment upon the three, and recited, **Why did they not come with four witnesses upon it? So when they did not come with the witnesses, then they, in the Presence of Allah, they are the liars [24:13].**

فَقَالَ الْمُغَيَّرَةُ: الْحَمْدُ لِلَّهِ الَّذِي أَخْرَجَكُمْ، فَصَاحَ بِهِ عُمَرُ: اسْكُتْ. اسْكُتَ اللَّهُ نَأْمَتِكَ، أَمَا وَ اللَّهُ لَوْ تَمَّتِ الشَّهَادَةُ لَرَجِمْتُكَ بِأَحْجَارِكَ، فَهَذَا مَا ذَكَرَهُ الطَّبْرِيُّ.

Al-Mugheira said, 'The praise is for Allah^{azwj} who Disgraced you all'. Umar shouted at him, 'Be quiet, may Allah^{azwj} Silence your voice! But by Allah^{azwj}, if the testimonies were completed, I would have stoned you with your (own) stones'. This is what Al Tabari has mentioned³⁹¹. **(It's not a Hadith)**

أقول: ثم روى من كتاب الأغانى لأبي الفرج الأصفهاني روايات مختلفة تؤدى تلك الرواية .. إلى أن قال: قال أبو الفرج: قال أبو زيد عمر بن شيبه: فجلس له عمر و دعا به و بالشهود، فتقدم أبو بكره، فقال: أ رأيت بين فخذيها؟ قال: نعم، و الله لكأنني أنظر إلى تشريح جذري بفخذيها.

I (Majlisi) am saying, 'Then it is reported from the book of Aghani of Abu Al Faraj Al Asfahani, different reports, leading to, being led by that report, until he said, 'Abu Al Faraj said, 'Abu Zayd Umar Bin Shuayb said, 'Umar sat (for judgment) for him and called the witnessed with it. Abu Bakra proceeded. He said, 'Did you see him between her thighs?' He said, 'Yes, by Allah^{azwj}! It is as if I am looking at the opening of her thighs'.

فَقَالَ الْمُغَيَّرَةُ: لَقَدْ أَلْفَلَّتِ النَّظْرَ. قَالَ: لَمْ أَلْ أَنْ أُثْبِتَ مَا يُخْرِكُ اللَّهَ بِهِ. فَقَالَ عُمَرُ: لَا وَ اللَّهُ حَتَّى تَشْهَدَ، لَقَدْ رَأَيْتَهُ يَلِجُ فِيهَا كَمَا يَلِجُ الْمَرُودُ فِي الْمُكْحَلَةِ. قَالَ: نَعَمْ، أَشْهَدُ عَلَى ذَلِكَ. فَقَالَ عُمَرُ: أَذْهَبَ عَنْكَ، مُغَيَّرَةُ ذَهَبَ رُبْعًا.

Al-Mugheira said, 'He had turned to look'. He said, 'You have not proven what Allah^{azwj} can Recompense you with'. Umar said, 'No, by Allah^{azwj}, until you testify that you had seen him penetrate in her just as the needle penetrates into the kohl jar'. He said, 'Yes, I testify upon that'. Umar said, 'Go, Mugheira, your quarter is gone'.

³⁹¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 74

قَالَ أَبُو الْفَرَجِ: وَ يُقَالُ: إِنَّ عَلِيًّا عَلَيْهِ السَّلَامُ هُوَ قَائِلُ هَذَا الْقَوْلِ، ثُمَّ دَعَا نَافِعًا، فَقَالَ: عَلِيٌّ مَا تَشْهَدُ؟. قَالَ: عَلِيٌّ مِثْلَ شَهَادَةِ أَبِي بَكْرَةَ. فَقَالَ عُمَرُ: لَا، حَتَّى تَشْهَدَ أَنَّكَ رَأَيْتَهُ يَلِجُ فِيهَا وَلَوْجَ الْمِرْوَدِ فِي الْمُكْحَلَةِ. قَالَ: نَعَمْ، حَتَّى يَلْغَ فُدْدَهُ. فَقَالَ: أَذْهَبَ عَنكَ، مُغِيرَةُ ذَهَبَ نَصْفُكَ،

Abu Al-Faraj said, 'And it is said that Ali^{asws} was the speaker of this word. Then he (Umar) called Nafie and said, 'What are you testifying upon?' He said, 'Upon similar to the testimony of Abu Bakra'. Umar said, 'No, until you testify that you saw him penetrate in her the penetration of the needle in the kohl jar'. He said, 'Yes, until he reached his spurting'. He said, 'Go, Mugheira, your half is gone'.

ثُمَّ دَعَا الثَّالِثَ - وَ هُوَ شِبْلُ بْنُ مَعْبُدٍ - فَقَالَ: عَلِيٌّ مَاذَا تَشْهَدُ؟. قَالَ: عَلِيٌّ مِثْلَ شَهَادَةِ صَاحِبَيْ؟. فَقَالَ: أَذْهَبَ عَنكَ، مُغِيرَةُ ذَهَبَ ثَلَاثَةُ أَرْبَاعِكَ.

Then he called for the third – and he is Shibl Bin Ma'bad. He said, 'What is that you are testifying upon?' He said, 'Upon similar to the testimony of my two companions'. He said, 'Go, Mugheira, your three-quarters is gone'.

قَالَ: فَحَعَلَ الْمُغِيرَةُ يَبْكِي إِلَى الْمُهَاجِرِينَ فَبَكَوْا مَعَهُ، وَ بَكَى إِلَى أُمَّهَاتِ الْمُؤْمِنِينَ حَتَّى بَكَتْنَ مَعَهُ، قَالَ: وَ لَمْ يَكُنْ زِيَادٌ حَضَرَ ذَلِكَ الْمَجْلِسَ، فَأَمَرَ عُمَرُ أَنْ يُنْحَى الشُّهُودُ الثَّلَاثَةُ وَ أَنْ لَا يُجَالِسَهُمْ أَحَدٌ مِنْ أَهْلِ الْمَدِينَةِ، وَ انْتَهَرَ قُدُومَ زِيَادٍ،

He (the narrator) said, 'Al-Mugheira went on to cry to the Emigrants, and they cried along with him, and he cried to the mothers of the believers until they cried with him. And Ziyad did not happen to be present in that gathering. Umar ordered that the tree witnesses be pushed away, and their no one from the people of Al Medina should sit with them, and he would await the arrival of Ziyad.

فَلَمَّا قَدِمَ جَلَسَ لَهُ فِي الْمَسْجِدِ وَ اجْتَمَعَ رُؤُوسُ الْمُهَاجِرِينَ وَ الْأَنْصَارِ، قَالَ الْمُغِيرَةُ - وَ كُنْتُ قَدْ أَعَدَدْتُ كَلِمَةً أَقُولُهَا - فَلَمَّا رَأَى عُمَرُ زِيَادًا مُقْبِلًا قَالَ: إِنِّي لَأَرَى رَجُلًا لَنْ يُجْزِيَ اللَّهُ عَلَى لِسَانِهِ رَجُلًا مِنَ الْمُهَاجِرِينَ.

When he arrived, he sat to him in the Masjid and the chiefs of the Emigrants and the Helpers gathered. Al Mugheira said, 'And I had prepared the words I should be saying'. When Umar saw Ziyad face to face, he said, 'I see a man, Allah^{azwj} will never Recompense upon his tongues any man from the Emigrants'. ³⁹² (It's not a Hadith)

قَالَ أَبُو الْفَرَجِ: وَ فِي حَدِيثِ أَبِي زَيْدٍ، عَنِ السَّرِيِّ، عَنْ عَبْدِ الْكَرِيمِ بْنِ رُشَيْدٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ أَنَّهُ لَمَّا شَهِدَ الشَّاهِدَ الْأَوَّلَ عِنْدَ عُمَرَ تَغَيَّرَ لَوْنُ عُمَرَ، ثُمَّ جَاءَ الثَّانِي فَشَهِدَ فَانْكَسَرَ لِذَلِكَ انْكَسَارًا شَدِيدًا، ثُمَّ جَاءَ الثَّالِثُ فَشَهِدَ فَكَأَنَّ الرِّمَادَ نَبْرَ عَلَى وَجْهِ عُمَرَ،

Abu Al-Faraj said, 'And in a Hadeeth of Abi Zayd, from Al-Sary, from Abdul Kareem Bin Rusheyd, from Abu Usman Al Nahdy, 'When the first witness had testified in the presence of Umar, the colour of Umar changed. Then the second came and testified, and he (Umar) was broken with severed breaking. Then the third came and testified. It was as if the ashes had been spread upon the face of Umar.

فَلَمَّا جَاءَ زِيَادٌ جَاءَ شَابٌّ يَحْطِرُ بِيَدَيْهِ، فَرَفَعَ عُمَرُ رَأْسَهُ إِلَيْهِ وَ قَالَ: مَا عِنْدَكَ أَنْتَ يَا سَلْحَ الْعُقَابِ؟ وَ صَاحَ أَبُو عُثْمَانَ النَّهْدِيُّ صَبِيحَةً يَحْكِي صَبِيحَةَ عُمَرَ، قَالَ عَبْدُ الْكَرِيمِ: لَقَدْ كِدْتُ أَنْ يُعْشَى عَلَيَّ لِصَبِيحَتِهِ.

³⁹² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 75

When Ziyad came, he came dragging a youth by his hand. Umar raised his head to him and said, 'What is with you, O weapon of punishment?' And Abu Usman Al Nahdi shouted a shout relating the shout of Umar. Abdul Kareem said, 'O almost fainted to his shouting'.

قَالَ أَبُو الْفَرَجِ: فَكَانَ الْمُغَيْرَةُ يُحَدِّثُ، قَالَ: فَمُتُّ إِلَى زِيَادٍ، فَعُلْتُ: لَا حُبًّا لِعِطْرِ بَعْدَ عَرُوسٍ، يَا زِيَادُ! أَدْرَكَكَ اللَّهُ وَ أَدْرَكَكَ مَوْفَقَ الْقِيَامَةِ وَ كِتَابَهُ وَ رَسُولَهُ أَنْ تَتَحَاوَزَ إِلَى مَا لَمْ تَرَ، ثُمَّ صَحَّتْ يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ هَذَا قَدْ احْتَفَتُوا دَمِي، فَاللَّهُ اللَّهُ فِي دَمِي،

Abu Al Faraj said, 'Al Mugheira was narrating. He said, 'I stood up to Ziyad and said, 'There is no hiding (smell of) a perfume after a bride, O Ziyad! I remind you of Allah^{azwj} and I remind you of the pausing of the Qiyamah, and His^{azwj} Book, and His^{azwj} Rasool^{sawww} if you were to exceed to what you did not see'. Then he shouted, 'O commander of the faithful! They had saved my blood. Allah^{azwj}, Allah^{azwj} regarding my blood'.

قَالَ: فَفَرَّقَتْ عَيْنَا زِيَادٍ وَ أَحْمَرَ وَجْهَهُ، وَ قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَمَا أَنْ أَحَقُّ مَا حَقَّ الْقَوْمَ فَلَيْسَ عِنْدِي، وَ لَكِنِّي رَأَيْتُ مَجْلِسًا قَبِيحًا، وَ سَمِعْتُ نَفْسًا حَيْثًا وَ انْتَهَارًا، وَ رَأَيْتُهُ مَبْطِنَهَا. فَقَالَ عُمَرُ: رَأَيْتَهُ يُدْخِلُ فِي فُرْجِهَا كَالْمِئِيلِ فِي الْمَكْحَلَةِ؟. قَالَ: لَا.

He (the narrator) said, 'The eyes of Ziyad sank and his face reddened, and he said, 'O commander of the faithful! As for what the group is true, it isn't with me, but I saw an ugly sitting, and I heard rapid breathing, and a breakdown, and I saw her interior'. Umar said, 'Did you see him enter into her private part like the needle in the kohl jar?' He said, 'No'.

قَالَ أَبُو الْفَرَجِ: وَ رَوَى كَثِيرٌ مِنَ الرُّوَاةِ أَنَّهُ قَالَ: رَأَيْتُهُ رَافِعًا رِجْلَيْهَا، وَ رَأَيْتُ حُصْبِيَّهِ مُتَرَدِّدِينَ بَيْنَ فَحْدَيْهَا، وَ رَأَيْتُ حَفْرًا شَدِيدًا، وَ سَمِعْتُ نَفْسًا عَالِيًا،

Abu Al-Faraj said, 'And it is reported in a lot of reports that he said, 'I saw her raising her legs, and I saw his testicles hesitating between her thighs, and I saw intense thrusting, and I saw loud breathing'.

فَقَالَ عُمَرُ: رَأَيْتَهُ يُدْخِلُهُ وَ يُخْرِجُهُ كَالْمِئِيلِ فِي الْمَكْحَلَةِ؟. قَالَ: لَا. قَالَ عُمَرُ: اللَّهُ أَكْبَرُ، فَمَ يَا مُغَيْرَةُ إِلَيْهِمْ فَاضْرِبِيهِمْ، فَقَامَ الْمُغَيْرَةُ إِلَى أَبِي بَكْرَةَ فَضْرَبَتْهُ تَمَانِينَ وَ ضْرَبَ الْبَاقِينَ.

Umar said, 'Did you see him enter it and exit it like the needle in the kohl jar?' He said, 'No'. Umar said, 'Allah^{azwj} is the Greatest! O Mugheira, arise to them and strike them!' Al Mugheira stood up to Abu Bakra and struck him eighty (lashes), and struck the rest (of them)'.
وَ رَوَى قَوْمٌ أَنَّ الضَّارِبَ لَهُمُ الْحَدَّ لَمْ يَكُنِ الْمُغَيْرَةَ.

And a group has reported that the striker of the legal punishment to them did not happen to be Al-Mugheira.

قَالَ: وَ أَحَبَّ عُمَرُ قَوْلَ زِيَادٍ: وَ دَرَأَ الْحَدَّ عَنِ الْمُغَيْرَةَ، فَقَالَ أَبُو بَكْرَةَ بَعْدَ أَنْ ضُرِبَ: أَشْهَدُ أَنَّ الْمُغَيْرَةَ فَعَلَ كَذَا .. وَ كَذَا، فَهَمَّ عُمَرُ بِضْرَبِهِ، فَقَالَ لَهُ عَلِيُّ عَلَيْهِ السَّلَامُ: إِنَّ ضَرْبَتَهُ رَحِمَتْ صَاحِبَكَ، وَ نَهَاكَ عَنْ ذَلِكَ.

He said, 'And Umar was astounded at the words of Ziyad, and he stave off the legal punishment from Al Mugheira. Abu Bakra said to him after he had been struck, 'I testify that

Al-Mugheira did such and such'. Umar thought of striking him. Ali^{asws} said to him: 'If you strike him, your companion would be stoned to death', and forbade him from that'.

قَالَ أَبُو الْفَرَجِ: يَعْنِي إِنْ ضَرَبَهُ يَصِيرُ شَهَادَتُهُ شَهَادَتَيْنِ فَيُوجِبُ بِذَلِكَ الرَّحْمَ عَلَى الْمُغَيْرَةِ. قَالَ: وَ اسْتَتَابَ عُمَرُ أَبَا بَكْرَةَ، قَالَ: إِنَّمَا تَسْتَيْبِي لِتَقْبَلِ شَهَادَتِي؟. قَالَ: أَجَلٌ. قَالَ: فَإِنِّي لَا أَشْهَدُ بَيْنَ اثْنَيْنِ مَا بَقِيَْتُ فِي الدُّنْيَا.

Abu Al-Faraj said, 'It means, if you strike him, his testimony would become two testimonies, and by that the stoning would obligate upon Al-Mugheira'. He said, 'And Umar asked Abu Bakra to repent. He said, 'But rather, you are asking me to repent in order to accept my testimony?' He said, 'Yes'. He said, 'I shall not testify between the two for as long as I remain in the world'.

قَالَ: فَلَمَّا ضُرِبُوا الْحَدَّ، قَالَ الْمُغَيْرَةُ: اللَّهُ أَكْبَرُ! الْحَمْدُ لِلَّهِ الَّذِي أَخْرَجَكُمْ. فَقَالَ عُمَرُ: اسْكُتْ أَخْرَجَ اللَّهُ مَكَاناً رَأَوْكَ فِيهِ.

He said, 'When they were struck with the legal punishment, Al Mugheira said, 'Allah^{azwj} is the Greatest! The Praise is for Allah^{azwj} Who Recompensed you all!' Umar said, 'Be quiet! May Allah^{azwj} Disgrace what they saw you in'.

قَالَ: وَ قَامَ أَبُو بَكْرَةَ عَلَى قَوْلِهِ، وَ كَانَ يَقُولُ: وَ اللَّهُ مَا أَنْسَى قَطُّ فَحَدِيثَهَا، وَ تَابَ الْإِثْنَانِ فَعَمِلَ شَهَادَتَهُمَا، وَ كَانَ أَبُو بَكْرَةَ بَعْدَ ذَلِكَ إِذَا طُلِبَ إِلَى شَهَادَةٍ يَقُولُ: اطْلُبُوا عَيْرِي، فَإِنَّ زِيَادًا أَفْسَدَ عَلَيَّ شَهَادَتِي ..

He (the narrator) said, 'And Abu Bakra stood upon his word, and he was saying, 'By Allah^{azwj}! I will not forget her thighs at all', and the two repented, and their testimonies were accepted, and after that Abu Bakra, when he was sought to testify, said, 'Seek someone else, for Ziyad has spoilt upon my testimony'.

قَالَ أَبُو الْفَرَجِ: وَ حَجَّ عُمَرُ بَعْدَ ذَلِكَ مَرَّةً فَوَافَقَ الرَّقِطَاءَ بِالْمُوسِمِ، فَرَأَاهَا وَ كَانَتْ الْمُغَيْرَةُ يَوْمَئِذٍ هُنَاكَ - فَقَالَ عُمَرُ لِلْمُغَيْرَةِ: وَيْحَكَ! أَ تَتَخَاهَلُ عَلَيَّ، وَ اللَّهُ مَا أَظْلُ أَبَا بَكْرَةَ كَذَبَ عَلَيْكَ، وَ مَا رَأَيْتُكَ إِلَّا حِفْثٌ أَنْ أُرْمَى بِحِجَارَةٍ مِنَ السَّمَاءِ.

Abu Al-Faraj said, 'And once Umar went for Hajj after that, and he came across him in the season, and saw her, and on that day, Al-Mugheira was over there. Umar said to Al-Mugheira, 'Woe be unto you! Are you ignoring me? By Allah^{azwj}! I do not think Abu Bakra had lied upon you, and I do not see you except I fear that you would be pelted with the stones from the sky'.

قَالَ: وَ كَانَ عَلَيَّ عَلَيْهِ السَّلَامُ - بَعْدَ ذَلِكَ - يَقُولُ: إِنْ طَفِرْتُ بِالْمُغَيْرَةِ لَأَتْبَعْتَهُ أَحْجَارَهُ.

He (the narrator) said: 'And Ali^{asws} was saying after that: 'Al-Mugheira was victorious from his stones pursuing him'.³⁹³ (a Non-Shia source)

³⁹³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 76

The sixth – He forbade from the expensiveness regarding dowries of the women

وَقَالَ: مَنْ عَالَ فِي مَهْرِ ابْنَتِهِ أَجْعَلُهُ فِي بَيْتِ مَالِ الْمُسْلِمِينَ، لِشِبْهَةِ أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ زَوْجَ فَاطِمَةَ عَلَيْهَا السَّلَامُ بِخَمْسِمِائَةِ دِرْهَمٍ.

And he (Umar) said, ‘One who is expensive in dowry of his daughter, make it to be in the public treasury of the Muslims, due to his suspicion that he had seen the Prophet^{saww} getting (Syeda) Fatima^{asws} married with five hundred Dirhams.

فَقَامَتْ إِلَيْهِ امْرَأَةٌ وَنَبَّهَتْهُ بِقَوْلِهِ تَعَالَى: ... وَآتَيْتُمْ إِخْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا عَلَى حَوَازِ الْمُغَالَاةِ، فَقَالَ: كُلُّ النَّاسِ أَفْقَهُ مِنْ عُمَرَ حَتَّى الْمُخَدَّرَاتِ فِي الْبُيُوتِ.

A woman stood up to him and admonished him with Words of the Exalted: **and you have given to one of them a heap (of gold), do not take anything from it. Would you take it by slandering and a manifest sin? [4:20]**, upon an allowance for the inflated (dowry). He said, ‘Every person is more understanding than Umar, even the ones in the houses’³⁹⁴ **(It’s not a Hadith)**

رَوَاهُ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ نَهْجِ الْبَلَاغَةِ أَنَّهُ حَطَبٌ فَقَالَ: لَا يَبْلُغُنِي أَنَّ امْرَأَةً تَجَاوَزَ صَدَائِقَهَا صَدَاقَ زَوْجَاتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ [وَأَلَيْهِ] إِلَّا ارْتَجَعْتُ ذَلِكَ مِنْهَا،

It is reported by Abi Al-Hadeed in commentary of Nahj Al-Balagah that he (Umar) addressed and said, ‘It should not reach me that a woman has exceeded the dowries of the wives of Rasool-Allah^{saww}, except I will take that (excess) back from her’.

فَقَامَتْ إِلَيْهِ امْرَأَةٌ فَقَالَتْ: وَ اللَّهُ مَا جَعَلَ اللَّهُ ذَلِكَ لَكَ، إِنَّهُ تَعَالَى يَقُولُ: وَآتَيْتُمْ إِخْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا..

A woman stood up to him and said, ‘By Allah^{azwj}! Allah^{azwj} has not Made that for you. He^{azwj} the Exalted is Saying: **and you have given to one of them a heap (of gold), do not take anything from it. Would you take it by slandering and a manifest sin? [4:20]?’**

فَقَالَ عُمَرُ: لَا تَعْجَبُونَ مِنْ إِمَامٍ أَخْطَأَ وَ امْرَأَةٍ أَصَابَتْ، نَاضَلْتِ إِمَامَكُمْ فَتَضَلْتَهُ!

Umar said, ‘Do not be surprised from an imam making mistakes and a woman is correct. She overcame your imam with a surpassing!’³⁹⁵ **(It’s not a Hadith)**

³⁹⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 77

³⁹⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 78

The seventh – Umar used to tour at night guarding the people and uncovering the people of suspicion

رَوَاهُ ابْنُ أَبِي الْحَدِيدِ وَ غَيْرُهُ: أَنَّ عُمَرَ كَانَ يَعْصُرُ لَيْلَةً فَمَرَّ بِدَارٍ سَمِعَ فِيهَا صَوْتًا فَارْتَابَ وَ تَسَوَّرَ فَوَجَدَ رَجُلًا عِنْدَهُ امْرَأَةً وَ زِقًا خَمْرٍ، فَقَالَ: يَا عَدُوَّ اللَّهِ! أَ ظَنَنْتَ أَنَّ اللَّهَ يَسْتُرُكَ وَ أَنْتَ عَلَى مَعْصِيَتِهِ؟!.

It is reported by Abi A- Hadeed and others that Umar used to tour at night (streets of Al-Medina). He passed by a house he heard voices in it. He was suspicious and climbed over the wall. He found a man having a woman with him and a jar of wine. He said, 'O enemy of Allah^{azwj}! Do you think that Allah^{azwj} would Veil you and you are upon His^{azwj} disobedience?'

فَقَالَ: لَا تَعْجَلْ يَا أَمِيرَ الْمُؤْمِنِينَ! إِنْ كُنْتُ أَخْطَأْتُ فِي وَاحِدَةٍ فَقَدْ أَخْطَأْتُ فِي ثَلَاثٍ، قَالَ اللَّهُ: وَ لَا تَجَسَّسُوا وَ تَجَسَّسْتُمْ، وَ قَالَ: وَ أَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَ قَدْ تَسَوَّرْتُمْ، وَ قَالَ: فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا وَ مَا سَلَّمْتُمْ.

He said, 'Do not be hasty, O commander of the faithful! If I am mistaken regarding one, so you are mistaken regarding three. Allah^{azwj} Said: **nor should you spy [49:12]**, and you spied. And He^{azwj} Said: **and come to the houses from its doors [2:189]**, and you climbed over the wall. And He^{azwj} Said: **So when you enter houses, then greet [24:61]**, and you did not greet'.

قَالَ: فَهَلْ عِنْدَكَ مِنْ خَيْرٍ إِنْ عَفَوْتُ عَنْكَ؟. قَالَ: نَعَمْ- وَ اللَّهُ- لَا أَعُودُ. فَقَالَ: أَذْهَبَ فَقَدْ عَفَوْتُ عَنْكَ.

He said, 'Is there anything good with you I can pardon you?' He said, 'Yes, by Allah^{azwj}! I will not repeat'. He said, 'Go, for I have pardoned you'.³⁹⁶ (It's not a Hadith)

وَ قَالَ الشَّيْخُ الطَّبْرَسِيُّ رَحِمَهُ اللَّهُ فِي مَجْمَعِ الْبَيَانِ: وَ رُوِيَ عَنْ أَبِي قِلَابَةَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ حَدَّثَ أَنَّ أَبَا مِجْحَنٍ التَّمَمِيَّ يَشْرَبُ الْخَمْرَ فِي بَيْتِهِ هُوَ وَ أَصْحَابُهُ، فَانْطَلَقَ عُمَرُ حَتَّى دَخَلَ عَلَيْهِ، فَإِذَا لَيْسَ عِنْدَهُ إِلَّا رَجُلٌ،

And the sheykh Al-Tabarsee said in (the book) 'Majma Al-Bayan' – 'And it is reported from Abu so and so that Umar Bin Al-Khattab narrated that Abu Mihjan Al-Saqafi was drinking the wine in his house, he and his companion. Umar went until he entered to him, and there wasn't anyone with him except a man.

فَقَالَ أَبُو الْمِجْحَنِ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنَّ هَذَا لَا يَجِلُّ لَكَ، فَذَنْبُكَ اللَّهُ عَنِ التَّجَسُّسِ!.

Abu Al-Mihjan said, 'O commander of the faithful! This is not permissible for you. Allah^{azwj} has Forbidden you from the spying!'

فَقَالَ عُمَرُ: مَا يَقُولُ هَذَا؟. فَقَالَ زَيْدُ بْنُ ثَابِتٍ وَ عَبْدُ اللَّهِ بْنُ الْأَزْمِ: صَدَقَ يَا أَمِيرَ الْمُؤْمِنِينَ!. قَالَ: فَخَرَجَ عُمَرُ وَ تَرَكَهُ، وَ خَرَجَ مَعَ عُمَرَ بْنِ الْخَطَّابِ أَيْضًا عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَنَبَيْتَتْ لهُمَا نَارٌ فَأَتِيَا وَ اسْتَأْذَنَّا فَفُتِحَ الْبَابُ فَدَخَلَا، فَإِذَا رَجُلٌ وَ امْرَأَةٌ تُعَيِّي وَ عَلَى يَدِ الرَّجُلِ قَدَحٌ،

³⁹⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 79

Umar said, 'What is this one saying?' Zayd Bin Sabit and Abdullah Bin Al Arqam said, 'He speaks the truth, O commander of the faithful!' Umar went out and left him, and Abdul Rahman Bin Awf went out with Umar Bin Al Khattab as well. A fire was seen by them, so they came and sought permission. The door was opened and they entered, and there was a man and a woman singing, and there was a mug in the hand of the man.

فَقَالَ عُمَرُ: مَنْ هَذِهِ مِنْكَ؟ قَالَ: امْرَأَتِي. قَالَ: وَمَا فِي هَذَا الْقَدَحِ؟ قَالَ: الْمَاءُ، فَقَالَ لِلْمَرْأَةِ مَا الَّذِي تُغَنِّينَ،

Umar said, 'Who is this from you?' He said, 'My wife'. He said, 'And what is in this mug?' He said, 'The water'. He said to the woman, 'What is that you were singing?'

قَالَتْ: أَقُولُ:

تَطَاوَلَ هَذَا اللَّيْلُ وَ اسْوَدَّ جَانِبُهُ
فَوَ اللَّهُ لَوْ لَا حَشْيَةُ اللَّهِ وَ التَّقَى
وَ لَكِنَّ عَقْلِي وَ الهَوَاءَ يَكْفِي
وَ أَزْفَنِي إِلَّا حَبِيبُ الْأَعْيُنِ
لَزَعْرَعُ مِنْ هَذَا السَّرِيرِ حَوَائِنُهُ
وَ أَكْرِمُ بَعْلِي أَنْ تُنَالَ مَرَائِيَهُ

She said, 'I said (poem), 'This night has prolonged and its side is dark, and only give me a beloved I shall play, by Allah^{azwj}, if I had not feared Allah^{azwj} and the meeting, I would have shaken the side of this bed, but my intellect and the while refrained me, and my husband honoured me and gave his ride'.

فَقَالَ الرَّجُلُ: مَا بَعْدًا أَمْرَنَا يَا أَمِيرَ الْمُؤْمِنِينَ! قَالَ اللَّهُ تَعَالَى: وَ لَا تَحْسَسُوا، فَقَالَ عُمَرُ: صَدَقْتَ، وَ انْصَرَفَ.

The man said, 'We have not been Commanded with this, O commander of the faithful! Allah^{azwj} the Exalted Said: '**nor should you spy [49:12]**'. Umar said, 'You speak the truth', and left'.³⁹⁷ (It's not a Hadith)

[النامن أنه ترك الصلاة لفقد الماء، و أمر من أجنب و لم يجد الماء أن لا يصلي من غير استناد إلى شبهة،](#)

The eighth – He neglected the Salat due to not having water, and instructed the one with sexual impurity and he could not find the water, then he should not pray Salat, based on suspicion

رَوَى الْبُخَارِيُّ وَ مُسْلِمٌ وَ أَبُو دَاوُدَ وَ النَّسَائِيُّ وَ صَاحِبُ جَامِعِ الْأُصُولِ، عَنْ شَقِيقٍ قَالَ: كُنْتُ جَالِسًا مَعَ عَبْدِ اللَّهِ وَ أَبِي مُوسَى الْأَشْعَرِيِّ، فَقَالَ لَهُ أَبُو مُوسَى: لَوْ أَنَّ رَجُلًا أَجْنَبَ وَ لَمْ يَجِدِ الْمَاءَ شَهْرًا أَمَا كَانَ يَتَيَّمُّ وَ يُصَلِّي؟! وَ كَيْفَ تَصْنَعُونَ بِهَذِهِ الْآيَةِ فِي سُورَةِ الْمَائِدَةِ: فَلَمْ يَجِدُوا مَاءً فَتَيَّمُوا صَعِيدًا طَيِّبًا،

³⁹⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 80

It is reported by Al-Bukhari, and Muslim, and Abu Dawood, and Al Nasaie, and author of 'Jamie Al Usool', from Shaqeeq who said,

'I was seated with Abdullah and Abu Musa Al-Ashari. Abu Musa said to him, 'I a man were to be with sexual impurity and cannot find the water for a month, would he not be performing Tayammum and praying Salat?! And what would you do with this Verse in Surah Al Maidah: **and you cannot find water, so perform Tayammum with pure soil [5:6]?**'

فَقَالَ عَبْدُ اللَّهِ: لَوْ رُحِّصَ هُمْ فِي هَذَا لَأَوْشَكُوا إِذَا بَرَدَ عَلَيْهِمُ الْمَاءُ أَنْ يَتَيَّمَمُوا الصَّعِيدَ. قُلْتُ: وَ إِنَّمَا كَرِهْتُمْ هَذَا لَذَا. قَالَ: نَعَمْ.

Abdullah said, 'If there was allowance for them in this, then no doubt when the water is too cold upon them, they would perform Tayammum with soil'. I said, 'And rather you dislike this for that'. He said, 'Yes'.

فَقَالَ لَهُ أَبُو مُوسَى: أَمْ لَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ: بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] فِي حَاجَةٍ فَأَجْنَبْتُ فَلَمْ أَجِدِ الْمَاءَ فَتَمَرَّعْتُ فِي الصَّعِيدِ كَمَا يَتَمَرَّعُ الدَّابَّةُ، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ]،

Abu Musa said to him, 'Did you not listen to words of Ammar to Umar, 'Rasool-Allah^{saww} sent me regarding a need, and I became with sexual impurity and could not find the water. I wallowed in the soil just as the animal tends to wallow. I mentioned that to the Prophet^{saww}.

فَقَالَ: إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَصْنَعَ هَكَذَا .. فَضَرَبْتَ بِكَفِّهِ ضَرْبَةً عَلَى الْأَرْضِ ثُمَّ نَفَضَهَا ثُمَّ مَسَحَ ظَهْرَ كَفِّهِ بِشِمَالِيهِ، أَوْ ظَهْرَ شِمَالِيهِ بِكَفِّهِ، ثُمَّ مَسَحَ بِحَيْمَا وَجْهَهُ، فَقَالَ عَبْدُ اللَّهِ: أَمْ لَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِقَوْلِ عَمَّارٍ.

He^{saww} said: 'But rather is would have sufficed you to do like this', and he^{saww} hit by his^{saww} palm a strike upon the ground, then shook it, then wiped the back of his^{saww} palm with his^{saww} left hand, or the back of his^{saww} left hand by his^{saww} palm, then wiped his^{saww} face by them both. Abdullah said, 'Did Umar not see not to be convinced by words of Ammar?'³⁹⁸ (a Non-Shia source)

قَالَ الْبُخَارِيُّ: وَ زَادَ يَغْلَى، عَنِ الْأَعْمَشِ، عَنِ شَقِيقِ بْنِ سَلَمَةَ، قَالَ: كُنْتُ مَعَ عَبْدِ اللَّهِ وَ أَبِي مُوسَى، فَقَالَ لَهُ أَبُو مُوسَى: أَمْ لَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] بَعَثَنِي أَنَا وَ أَنْتَ، فَأَجْنَبْتُ، فَتَمَعَّكْتُ فِي الصَّعِيدِ فَأَتَيْتَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِهِ] فَأَخْبَرْتَاهُ، فَقَالَ: إِنَّمَا يَكْفِيكَ هَكَذَا .. وَ مَسَحَ وَجْهَهُ وَ كَفَّيْهِ وَاحِدَةً.

Al-Bukhari said, 'And there is an increase by Ali, from Al Amsh, from Shaqeeq who said, 'I was with Abdullah and Abu Musa. Abu Musa said to him, 'Did you not hear the words of Ammar to Umar, 'Rasool-Allah^{saww} had sent me (us), I and you, and I became with sexual impurity. I wallowed in the soil, and we came to Rasool-Allah^{saww} and informed him^{saww}. He^{saww} said: 'But rather, it would have sufficed you like this' – and he^{saww} wiped his^{saww} face and palm alone'³⁹⁹ (a Non-Shia source)

وَ رَوَى الْبُخَارِيُّ - أَيْضاً - فِي مَوْضِعٍ آخَرَ، عَنِ شَقِيقِ بْنِ سَلَمَةَ، قَالَ: كُنْتُ عِنْدَ عَبْدِ اللَّهِ وَ أَبِي مُوسَى، فَقَالَ لَهُ أَبُو مُوسَى: يَا أَبَا عَبْدِ الرَّحْمَنِ إِذَا أَجْنَبَ فَلَمْ يَجِدْ مَاءً كَيْفَ يَصْنَعُ؟. فَقَالَ عَبْدُ اللَّهِ: لَا يُصَلِّي حَتَّى يَجِدَ الْمَاءَ.

³⁹⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 81

³⁹⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 82

And it is reported by Al-Bukhari as well in another place, from Shaqeeq Bin Salama who said, 'I was in the presence of Abdullah and Abu Musa. Abu Musa said to him, 'What is your view, O Abdul Rahman, when I have sexual impurity and cannot find water, what should I do?' Abdullah said, 'You cannot pray Salat until you do find the water'.

فَقَالَ أَبُو مُوسَى: كَيْفَ تَصْنَعُ بِقَوْلِ عَمَّارٍ حِينَ قَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ]: كَانَ يَكْفِيكَ .. قَالَ: أَمْ لَمْ تَرَ عُمَرَ لَمْ يَتَمَنَّعْ بِذَلِكَ! فَقَالَ أَبُو مُوسَى: فَدَعْنَا مِنْ قَوْلِ عَمَّارٍ، كَيْفَ تَصْنَعُ بِهَذِهِ الْآيَةِ؟

Abu Musa said, 'How will you deal with the words of Ammar when the Prophet^{saww} said to him: 'It would have sufficed you'. He said, 'Did you not see Umar was not convinced with that!' Abu Musa said, 'Leave us from the words of Ammar. How will you deal with this Verse?'

فَمَا دَرَى عَبْدُ اللَّهِ مَا يَقُولُ!، فَقَالَ: إِنَّا لَوْ رَحَّصْنَا لَهُمْ فِي هَذَا لِأَوْشَكَ إِذَا بَرَدَ عَلَى أَحَدِهِمُ الْمَاءُ أَنْ يَدَعَهُ وَ يَتَيَمَّمَّ،

Abdullah did not know what to say. He said, 'If we were to allow them regarding this, there is no doubt when the water is too cold for one of them, he would leave it and perform Tayammum'.

قَالَ الْأَعْمَشُ: فُقِلْتُ لِشَقِيقِي: فَإِنَّهَا كَرِهَ عَبْدُ اللَّهِ لِهَذَا. قَالَ: نَعَمْ.

Al Amsh said, 'I said to Shaqeeq, 'Abdullah had dislike this'. He said, 'Yes''.⁴⁰⁰ (a Non-Shia source)

وَرَوَى الْبُخَارِيُّ- أَيْضًا-، عَنْ أَبِي وَائِلٍ، قَالَ: قَالَ أَبُو مُوسَى لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ: إِذَا لَمْ يَجِدِ الْمَاءَ لَا يُصَلِّي؟. قَالَ عَبْدُ اللَّهِ: لَوْ رَحَّصْنَا لَهُمْ فِي هَذَا كَانَ إِذَا وَجَدَ أَحَدُهُمُ الْبَرْدَ قَالَ هَكَذَا- يَعْنِي تَيَمَّمَّ- وَ صَلَّى، قَالَ: قُلْتُ: فَأَيْنَ قَوْلُ عَمَّارٍ لِعُمَرَ؟. قَالَ: إِنِّي لَمْ أَرِ عُمَرَ قَبَعَ بِقَوْلِ عَمَّارٍ.

And it is reported by Al-Bukhari as well, from Abu Waail who said, 'Abu Musa said to Abdullah Bin Masoud, 'When one cannot find the water, he would not pray Salat?' Abdullah said, 'If there was allowance to them regarding this, when one of the find the water to be too cold' – he said like this – meaning Tayammum, and pray Salat. I said, 'So where are the words of Ammar to Umar?' He said, 'I did not see Umar to be convinced with the words of Ammar''.⁴⁰¹ (a Non-Shia source)

وَرَوَى أَيْضًا، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، قَالَ: جَاءَ رَجُلٌ إِلَى عُمَرَ بْنِ الْخَطَّابِ، فَقَالَ: إِنِّي أَجَنَّبْتُ فَلَمْ أَصِبِ الْمَاءَ؟. فَقَالَ عُمَرُ: لَا تُصَلِّ.

And it is reported as well (in Saheeh Al-Bukhari) – From Saeed Bin Abdul Rahman, from his father who said, 'A man came to Umar Bin Al Khattab. He said, 'I became with sexual impurity and could not find the water?' Umar said, 'Do not pray Salat'.

فَقَالَ عَمَّارُ بْنُ يَاسِرٍ لِعُمَرَ بْنِ الْخَطَّابِ: أَمَا تَدْرِكُنَا أَنَا كُنَّا فِي سَفَرٍ أَنَا وَ أَنْتَ، فَأَمَا أَنْتَ فَلَمْ تُصَلِّ، وَ أَمَا أَنَا فَتَمَعَّكَتْ فَصَلَّيْتُ، فَذَكَرْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ]، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ]: إِنَّمَا كَانَ يَكْفِيكَ هَكَذَا .. فَضَرَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلَيْهِ] بِكَفِّهِ الْأَرْضَ وَ نَفَخَ فِيهِمَا، ثُمَّ مَسَحَ بِهَيَا وَجْهَهُ وَ كَفَّيْهِ.

⁴⁰⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 83

⁴⁰¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 84

Ammar Bin Yasser said to Umar Bin Al Khattab, 'Don't you remember we were in a journey, I am you, and as for you, you did not pray Salat, and as for I, I wallowed (in the soil) and prayed Salat. I mentioned to the Prophet^{saww}. The Prophet^{saww} said: 'But rather, it would have sufficed you like this', and the Prophet^{saww} struck the ground with his^{saww} palm and blew in them, then he^{saww} wiped his^{saww} face and palms with them?'

وَرَوَى مُسْلِمٌ بِالْإِسْنَادِ الْمَذْكُورِ إِلَى قَوْلِهِ: ثُمَّ تَمَسَّحَ بِمَا وَجْهَكَ وَكَفَّيَكَ، فَقَالَ عُمَرُ: اتَّقِ اللَّهَ يَا عَمَّارُ! فَقَالَ: إِنْ شِئْتَ لَمْ أُحَدِّثْ بِهِ.

And it is reported by Muslim by the mentioned chain up to his^{saww} words: 'Then you should wipe your face and palms'. Umar said, 'Fear Allah^{azwj}, O Ammar!' He said, 'If you like, I will not narrate it''.

وَ فِي رِوَايَةٍ أُخْرَى لِمُسْلِمٍ، فَقَالَ عُمَرُ: نُؤَلِّيكَ مَا تَوَلَّيْتُ.

And in another report of Muslim, 'Umar said, 'We have given you what you have assumed'.

وَ فِي رِوَايَةٍ أُخْرَى لَهُ، قَالَ عَمَّارُ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنْ شِئْتَ لِمَا جَعَلَ اللَّهُ عَلَيَّ مِنْ حَقِّكَ - أَلَّا أُحَدِّثَ بِهِ أَحَدًا.

And in another reported of his, 'Ammar said, 'O commander of the faithful! If you like, due to what Allah^{azwj} has Made to be upon me of your right, I shall not narrate to anyone with it'.⁴⁰² (a Non-Shia source)

وَ قَالَ فِي جَامِعِ الْأُصُولِ - بَعْدَ حِكَايَةِ رِوَايَةِ الْبُخَارِيِّ وَ مُسْلِمٍ: - وَ فِي رِوَايَةِ أَبِي دَاوُدَ أَنَّهُ قَالَ: كُنْتُ عِنْدَ عُمَرَ فَجَاءَهُ رَجُلٌ، فَقَالَ: إِنَّا نَكُونُ بِالْمَكَّانِ الشَّهْرِ وَ الشَّهْرَيْنِ، فَقَالَ عُمَرُ: أَمَا أَنَا فَلَمْ أَكُنْ أَصْلِي حَتَّى أَجِدَ الْمَاءَ.

And he said in (the book) 'Jamie Al Usool' after narrating the report of Al-Bukhari and Muslim, and in a report of Abu Dawood having said, 'I was in the presence of Umar, and a man came and said, 'We happen to be at Makkah for a month or two months'. Umar said, 'As for I, I do not happen to pray Salat until I do find the water'.

قَالَ: فَقَالَ عَمَّارُ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَمَا مَا تَذَكُرُ إِذْ كُنْتُ أَنَا وَ أَنْتَ فِي الْإِبِلِ فَأَصَابَتْنَا جَنَابَةٌ، فَأَمَّا أَنَا فَتَمَعَّكْتُ فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ [وَ إِلَيْهِ] فَذَكَرْتُ ذَلِكَ، فَقَالَ: إِنَّمَا يَكُونُ يَكْفِيكَ أَنْ تَقُولَ هَكَذَا .. وَ ضَرَبَ بِيَدَيْهِ الْأَرْضَ ثُمَّ نَفَخَهُمَا ثُمَّ مَسَحَ بِمَا وَجْهَهُ وَ يَدَيْهِ إِلَى نِصْفِ الذَّرَاعِ.

He said, 'Ammar said, 'O commander of the faithful! Do you not remember when I an you are among the camel and the sexual impurities hit us? As for I, I wallowed (in the ground) and came to the Prophet^{saww} and mentioned that. He^{saww} said: 'But rather it would have sufficed you if you had done like this' – and he^{saww} hit the ground by his^{saww} hands, then blew (the dust off) from them, then wiped his^{saww} face and hands up to the half forearm'.

فَقَالَ عُمَرُ: يَا عَمَّارُ! اتَّقِ اللَّهَ. فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنْ شِئْتَ وَ اللَّهُ لَمْ أَذْكُرْهُ أَبَدًا. فَقَالَ عُمَرُ: كَلَّا! وَ اللَّهُ لَتَوَلَّيَنَّكَ مِنْ ذَلِكَ مَا تَوَلَّيْتُ.

Umar said, 'O Ammar! Fear Allah^{azwj}'. He said, 'O commander of the faithful! If you like, by Allah^{azwj}, I will not mention it, ever!' Umar said, 'Never! By Allah^{azwj} we have given you from that what you have assumed''.⁴⁰³ (a Non-Shia source)

⁴⁰² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 85

قَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ تَرَكَ الصَّلَاةَ مُتَعَمِّدًا فَقَدْ كَفَرَ.

He^{saww} said: ‘One who neglects the Salat deliberately, so he has disbelieved’⁴⁰⁴#

التاسع:

The ninth – He (Umar) ordered with stoning to death a pregnant woman

وَمَا يُؤِيدُهُ هَذِهِ الْقِصَّةُ، مَا رَوَاهُ الشَّيْخُ الْمُنْفِيذُ رَحِمَهُ اللَّهُ فِي الْإِنْشَادِ أَنَّهُ أُبِي عُمَرُ بِحَامِلٍ قَدْ زَنَتْ فَأَمَرَ بِرَجْمِهَا، فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: هَبْ أَنْ لَكَ سَبِيلًا عَلَيْهَا، أَيُّ سَبِيلٍ لَكَ عَلَى مَا فِي بَطْنِهَا؟! وَاللَّهُ تَعَالَى يَقُولُ: وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى

And from what supports this story is what is reported by Sheykh Al-Mufeed in (the book) ‘Al Irshad’ – ‘They came to Umar with a pregnant woman who had committed adultery, and he ordered with stoning her to death. Amir Al-Momineen^{asws} said to him: ‘Let us assume there is a way for you upon her. Which way is there for you upon what is in her belly?! And Allah^{azwj} the Exalted is Saying: **‘and no bearer will bear the burden of another; [17:15]’**.

فَقَالَ عُمَرُ: لَا عِشْتُ لِمُعْضِلَةٍ لَا يَكُونُ لَهَا أَبُو الْحَسَنِ.

Umar said, ‘May I not live for a dilemma and there is no Abu Al-Hassan^{asws} for it’⁴⁰⁵.

وَ حَكَى فِي كَشْفِ الْعُمَّةِ مِنْ مَنَاقِبِ الْخُوَارِزْمِيِّ أَنَّهُ قَالَ: أُبِي عُمَرُ فِي وَوَلَاتِيهِ بِامْرَأَةٍ حَامِلَةٍ فَسَأَلَهَا عُمَرُ فَأَعْتَرَفَتْ بِالْفُجُورِ، فَأَمَرَ بِهَا عُمَرُ أَنْ تُرْجَمَ، فَلَقِيَهَا عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، فَقَالَ: مَا بَأْسٌ هَذِهِ؟. فَقَالُوا: أَمَرَ بِهَا عُمَرُ أَنْ تُرْجَمَ.

And it is narrated in (the book) ‘Kashf Al-Ghumma’, from (the book) ‘Manaqib’ of Khuwarizmy having said, ‘They came to Umar, during his rule, with a pregnant woman. Umar asked her and she acknowledge with the immorality. Umar ordered with her to be stoned to death. Ali^{asws} Bin Abu Talib^{asws} met her. He^{asws} said, ‘What is the matter with this one?’ They said, ‘Umar has ordered with her to be stoned to death’.

فَرَدَّهَا عَلِيُّ عَلَيْهِ السَّلَامُ، فَقَالَ: أَمَرْتَ بِهَا أَنْ تُرْجَمَ؟! فَقَالَ: نَعَمْ، اعْتَرَفَتْ عِنْدِي بِالْفُجُورِ. فَقَالَ: هَذَا سُلْطَانُكَ عَلَيْهَا، فَمَا سُلْطَانُكَ عَلَى مَا فِي بَطْنِهَا؟.

Ali^{asws} returned her and said, ‘Did you order with her to be stoned to death?’ He said, ‘Yes’, she acknowledged in my presence with the immorality’. He^{asws} said: ‘This is your authority upon her, but what is your authority upon what is in her belly?’

ثُمَّ قَالَ لَهُ عَلِيُّ عَلَيْهِ السَّلَامُ: فَلَعَلَّكَ انْتَهَرْتَهَا أَوْ أَخَفَّتَهَا. فَقَالَ: فَذَكَرَ ذَلِكَ. قَالَ: أَوْ مَا سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَقُولُ: لَا حُدَّ عَلَى مُعْتَرِفٍ بَعْدَ بَلَاءٍ، إِنَّهُ مَنْ قَبِدَتْ أَوْ حَبَسَتْ أَوْ تَهَدَّدَتْ فَلَا إِفْرَارَ لَهُ. فَحَلَّى عُمَرُ سَبِيلَهَا.

⁴⁰³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 86

⁴⁰⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 87

⁴⁰⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 88

The Ali^{asws} said to him: ‘Perhaps you rebuked her or frightened her’. He said, ‘That has happened’. He^{asws} said: ‘Or have you not heard Rasool-Allah^{saww} saying: ‘There is no legal punishment upon the acknowledge after the affliction’. One you have chained, or imprison, or threatened, so there is no acknowledgment for him’. Umar freed her way.

ثُمَّ قَالَ: عَجَزَتِ النِّسَاءُ أَنْ يَلِدْنَ مِثْلَ عَلِيٍّ بْنِ أَبِي طَالِبٍ (ع)، لَوْ لَا عَلِيٌّ لَهَلَكَ عُمَرُ

Then he said, ‘The women are unable to give birth to the like of Ali^{asws} Bin Abu Talib^{asws}. Had it not been for Ali^{asws}, Umar would have been destroyed”⁴⁰⁶.

العاشر:

The tenth – He (Umar) ordered with the insane to be stoned to death

أَنَّهُ أَمَرَ بِرَحْمِ الْمَجْنُونَةِ فَنَبَّهَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ قَالَ: إِنَّ الْقَلَمَ مَرْفُوعٌ عَنِ الْمَجْنُونِ حَتَّى يُبْقَى. فَقَالَ: لَوْ لَا عَلِيٌّ لَهَلَكَ عُمَرُ.

He (Umar) ordered the insane woman to be stoned to death, but Amir Al Momineen^{asws} alerted him and said: ‘The Pen is raised from the insane until he wakes up (from his insanity)’. He said, ‘Had it not been for Ali^{asws}, Umar would have been destroyed”⁴⁰⁷.

وَ قَدْ حَكَى فِي كَشْفِ الْغُمَّةِ مِنْ مَنَاقِبِ الْخُوَارِزْمِيِّ مَرْفُوعاً عَنِ الْحَسَنِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ أُبِي بِامْرَأَةٍ مَجْنُونَةٍ قَدْ زَنَتْ، فَأَرَادَ أَنْ يَرْجُمَهَا، فَقَالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ: يَا عُمَرُ! أَمَا سَمِعْتَ مَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ؟ قَالَ: وَ مَا قَالَ؟.

And it has been narrated in (the book) ‘Kashf Al-Ghumma’ from (the book) ‘Manaqib’ of Al Khuwarizmy, raising from Al-Hassan, ‘Umar Bin Al Khattab was brought an insane woman who had committed adultery. He wanted to have her stoned to death. Ali^{asws} said to him; ‘O Umar! Have you not heard what Rasool-Allah^{saww} said?’ He said, ‘And what did he^{saww} say?’

قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ الْمَجْنُونِ حَتَّى يُبْرِأَ، وَ عَنِ الْغُلَامِ حَتَّى يُدْرِكَ، وَ عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ. قَالَ: فَحَلَّى عَنْهَا.

He^{asws} said: ‘Rasool-Allah^{saww} said: ‘The Pen is raised from three – from the insane until he is cured, and from the boy until he attains adulthood, and from the sleeping one until he wakes up’. So, he freed (her way) for her”⁴⁰⁸.

⁴⁰⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 89

⁴⁰⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 90

⁴⁰⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 91

The eleventh –

مَا رَوَاهُ الْبُخَارِيُّ وَ مُسْلِمٌ وَ غَيْرُهُمَا بَعْدَهُ طَرِيقًا، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ وَ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: اسْتَأْذَنَ أَبُو مُوسَى عَلَى عُمَرَ فَكَانَتْهُ وَجَدَهُ مَشْغُولًا فَرَجَعَ، فَقَالَ عُمَرُ: أَلَمْ تَسْمَعْ صَوْتَ عَبْدِ اللَّهِ بْنِ قَيْسٍ؟، ائْذُنُوا لَهُ، فَدَعِيَ لَهُ، فَقَالَ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟.

What is reported by Al-Bukhari, and Muslim, and other by a number of ways, from Ubeyd Bin Umeyr, and Abu Musa Al-Ashari, he said, 'Abu Musa sought permission to Umar, and it was as if he found him to be busy, so he returned. Umar said, 'Did you not hear the voice of Abdullah Bin Qays? Permit for him'. He was called to him. He said, 'What carried you upon what you did?'

فَقَالَ: إِنَّا كُنَّا نُوْمِرُ بِهَذَا. فَقَالَ: فَائْتِنِي عَلَى هَذَا بَيِّنَةً أَوْ لِأَفْعَلَنَّ بِكَ!، فَاذْهَبْ إِلَى مَجْلِسِ مِنَ الْأَنْصَارِ، فَقَالُوا: لَا يَشْهَدُ لَكَ إِلَّا أَصَاغِرُنَا،

He said, 'We had been instructed with this'. He said, 'Bring me a proof upon this or I shall deal with you!' He went to a gathering of the Helpers and they said, 'No one will testify for you except our young one'.

فَقَامَ أَبُو سَعِيدٍ الْخُدْرِيُّ فَقَالَ: قَدْ كُنَّا نُوْمِرُ بِهَذَا. فَقَالَ عُمَرُ: خَفِنِي عَلَيَّ هَذَا مِنْ أَمْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ]، الْهَاتِنِي الصَّفْقُ بِالْأَسْوَاقِ.

Abu Saeed Al Khudri stood up and said, 'We had been instructed with this'. Umar said, 'This has been hidden unto me, from the matters of Rasool-Allah^{azwj}. Market activities kept me busy from it"⁴⁰⁹ (a Non-Shia source)

The twelfth –

مَا رَوَاهُ ابْنُ أَبِي الْحَدِيدِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: حَجَجْنَا مَعَ عُمَرَ أَوَّلَ حَجَّةٍ حَجَّهَا فِي جِلَافَتِهِ، فَلَمَّا دَخَلَ الْمَسْجِدَ الْحَرَامَ، دَنَا مِنَ الْحَجَرِ الْأَسْوَدِ فَقَبَّلَهُ وَ اسْتَلَمَهُ، فَقَالَ: إِنِّي لَأَعْلَمُ أَنَّكَ حَجَرٌ لَا تَضُرُّ وَ لَا تَنْفَعُ، وَ لَوْ لَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] قَبَّلَكَ وَ اسْتَلَمَكَ لَمَا قَبَّلْتُكَ وَ لَا اسْتَلَمْتُكَ.

The twelfth – What is reported by Ibn Abi Al-Hadeed, from Abi Saeed Al-Khudri who said, 'We performed Hajj with Umar, the first Hajj he performed during his caliphate. When he entered the Sacred Masjid, he went near the Black Stone, he kissed it and greeted it. He said, 'I know that you are a stone, neither harming nor benefitting, and had I not seen Rasool-Allah^{saww} kissing you and greeting you, I would have neither kissed you nor greeted you''.

فَقَالَ لَهُ عَلِيُّ عَلَيْهِ السَّلَامُ: بَلَى - يَا أَمِيرَ الْمُؤْمِنِينَ - إِنَّهُ لَيَضُرُّ وَ يَنْفَعُ، وَ لَوْ عَلِمْتَ تَأْوِيلَ ذَلِكَ مِنْ كِتَابِ اللَّهِ لَعَلِمْتَ أَنَّ الَّذِي أَقُولُ لَكَ كَمَا أَقُولُ، قَالَ اللَّهُ تَعَالَى: وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَ لَسْتُ بِرَبِّكُمْ قَالُوا بَلَى،

⁴⁰⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 92

Ali^{asws} said to him: ‘O commander of the faithful! He does harm and does benefit, and if you knew the interpretation of that from the Book of Allah^{azwj}, you would have known that which I^{asws} am saying to you is as I^{asws} am saying. Allah^{azwj} the Exalted Says: **And when your Lord Seized from the Children of Adam, their offspring from their foreheads and Made them testify against their own selves: “Am I not your Lord?” They said, ‘Yes, we testify’.** [7:172].

فَلَمَّا أَشْهَدَهُمْ وَ أقرُّوا لَهُ بِأَنَّهُ الرَّبُّ عَزَّ وَ جَلَّ وَ أَنَّهُمُ الْعَبِيدُ، كَتَبَ مِيثَاقَهُمْ فِي رَقٍّ ثُمَّ أَلْقَمَهُ هَذَا الْحَجَرَ، وَ إِنَّ لَهُ لَ عَيْنَيْنِ وَ لِسَانًا وَ شَفَتَيْنِ، يَشْهَدُ بِالْمُؤَافَاةِ، فَهُوَ أَمِينُ اللَّهِ عَزَّ وَ جَلَّ فِي هَذَا الْمَكَانِ.

When He^{azwj} kept them as witnesses and they acknowledged to Him^{azwj} that He^{azwj} is the Lord^{azwj}, Mighty and Majestic and they are the servants, He^{azwj} wrote their covenant in a parchment, then this Stone swallowed it, and for it are two eyes, and a tongue and two lips, testifying with the loyalty. He (the Black Stone) is a trustee of Allah^{azwj} Mighty and Majestic in this place’.

فَقَالَ عُمَرُ: لَا أَبْتَاعِي اللَّهَ بِأَرْضٍ لَسْتُ بِهَا يَا أَبَا الْحُسَيْنِ.

Umar said, ‘May Allah^{azwj} not keep me alive in a land there isn’t Abu Al Hassan^{asws} at it’.⁴¹⁰
(It’s not a Hadith)

الثالث عشر: أشياء كثيرة و أحكام غزيرة

The thirteenth – Many things and strange rulings

- وَ قَالَ ابْنُ حَجَرٍ فِي شَرْحِهِ: ذَكَرَ الْحُمَيْدِيُّ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ عُمَرَ قَرَأَ: وَ فَاكِهَةٌ وَ أَبَا، فَقَالَ: مَا الْأَبُ؟. ثُمَّ قَالَ: مَا كَلَّفْنَا- أَوْ قَالَ: مَا أَمْرُنَا- بِحَدَا.

And Ibn Hajar said in his commentary – ‘Al Humeydi has mentioned, from Sabit, from Anas (well-known fabricator) that Umar recited: **And fruits and grass [80:31]**. He said, ‘What is Al Abb (grass)?’ Then he said, ‘He did not encumber us’, or said, ‘We have not been Commanded with this (to go deep into it)’.

ثُمَّ قَالَ ابْنُ حَجَرٍ: قُلْتُ: هُوَ عِنْدَ الْإِسْمَاعِيلِيِّ مِنْ رِوَايَةِ هِشَامٍ، عَنْ ثَابِتٍ: أَنَّ رَجُلًا سَأَلَ عُمَرَ بِنَ الْحَطَّابِ عَنِ قَوْلِهِ: وَ فَاكِهَةٌ وَ أَبَا، مَا الْأَبُ؟. فَقَالَ عُمَرُ: هَيْبَنَا عَنِ التَّعَمُّقِ وَ التَّكْلِيفِ .. وَ هَذَا أَوْلَى أَنْ يَكْمَلَ بِهِ الْحَدِيثَ الَّذِي أَحْرَجَهُ الْبُخَارِيُّ،

Then Ibn Hajar said, ‘I said, ‘It is with Al Ismail, from a report of Hisham, from Sabit, that Umar Bin al Khattab asked about His^{azwj} Words: **And fruits and grass [80:31]**, ‘What is Al Abb (grass)?’ Umar said, ‘We are forbidden from the depth (going deep) and the encumberment’. And this is the first the Hadeeth is completed with, which Al-Bukhari extracted’.

⁴¹⁰ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 93

و أولى منه ما أخرجه أبو نعيم ... عن أنس، قال: كُنَّا عِنْدَ عُمَرَ وَ عَلَيْهِ فَمِصٌّ فِي ظَهْرِهِ أَرْبَعُ رِقَاعٍ يَفْرَأُ: وَ فَاكِهَةٌ وَ أَبَا، فَقَالَ: هَذِهِ الْفَاكِهَةُ قَدْ عَرَفْنَاها، فَمَا الْأَبُّ؟ ثُمَّ قَالَ: مَهْ! تَهْنِئًا عَنِ التَّكْلِيفِ.

And the first from it is what Abu Nueym extracted, from Anas (well-known fabricator) who said, 'We were in the presence of Umar, and upon him was a shirt in his back of four patches. He recited, **And fruits and grass [80:31]**. He said, 'These fruites, we have recognised, so that is Al Abba (grass)?' Then he said, 'Shh! We are forbidden from the encumberment''.

وَ قَدْ أَخْرَجَهُ عَبْدُ بْنُ حُمَيْدٍ فِي تَفْسِيرِهِ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، وَ قَالَ بَعْدَ قَوْلِهِ: فَمَا الْأَبُّ؟ ثُمَّ قَالَ: يَا ابْنَ أُمِّ عُمَرَ! إِنَّ هَذَا هُوَ التَّكْلِيفُ، وَ مَا عَلَيْكَ أَنْ لَا تَدْرِي مَا الْأَبُّ!.

And it has been extracted by Abd Bin Humejd in his Tafseer, from Hammad Bin Salama and said after his words, 'So what is Al Abb?' Then he said, 'O Ibn Um Umar! This, it is the encumberment, and it is not upon you if you do not know what is Al Abb!'⁴¹¹ (a Non-Shia source)

وَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ: أَنَّ رَجُلًا سَأَلَ عُمَرَ عَنْ: فَاكِهَةٌ وَ أَبَا، فَلَمَّا رَأَاهُمْ عُمَرُ يَقُولُونَ، أَقْبَلَ عَلَيْهِمْ بِالذَّرَّةِ.

And from Abdul Rahman Bin Yazeed, 'A man asked Umar about, **And fruits and grass [80:31]**. When Umar saw them saying, he came towards them with the whip''.⁴¹²

وَ مِنْ وَجْهِ آخَرَ، عَنْ إِبْرَاهِيمَ النَّخَعِيِّ، قَالَ: قَرَأَ أَبُو بَكْرٍ الْمِصْبِيحَ: وَ فَاكِهَةٌ وَ أَبَا، فَقِيلَ: مَا الْأَبُّ؟. فَقِيلَ: كَذَا .. وَ كَذَا، فَقَالَ أَبُو بَكْرٍ: إِنَّ هَذَا هُوَ التَّكْلِيفُ، أَيُّ أَرْضٍ تُقْلِي؟ وَ أَيُّ سَمَاءٍ تُظِلُّنِي؟ إِذَا قُلْتُ فِي كِتَابِ اللَّهِ مَا لَا أَعْلَمُ!.

And from another aspect, from Ibrahim Al Nakhaie who said, 'Abu Bakr recited, **And fruits and grass [80:31]**. It was said, 'What is Al Abb (grass)?' It was said, 'Such and such'. Abu Bakr said, 'This, it is the encumberment. Which land would uproot me? And which sky would shade me? When I say regarding the Book of Allah^{azwj} what I do not know!'⁴¹³ (It's not a Hadith)

و منها: مَا رَوَاهُ الْبُخَارِيُّ وَ مُسْلِمٌ وَ أَبُو دَاوُدَ وَ التِّرْمِذِيُّ وَ النَّسَائِيُّ وَ صَاحِبُ جَامِعِ الْأُصُولِ بِأَسَانِيدِهِمْ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: سُئِلَ عُمَرُ بْنُ الْخَطَّابِ عَنْ إِمْلَاصِ الْمَرْأَةِ - وَ هِيَ الَّتِي تُضْرَبُ بِطَنْبُهَا فَيُلْقَى جَنِينُهَا -، فَقَالَ: أَيُّكُمْ سَمِعَ مِنَ النَّبِيِّ (ص) فِيهِ شَيْئًا؟.

From it is what is reported by Al-Bukhari, and Muslim, and Abu Dawood, and Al Tirmizi, and author of 'Jamie Al-Usool', by their chains from Al Mugheira Bin Shuba who said, 'Umar Bin Al Khattab was asked about the miscarriage of the woman – and it is which is struck upon the her belly and the foetus miscarries. He said, 'Which one of you have heard anything from the Prophet^{saww} regarding it?'

قَالَ: فَقُلْتُ: أَنَا. قَالَ: مَا هُوَ؟. قُلْتُ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ [وَ آلِهِ] يَقُولُ: فِيهِ عُرَّةٌ عَبْدٍ أَوْ أَمَةٍ، قَالَ: لَا تَبْرُحْ حَتَّى بَجِّفَنِي بِالْمُخْرَجِ مِمَّا قُلْتَ.

⁴¹¹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 94

⁴¹² Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 95

⁴¹³ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 96

He (the narrator) said, 'I said, 'I have'. He said, 'What is it?' I said, 'I heard the Prophet^{saww} saying regarding it: 'The offence of a slave or a maid'. He said, 'Do not go away until you come to me with the way out from what I said'.

فَخَرَجْتُ فَوَجَدْتُ مُحَمَّدَ بْنَ سَلَمَةَ: فَجِئْتُ بِهِ فَشَهِدَ مَعِيَ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ [وَآلِهِ] يَقُولُ فِيهِ: عُرَّةٌ عَبْدٌ أَوْ أَمَةٌ.

I went out and found Muhammad Bin Salama. I came with him and he testified with me that he had (also) heard the Prophet^{saww} saying regarding it: 'Offence of a slave or a maid'.⁴¹⁴ (a Non-Shia source)

و منها: مَا رَوَاهُ فِي نَهْجِ الْبَلَاغَةِ: أَنَّهُ ذَكَرَ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ حُلْيَ الْكَعْبَةِ وَكَثْرَتُهُ، فَقَالَ قَوْمٌ: لَوْ أَخَذْتَ فَجَهَّزْتَ بِهِ جُيُوشَ الْمُسْلِمِينَ كَانَ أَكْبَرَ لِلْأَجْرِ، وَ مَا تَصْنَعُ الْكَعْبَةُ بِالْحُلْيِ؟.

And from it is what is reported in (the book) 'Nahj Al Balagah' – 'It was mentioned in the presence of Umar Bin Al-Khattab the jewellery of the Kabah and its abundance. A group said, 'If it could be taken and the armies of the Muslims could be equipped by it, it would be of the greater Recompense, and what will the Kabah do with the ornaments?'

فَهُمْ عُمَرُ بِذَلِكَ وَ سَأَلَ عَنْهُ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، فَقَالَ: إِنَّ الْقُرْآنَ أَنْزَلَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ الْأَمْوَالَ الْأَرْبَعَةَ: أَمْوَالَ الْمُسْلِمِينَ فَقَسَمَهَا بَيْنَ الْوَرَثَةِ فِي الْفَرِيضَةِ، وَ الْفَيْءِ فَقَسَمَهُ عَلَى مُسْتَحِقِّهِ، وَ الْخُمْسِ فَوَضَعَهُ اللَّهُ حَيْثُ وَضَعَهُ، وَ الصَّدَقَاتِ فَجَعَلَهَا اللَّهُ حَيْثُ جَعَلَهَا،

Umar thought of (doing) that, and he asked Amir Al-Momineen^{asws} about it. He^{asws} said: 'The Quran was Revealed unto Muhammad^{saww}, and the wealth(s) are four – wealth of the Muslims, so it is apportioned between the inheritors in the Obligatory way; and the war booty, and it is apportioned upon its deserving ones; and the Khums (fifth), and Allah^{azwj} Placed it where He^{azwj} Placed it; and the charities, and Allah^{azwj} Made these to be where He^{azwj} Made these to be.

وَ كَانَ حُلْيَ الْكَعْبَةِ فِيهَا يَوْمَئِذٍ فَتَرَكَ اللَّهُ عَلَى خَالِهِ، وَ لَمْ يَبْرِكْهُ نَسِيانًا، وَ لَمْ يَخْفَ عَلَيْهِ مَكَانٌ، فَأَقَرَّهُ حَيْثُ أَقَرَّهُ اللَّهُ وَ رَسُولُهُ.

And it so happened that the jewellery was in the Kabah in those days and Allah^{azwj} Left it to be in its state, and He^{azwj} did not Leave it out of forgetfulness, nor was its place hidden from Him^{azwj}. Therefore, retain it where Allah^{azwj} and His^{azwj} Rasool^{saww} had retained it.

فَقَالَ عُمَرُ: لَوْلَاكَ لَا تَقْتَضِيْنَا، وَ تَرَكَ الْحُلْيَ بِحَالِهِ.

Umar said, 'Had it not been for you^{asws}, we would have been exposed (shamed)'. And he left the jewellery in its state'.⁴¹⁵

وَ رَوَى الْبُخَارِيُّ، بِإِسْنَادِهِ عَنْ أَبِي وَائِلٍ، قَالَ: جَلَسْتُ مَعَ شَيْبَةَ عَلَى الْكُرْسِيِّ فِي الْكَعْبَةِ، فَقَالَ: لَقَدْ جَلَسَ هَذَا الْمَجْلِسَ عُمَرُ، فَقَالَ: لَقَدْ هَمَمْتُ أَنْ لَا أَدْعَ فِيهَا صَفْرَاءَ وَ لَا بَيْضَاءَ إِلَّا قَسَمْتُهُ. قُلْتُ: إِنَّ صَاحِبَيْكَ لَمْ يَفْعَلَا. قَالَ: هُمَا الْمَرْءَانِ أَقْتَدِي بِهِمَا.

⁴¹⁴ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 97

⁴¹⁵ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 98

And it is reported by Al-Bukhari, by his chain from Abu Wail who said, 'I saw with Shayba upon a chair in the Kabah. He said, 'Umar had sat in this seat'. He said, 'He had thought that he would neither leave any yellow (gold) in it nor any white (silver), except he would distribute it'. I said, 'You two companions did not do so'. He said, 'These are the two persons to follow''.⁴¹⁶ (a Non-Shia source)

وَرَوَى فِي جَامِعِ الْأُصُولِ، عَنْ شَيْبَةَ، قَالَ: إِنَّ شَيْبَةَ بْنَ عُثْمَانَ قَالَ لَهُ: فَعَدَّ عُمَرُ مَقْعَدَكَ الَّذِي أَنْتَ فِيهِ. فَقَالَ: لَا أَخْرُجُ حَتَّى أَقْسِمَ مَالَ الْكَعْبَةِ. فُلْتُ: مَا أَنْتَ بِفَاعِلٍ. قَالَ: بَلَى، لَأَفْعَلَنَّ. فُلْتُ: مَا أَنْتَ بِفَاعِلٍ. قَالَ: لِمَ؟

And it is reported in (the book) 'Jamie Al Usool', from Shaqeeq who said, 'Shayba Bin Usman said to him 'Umar had sat in your seat which you are in'. He said, 'I will not exit until I distribute the wealth of the Kabah'. I said, 'You will not do it'. He said, 'Yes, I will do it'. I said, 'No you will not do it'. He said, 'Why?'

فُلْتُ: مَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ [وَأَلِيهِ] وَ أَبُو بَكْرٍ وَ هُمَا أَحْوَجُ مِنْكَ إِلَى الْمَالِ فَلَمْ يُجْرِحَاهُ، فَقَامَ وَ خَرَجَ. قَالَ: أَخْرَجَهُ أَبُو دَاوُدَ.

I said, 'The Prophet^{saww} and Abu Bakr passed away, and they were both needier to the wealth than you, but they did not take it out'. He stood up and went out''. Abu Dawood extracted it (the report)''.⁴¹⁷ (It's not a Hadith)

وَمِنْهَا: مَا رَوَاهُ ابْنُ أَبِي الْحُدَيْدِ، قَالَ: مَرَّ عُمَرُ بِشَابٍّ مِنَ الْأَنْصَارِ وَ هُوَ ظِمَانٌ فَاسْتَسْقَاهُ فَمَاصَ لَهُ عَسَلًا، فَرَدَّهُ وَ لَمْ يَشْرَبْ، وَ قَالَ: إِنِّي سَمِعْتُ اللَّهَ سُبْحَانَهُ يَقُولُ: أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَ اسْتَمْتَعْتُمْ بِهَا.

And from these is what is reported by Ibn Abu Al-Hadeed who said, 'Umar passed by a youth from the Helpers and he was thirsty, so he (youth) quenched him and gave him some honey. He returned it and did not drink it and said, 'I have heard Allah^{azwj} the Glorious Saying: ***"You squandered your good things in your lives of the world and you enjoyed with these, [46:20].***

وَ قَالَ الْفَتَى: إِنَّهَا وَ اللَّهُ لَيْسَتْ لَكَ، اقْرَأْ يَا أَمِيرَ الْمُؤْمِنِينَ مَا قَبَلَهَا: ... وَ يَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَدْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا فَنَحْنُ مِنْهُمْ؟

And the youth said, 'By Allah^{azwj}! It isn't for you. Read, O commander of the faithful, what is before it: ***And on the Day those who committed Kufr would be Presented to the Fire: "You squandered your good things in your lives of the world [46:20].*** Are we from them?'

فَشْرَبَ، وَ قَالَ: كُلُّ النَّاسِ أَفْقَهُ مِنْ عُمَرَ

He drank and said, 'All the people are more understanding than Umar is''.⁴¹⁸ (It's not a Hadith)

قول أمير المؤمنين عليه السلام:- و يكثر العثار و الاعتذار منها.

⁴¹⁶ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 99

⁴¹⁷ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 100

⁴¹⁸ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 101

The words of Amir Al-Momineen^{asws} (in Nahj Al Balagah sermon 3)– ‘The mistakes were plenty and so were the excuses from it’.⁴¹⁹

⁴¹⁹ Bihar Al Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 23 H 102